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Nov. 12, 2014

Colleen McFarland,
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Sincerely,

Anna Groff

Interim Editor
The Mennonite

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The Mennonite

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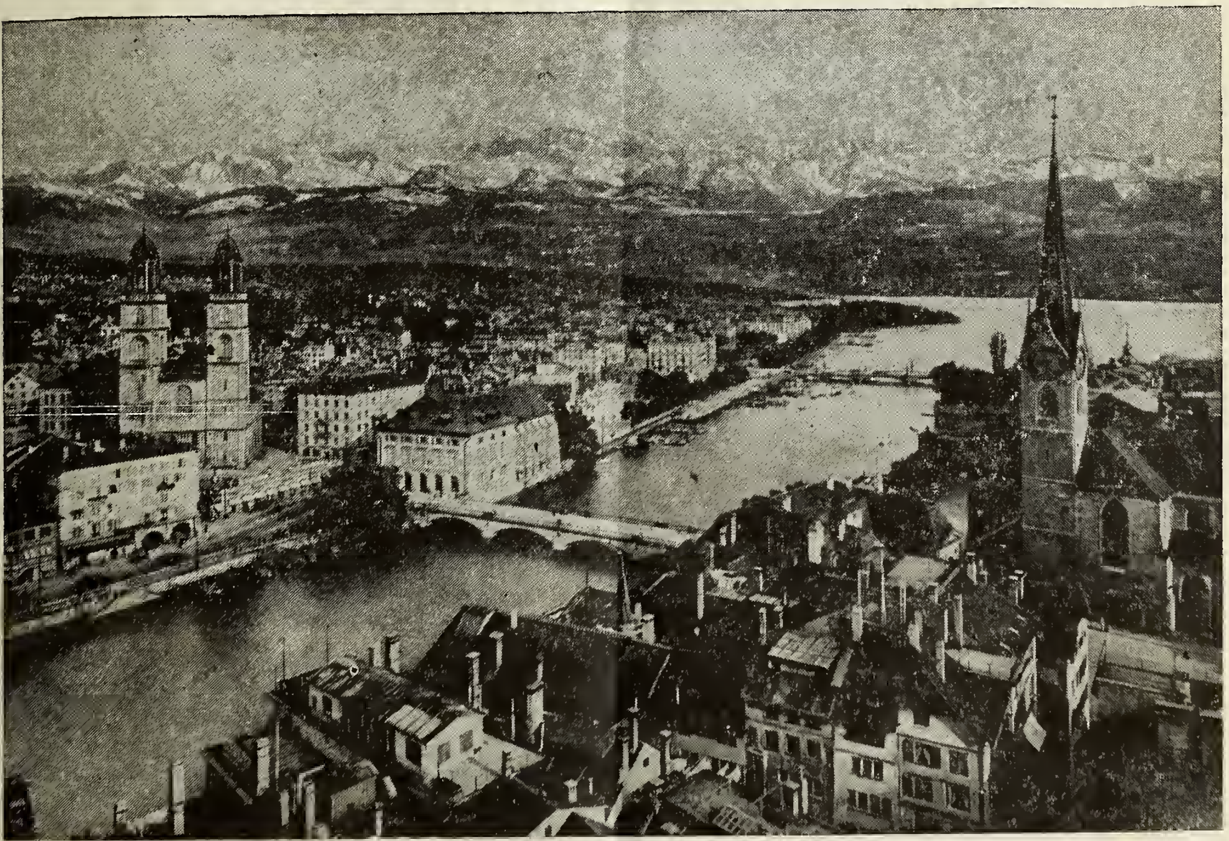

Let the Old Welcome the New

The picture above shows the place where a new religious movement was conceived. Zurich, Switzerland, located where the Limmat River flows into the Lake of Zurich, is the cradle of the Mennonite Church. At the left is the "Grossmunter" in which Zwingli preached the gospel and started the Reformation in that country. Even though the New was not welcomed by all, it found its way. Among Zwingli's followers were some who thought he did not preach the unadulterated Word of God and was too greatly dependent upon the City Council and public opinion. They became the founders of the Mennonite Church and pioneers of religious ideas and convictions that were far from welcome to the Old. January 5, 1527, Felix Manz died as the first martyr for the cause. While he was being rowed out to be drowned in the Lake of Zurich his brethren encouraged him from the shore.

Four hundred years later Mennonites from all over the world met at this very place for the first Mennonite World Conference. Representatives of the City Council, the State Church, and the University of Zurich were present at this conference. They publicly apologized for the sins of their forefathers in persecuting the early Mennonites whom they acknowledged as religious pioneers. They proved their sincerity by bestowing upon the Chairman of the Mennonite World Conference, Rev. Christian Neff, the honorary degree in theology.

Everyone was greatly moved when Rev. Neff arose to say the following, "I thank the Department of Theology of the University of Zurich for this extraordinary honor. Personally I feel unworthy because of the many short-comings in my achievements. I strive only to fill a gap in the Brotherhood to which I belong. This honor is not for me, but for the Brotherhood. How times have changed! Four hundred years ago Felix Manz who was qualified and trained to hold an honorary position

was drowned at this place; and now the University of this city gives an honorary degree to a Mennonite whose ancestors lived in the Canton of Zurich whence they were driven out because of their beliefs. I thank you!"

It was a long time before the Old, represented in the Reformed Church and government of Switzerland, was willing to welcome the New.

Are we Mennonites of today still pioneers of the New? Many new problems, responsibilities, and ideas will, during the New Year, knock at our door as opportunities. They challenge again and again. No, we should not accept all of them unreservedly. Based on the Word of God and our Christian experience and vision, we must select and reject. On this basis "let the old welcome the new"!

—Cornelius Krahn

(Photo, courtesy Official Information Bureau of Switzerland)

FOREIGN MISSIONS

P. H. RICHERT, Secretary

The Dear Ones in Alberta

By H. J. Brown

For a long time I have felt a desire to visit Alberta. Then too, during these last years I have been invited again and again to come there. This is already the second year that the Foreign Mission Board has sanctioned my plan to go there, but always something interfered and it could not well be arranged. But now, finally, it has come to pass. After I had, during the first two weeks of September, visited the churches in Mountain Lake, Warroad, Munich, Alsen, Wolf Point, Lustre and Bloomfield, I went straight across the boundary into Alberta, Canada. Spring Ridge was to be the first station, but poor Spring Ridge could not even be found on the map. At Lethbridge I arrived in snow and rain. But, what now? I had given instructions that they should get me from there, but nobody was there. It was difficult to decide what was best to do. Coaldale lies twelve miles distant. Well and good, on the following morning I went to Coaldale, which is only a very small town. But was there mud on the street! My rubbers simply would get stuck. Finally I was in A. A. Thiessen's store. He and Mrs. Thiessen received me kindly; Brother Enns came also, and now a consultation was held. Soon they were connected by telephone with Spring Ridge. The car brought me as far as Brocket, and those people got me from there. From Spring Ridge on, the way often led through snow and deep mud for fully two weeks, but I always found a friendly reception, and the brothers and sisters tried their best to visit the meetings. They also showed a great interest for all undertakings of the General Conference for the Kingdom of the Lord. Since the first of September I have spoken thirty-six times and have also made many visits in the homes (reported some time ago). It has been a great joy to me to see how all take hold so courageously to help in the work of the Lord. Home Missions, foreign missions, relief work, everything is on their heart. Most of them have migrated from Russia and know from experience what want is. They are thankful for their own salvation; and now they are sending much meat, flour, clothing and money to Europe and to other places, to save people. During the last two weeks we had fine sunshine there, and the weather was really nice. It is only regrettable, that many groups are located at two great a distance. Some of these do not have the necessary nurture. Here and there the Mennonites will hardly be able to maintain themselves. At present they are still faithful to their people and to their God, but there exists a great danger that if they do not soon settle elsewhere, they and their children will suffer spiritually, and that we as a conference will lose them and their participation in the work of the Lord. The brethren and sisters themselves are concerned and beg so fervently, "Please visit us more frequently. Do not leave us. We wish to remain with you, and as strength permits, take part in the great work of the Lord!"

(Continued from page 3)

one's eyes and feel oneself inside one's hand. Seeing other people from the inside is considerably different from seeing them from the outside. The more we know about the inside of a person, the more real, and alive he is to us. Furthermore, the more we feel at one with him. Jesus knew what was in man, and He loved everyone. On this kind of a basis it is possible to weep with those who weep and to rejoice with those who rejoice. From birth on life is, or at least should be, a matter of increasing consciousness. As we know the inner life of each other, we can come to creative insights and relationships. It makes harmony possible. It truly makes for a tie that binds.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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"Other foundation can no man lay than that is laid which is Christ Jesus"

EDITORIALS

THE UNIVERSAL WEEK OF PRAYER is to be observed January 6-13, 1946. The Week of Prayer, which is held every first full week of the new year, has been observed by churches around the world for the past one hundred years. The prayer topics for 1946 have been written by Margaret Applegarth of New York City around the theme of "Even as Christ also Loved the Church." Margaret Applegarth, sixty-one, is the author of over a dozen books and a lecturer. Usually the Week of Prayer is observed unitedly by the churches of a community or area, and it is world wide. The world emphasis stands out especially this year, the week coming shortly before the first meeting of the Assembly of the United Nations Organization. How closely will this week of prayer unite Christians all over the world in their perception of God's will? Will the German Christians get a different perception of God's will from Christians in England and America? Whatever the differences may be, there do seem to be signs that world Christendom is coming to a greater unity of outlook and purpose. What a power world Christians all over the world would be if they were one. But as it is even Christians of a community often emphasize their differences rather than their oneness. Perhaps, as prayer becomes more a matter of ascertaining what God's will is, for the purpose of serving intelligently, and less a matter of "getting" something from the Father, will Christians be drawn together. That the Week of Prayer is observed unitedly by churches, in so many instanres, is encouraging.

THE POTSDAM POLICY, which is said to be responsible for the mass starvation in Central Europe, must end. So declares an increasing voice of protest from church leaders. Conditions are unthinkably tragic. The military governor of the American zone in Germany has declared that 60 per cent of the people are on a substandard diet. The governor has given assurance that after January 1 enough food will be released to provide a daily diet of 1,550 calories per person. "This is less than half the number of calories necessary to maintain a manual worker on the job, but it is more than millions are receiving now." According to one recent report at least 2,000 calories are necessary to keep a person from starving. The starvation experiment conducted on conscientious objectors at the University of Minnesota last summer showed that young men lost 25 per cent of their weight on a 1,800-calorie diet. Furthermore, they showed distinct psychological effects, namely, a loss of concern for others and a driving passion for food. "It's nonsense to think that you can starve people and make them believe in the four freedoms at the same time," said the doctor in charge of the experiment. "To talk about . . . the will of the people when you aren't feeding them is perfect hogwash." From Austria comes word that people in Vienna are down to 760 calories a day. This is said to be less than the starvation rations of German concentration camps. No wonder that five church leaders have declared that "one of the greatest tragedies of the civilized world may take place unless churches of America act now." In a statement which seems very carefully worded, three American church leaders, who recently visited Germany, say: ". . . in Germany as a whole, the expulsion of millions from their homes in territory once German is causing unspeakable hardship. These mallions have been torn from their homes, their personal property taken from them, and forced to migrate to Germany under conditions that result in starvation and the unnecessary death of tens of thousands. They are without food, medical supplies, adequate clothing, shelter. Children and old people die enroute, many diseases are becoming epidemic, and the cruelty accompanying this evacuation will affect all of Europe and manifest itself in widespread disease in the present and in hatred tomorrow." And then in a separate, single-sentence paragraph they state, "It is not generally known that UNRRA does not provide food nor clothing for Germans." As it now stands churches and private bodies cannot send relief to people in Germany. Our representatives in Washington need to be made aware of our Christian concern in this life-and-death matter.

LETTING ONESELF be put in the other person's place is a delightful and wholesome adventure be it on a community or an international scale. For example, here at North Newton we have had some excellent opportunities for viewing life from the viewpoints of other peoples. Dr. Walter Judd helped us to think and feel with the Chinese, Rhys Davies with the English, Dr. Jerome Davis with the Russians, and Ruth Bryan Owen Rhode in a more general way with the many people represented at the United Nations conference in San Francisco. After such lectures one can say of other peoples, "We understand them better." We know better what goes on inside of them. There are two ways of perceiving one's hand. One is to look at it with one's eyes and see it more or less as an object. The other is to close

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Sam Goering Family Now in Basel, Switzerland

Letter, Written November 29, Tells of Varied Experiences

As the Christmas Season approaches, one seems to hear again the refrain of the angel's song, "Glory to God in the highest and on earth peace, good will toward men."

Travelling through the war torn countries and seeing the many places where once stood homes, churches, hospitals, schools, business houses, etc., now in ruin and desolation; observing the hatred, distrust, and envy that exists between nations, races, and groups; listening to people tell of the cruel experiences they have gone through; knowing of the pain, heartache, and suffering those experiences have brought to millions of people, the message of that first Christmas song takes on a greater significance. The question comes to one's mind why is the proclamation of that song not being realized in the world today? And the Christmas story reminds one that the fault lies not on God's side, that from His side the condition to bring peace and good will to men was fulfilled, but men failed to accept God's wonderful Christmas gift and to meet the conditions that are required of man to secure that peace, and as a result we have the present world situation.

We are writing these lines from Switzerland, the beautiful and peaceful little country which as far as material destruction is concerned, has suffered little loss through the war, but her economic conditions were greatly affected because she has to depend on other countries for many of her commodities. There is a shortage especially of bread, flour, sugar, etc. Food is still strictly rationed except for fresh vegetables and fruits.

You may know that soon after we got to France, Mr. Goering, upon doctor's orders, entered the 241st General Hospital in Paris for two weeks for rest, treatments, and observation. Here, he received the best of medical care, good food, and had a warm place to stay. We will always feel greatly indebted to the American Army for the kindness shown us at this time. At the end of those two weeks he felt greatly improved, but the doctors impressed upon us the importance of continuance of his rest and treatments. On Monday, November 19, the day he got out of the hospital we left for Chalon where our main French Relief Centre is. Here we spent over two days with our workers, visited two of the children's homes, and Wednesday met with ten of the workers to discuss plans and pray for the work, its problems, and needs. Including our family, we were a group of fourteen. It was interesting to us that half of the group was from Kansas: Mary Miller from Hesston, Ellen Harder and Charlotte Regier from Whitewater, and our family of four from North Newton. Henry Buller who is director of the group had just received the happy news from his wife at Akron that she had finally secured all the necessary papers for her trip to Europe and hopes to join her husband soon. Mr. Buller carries a heavy load and will be greatly relieved when his wife gets here. Thursday we left Chalon for Switzerland, travelling through one of the finest agricultural districts of France. At places the countryside reminded one of a crazy patch work quilt. The vegetation in small patches or fields of all shapes and sizes, varying in color. There is much—what we in America call truck farming, and people were gathering up the carrots, turnips, lettuce, cabbage, etc., loading it, not on big trucks but on wheelbarrows or wooden carts drawn by a horse or oxen. We saw many women working in the fields. On the second half of the trip we saw a lot of destruction; it gives me a strange feeling to pass through these places knowing that there many lives were lost, bodies crippled for life, people made homeless, etc.

That evening we had our first visit in a Swiss Mennonite home. When we arrived at Mulhousen, Rev. Widmer and his son were at the station with their car to meet us. While Mr. Goering and Robert went back to Belfort to look after our baggage, Jessie and I spent a delightful evening in their cozy home. We were inspired by the Christian atmosphere that radiates there. Robert said to me, "Mother, this seems just like home." Part of the evening we spent listening to them tell of their experiences during the bombing of their city. What terrible days those must have been. Large sections of the city were demolished; the greatest part of the destruction was done by the American bombers.

In the morning Mrs. Widmer took us down into the basement to show us the room where she kept the relief clothing that is sent to them to be distributed among the needy. There was only little left on the shelves, but the following day one of our trucks from Chalon delivered another truck-load. She told us of the people to whom clothing was given and how grateful they were for the warm things they received.

We came to Basel two days ago. For the present we are staying at the Baslerhof Hotel; we hope, however to find a place soon where we can do our own housekeeping. Brother M. C. Lehman stays at the same hotel and we five eat at one table. This morning he took us to one of the Mennonite Churches. A

(Continued on page 6)

Barriers to Effective Prayer

by Jacob J. Enz

Prayer, like humility, is one of those aspects of the Christian life which grows more difficult and problematic rather than easier with practice. When we stop to reflect on this perhaps there is more than a casual relationship between these two elements that results in such an observation. For back of prayer, as well as humility, there is a common prerequisite—a deep sense of our need of God; as we grow in our Christian life we find a common tendency to become self-dependent, the very tendency that will negate any progress we have made in our growth in grace.

Is our Christian life then a mockery? Is it necessarily so that, that the very elements that are indispensable to growth produce a condition that ultimately erases all the growth that has taken place? The answer is an emphatic *no.* We have failed to take into account another factor. He who tempts us can and will attack us at the point of our virtues as well as our vices. As we grow in our Christian life, the Tempter seeks to lull us into self-satisfaction and complacence. When we yield to these vicious and satanic devices the Tempter has won the day. This is why the prayer life of the person long a Chris- prayer life of a new convert is to him. For this reason I would like to mention some barriers to prayer met by the mature Christian as well as the babe in Christ.

I

The greatest barrier to effective prayer is insincerity. We try to whitewash ourselves before God if not in word then certainly in thought. We assume that having been a Christian a long time many things of which our conscience speaks to us when we permit it can't really be true. But they are! Our prayers are thus really far in advance of our actual spiritual development, and they are *insincere* and consequently empty. God cannot give us what we ask because we are no more ready to receive it than an infant is to receive strong meat. Perhaps this is another way in which the law of prayer as stated by James works—"We have not because we ask amiss." Our prayer life must coincide exactly with our spiritual development. If we are convicted of sin which we cannot face and overlook it in our prayer by busying ourselves with asking, yea, even interceding, then we pray the prayer of the Pharisee and not the publican. If we are caught in a period of unexplainable need. Let us make this an unquestioned rule in our prayer life that we will always come to God just as we are. If happy, then tell Him so and thank Him for it; if burdened, the lay all the facts before Him and let Him diagnose our case; if "blue" so that we can't even pray, tell Him so. Our lack of words may be the most ardent prayer that we have ever prayed, for then we are completely dependent upon God, and that is the very essence of prayer. Lack of sincerity is a great barrier to prayer.

II

Lack of perspective is another barrier to effective prayer. True prayer involves the elements of praise, thanksgiving, confession, intercession, and petition and usually in that order. When we reflect on this are these not the common elements of ordinary healthy friendships? We praise others; we thank them for their kindnesses; we speedily confess our shortcomings when we have inconvenienced them; we speak with them about the welfare of others; and, occasionally, we ask them to help us. In the light of this we hardly treat God as we would a good friend. Is it not true that human friendships thrive primarily upon the first four? But we try to make our friendship with God thrive upon the last. This is not to discourage our asking God for blessings, but our petitions should be guarded by the first four elements. We may well use the Lord's Prayer as a pattern for all our asking and thus the pitfall of losing our perspective in prayer.

III

Ignoring the techniques or the ways of prayer may raise another real barrier to effective prayer. No doubt it is a common experience to people that when they knelt in private prayer for the first time or when they spoke audibly their private prayers for the first time, their praying took on a new freshness. There is much more of a conncetion between the body and the spirit than we immediately realize. It is not easy to pay a proud prayer and be on our knees! We usually think much more than we express verbally. Our lips are a check on our thoughts. Why not teach them to check our prayers for falseness and insincereity? These are but some of the ways in which our prayer technique may help us come closer to God in prayer.

IV

The lack of preparation for prayer is another barrier to effective prayer. It is not a coincidence that in our devotionals in a program or in the order of service in our churches the Bible reading always precedes the prayer. If we are to pray according to the will of God we must know what the will of God is. If we are to pray in the name of Jesus we must know what is the nature of Jesus for which the name stands. If we do this our prayer will be guided. To tack the phrase "in Jesus' name" to our prayer in which we are selfish or perhaps even vengefu in our asking is pure hypocrisy! The name of Jesus stands for sacrifice and service, holiness and justice, love and forgiveness, and long-suffering and humility. Any prayer not in accord with these Christian graces as exemplified by Christ is unchristian. We must learn to pray for a place of service rather than a place of prominence, for justice rather than personal advantage, for holiness rather than personal safety, and for forgiveness rather than vengeance. Such praying can only become habitual when we are prepared to pray by the Word of God.

V

Misunderstanding the answers to prayer is a barrier too. Again and again we are chagrined when we look back at desert experiences in our Christian life in which we are selfish or perhaps even vengeful in our God's way of answering our prayer to be more like Him. We have the breakers of life roll over our storm-tossed bark in some tragic experience only to find in a later more composed moment that it was God's way of answering our prayer for becoming more compassionate, more courageous, or more faithful. When God doesn't seem to hear our prayers why not take inventory of our experiences and see if He has not chosen a less spectacular but much more certain way of answering. Let us always remember, He loves us!

VI

Finally, *lack of vision of the possibilities of prayer* is no small barrier to effective prayer. God is real. Christ is real. Salvation is real. Christ's kingdom is real. Its final triumph is an accomplished fact in eternity and assured fact in time. Our contact with our Commander in Chief (one, like Paul, does not need to accept the militaristic philosophy to use its figures of speech) is through prayer. We are in a titanic struggle; we have all the resources of the spiritual world at our command, and yet we cut our own supply lines, yea even our communication lines when we stop praying. That is what happens when we cease praying for the conversion of the lost, when we cease praying for those in authority, and for God's hand to guide the course of history.

These are but a few points at which our prayer life falters; such factors may cause long periods of inactivity in our prayer life. No one factor is as costly to us spiritually as inactivity in prayer. No one factor is as costly to the work of the Church as our inactivity in prayer. Yes, no one factor hinders God's purpose more than when we cease to pray "Thy Kingdom come" in our hearts, in our homes, in our schools, in our churches, in our communities, and in our world.

(Continued from page 4)

simple small building, old fashioned wooden benches, a very small platform at one end with only room enough for the pulpit. In front of the pulpit on a lower platform stood the organ; the aisle is down the center of the room with the men on one side and the women on the other. The service was very simple and all in German. We hope to get personally acquainted with many of these Mennonite families. Now a few words from Mr. Goering.

To all our friends in the homeland, but especially to those of you who will take time to read Mrs. Goering's lengthy letter, A Merry Christmas. By the time these lines reach you, it will be over a year that I left my home in Kansas. What a great variety of experiences the year brought. I think now of our narrow escape from enemy submarines in the North Atlantic; the V1's and V2's that brought terror and destruction to London; the sight near Strasburg of men and supplies as they were being moved in a steady stream into Germany last March; the visit to Struthof internment camp, which during German occupation of France was a place of terror in the midst of beautiful mountain scenery; the visit to Holland with Brother Orie Miller, and the welcome of our Mennonites there; the many experiences in connection with our relief service in Northwest Europe, such as the joy of seeing relief supplies come and go and seeing folks helped. And so I might go on, but I will add only my two weeks experience in an army hospital in France and our coming to Switzerland from where we as a family wish you a Merry Christmas. Thank you for gift and prayer in behalf of the relief work and workers. Just to bring Bob and Jessie into the picture, one of Bob's outstanding experiences has been driving a five-ton truck loaded with relief supplies from England into France, and Jessie, looking after the thousand and one details as nurse and secretary. God bless you all. —The Goering Family

QUOTE

Dr. E. Stanley Jones in describing a proposal made as "go-between" for the United States and Japan in 1941:

"I was firmly convinced that in that situation, Japan would have to be provided with some territory by peaceful means, or she would try to get territory by force. Japan had an arable land space equal to California, with twelve times the population. I felt that any settlement that did not take into account this need for additional land was bound to fail. New Guinea seemed to be the place that would meet Japan's needs, for it was the one virgin territory of the world. It had only 300,000 population of low culture, and with proper development could sustain from 20,000,000 to 40,000,000 people. The great island belonged partly to the Netherlands and partly to Australia—neither of whom needed it. Each had more than enough land space of its own—Australia with an area amost equal to the United States, with only 7,000,000 population the Netherlands with many undeveloped regions."

A group of American Catholic bishops:

"Neither the prosperity of the greater nations nor their might will prevent war unless conditions are removed in which poor, helpless peoples are denied the opportunity of a decent living standard. The world is one only insofar as men live together as brothers under God."

General Conference Mutual Aid Board Organizes and Plans Program of Action

by J. Winfield Fretz

The first full session of the newly created Board of Mutual Aid of the General Conference of the Mennonite Church of North America was held at the Mennonite Biblical Seminary in Chicago on December 14 and 15, 1945. Members of the Board present were J. A. Schowalter, Newton, Kansas; Julius A. Franz, Lind, Washington; Harry M. Detwiler, Souderton Pa.; William Stauffer, Sugarcreek, Ohio; Hans Regier, Whitewater, Kansas; and Winfield Fretz, North Newton, Kansas. The permanent organization of the Board resulted in the election of Harry M. Detwiler as Chairman; Hans Regier as Vice-Chairman, and Winfield Fretz as Executive Secretary.

The Board of Mutual Aid was created by unanimous vote at the last session of the General Conference in June of 1945. The purposes of the Board as stated in the newly completed by-laws are as follows:

1. To promote and provide a service of vocational counseling
2. To provide information regarding job openings and jobs wanted
3. To provide information regarding opportunities for small independent businesses
4. To provide financial assistance on a mutual aid basis where there is a definite need for the purposes of establishing a modest home, getting an education, or getting started in farming, business, or a profession.
5. To provide information regarding colonization and settlement opportunities

Policies of the Board

The Board shall not make gifts to people in need of charity, that being the responsibility of the local churches or of the Emergency Relief Board. The purpose of all loans through Mutual Aid is for rehabilitation. The Board is to assist young people recommended or approved by authorized local committees in each congregation on the basis of mutually agreed upon standards. All loan projects are to be self-liquidating and are to stimulate individual initiative. The granting of a loan is to be conditioned upon mutual agreement on a plan of repayment, preferably an amortized fixed or variable payment plan. Where no local aid committees are organized the Board may provide assistance of one kind or another to deserving individuals on the basis of other reliable information and recommendations. Wherever credit is extended careful supervision is to be provided as to the use of funds by either the local committees or other qualified persons. It is the desire of the Board that in every contract for a loan there shall be a statement in which the participants agree that in any dispute that may arise every effort will be made to settle the question out of court and in harmony with Matthew 18:15-17 and with the traditional principle of the Mennonite Church.

Sources of Income

There will be four categories of capital through which the Board will raise income for the purpose of carrying out its program. Many of the local congregations may want to give consideration to the matter of assisting the Board get a start by discussing the program of Mutual Aid at their annual meetings.

1. *Free-Will Contributions:* Such contributions may be received from congregations, church auxiliaries, and individuals. These funds may be used for necessary expenses of operation or for capital purposes.

2. *Non-Interest Bearing Certificates:* Such certificates are to be purchased by interested church members who are willing to devote their money to the service or the church and its youth without guarantee of interest for themselves. These certificates will be issued in units of $100 or multiples thereof for a period of five years and shall be payable to the subscriber or his heirs.

3. *Interest Bearing Certificates:* These certificates are to be issued in varying denominations bearing 2 per cent cumulative interest. This category gives members an opportunity to invest small amounts of money at a fixed rate for a period of ten years. The certificates may be repaid sooner at the option of the Board.

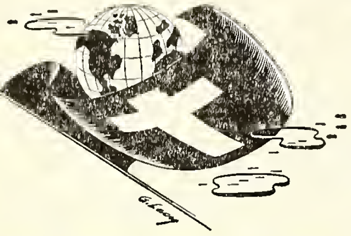
4. *Debenture Notes:* These notes are to be issued for from two to five years with a maximum interest rate of 1½ per cent.

Ten percent of the money received for capital purposes is to be set aside as a contingency fund to cover losses and emergencies.

Proceedure on Mutual Aid

Individuals who are interested in supporting the Board of Mutual Aid by making funds available on any condition provided for by the Board may get in touch with J. Winfield Fretz, the Executive Secretary at North Newton, Kansas. All funds for the Board will be handled through the Central Treasurer of the General Conference. Certificates for funds advanced to the Board will be issued upon receipt of the funds.

Primary concern for the present time is the discharged CPS men who have worked without pay for two, three, and four years and are, therefore, members who are likely to have consumed most of their resources and perhaps gone into debt. Individuals in need of the assistance the Board of Mutual Aid is preparing to grant, may write directly to the Board's Executive Secretary. In no case will loans be made until careful investigation has been made as to the individual's character, ability, and experience. It is the prayer of the Board that through its efforts members of the Christian Brotherhood may genuinely help "bear one anothers' burdens and so fulfill the law of Christ." (Gal. 6:2)



ONE WORLD

"For God so loved the world."

Atomic poison gas can now be produced according to Dr. M. L. E. Oliphant, Great Britain's leading experimenter in atomic physics. Such gas used in and with atomics could wipe out the entire population of the United States with three properly placed bombs. It is reported that one such bomb is capable of killing every living thing within a radius of one thousand miles.

C.O.s in prison numbered 3,224 by June, 1945. More have been sentenced since then. The average of their terms is longer than that for such offenses as violation of the white slave, postal, and narcotic laws. Unless pardoned by the President, they will be deprived of their voting rights when they come out. A movement is under way to have the President pardon thes men.

Reduction of armaments has been called for by the Federal Council of Churches. This body has also called for the "universal abolition of peacetime military training.

President Truman has proposed a plan of medical surance which would provide first-class medical care for the entire population without bringing the medical profession under federal control.

Unthinkable tragedy in Germany is suggested by the report of the merican provost marshal, Lieutenant Colonel Gerald F. Beane, who said, "that rape presents no problem to the military police because 'a bit of food, a bar of chocolate, or a bar of soap seems to make rape unnecessary.'"
riages is the unenviable record of Portland, Oregon.

Twenty-five per cent more divorces than mar-
One divorce for every four marriages is predicted by Dr. Ernest Buyers of the University of Chicago. He says, "Many young men will marry at a later age than usual because because of wartime bachelorhood. . . and will be inclined to court younger women. The older women, preceiving their disadvantage in the marriage market, will be less discriminating in their choices. The end result will be a higher divorce rate."

Greater separation of Church and State is wanted by Bishop Eivind Bergrav, head of the Norwegian church.

My Responsibility. Let us not say we are helpless and can do nothing about the terrible suffering. Love and peace within our hearts will radiate to the hearts around us and spread the divine love expressed in John 3:16.

American troops, with the exception of the military police, go unarmed through Japan's streets and are well received, according to a report by Stanley A. Hunter.

MENNONITES THE WORLD OVER

By Cornelius Krahn

Numerous Projects resulting from the meeting of the Mennonite Brethren General Conference at Dinuba, California, have been announced. Six Missionaries are to leave for India, five to Africa, four to Colombia, and four to Paraguay. A greater number is to follow the coming year. A conference building is to be erected in Hillsboro, Kansas. The educational program of the conference is to be strengthened and the publication project enlarged.

Christmas Eve 1945. Fritz von Uhde's painting is an excellent portrayal of Christmas Eve in Europe 1945. Joseph and Mary are caught in a snowstorm somewhere on a country road. Mary, in rags, is leaning on a fence while Joseph tries to find shelter in a farm home.

Liberation by force. Not all in uniform behave like those who took Danzig—got drunk, rang the bells of the cathedral and raped the women and girls who fled into the edifice. We hear that in American occupied zones rape is no problem. The food situation is so desperate that anything can be bought with a candy bar.

Liberation by Love. The Dutch are grateful for the liberation which the Canadians brought to them. But here too it seems as though the men in uniform take many things for granted in their association with the civilian population. "How wonderful it is to have Mennonites from Canada here," writes a Mennonite from Holland, "who have come with no other intention than to do good and serve."

Cessation of Hostilities and True Peace. By now we know that cessation of hostilities and the firing of arms is not synonymous to peace among nations. The spirit of hatred and vengeance continues to smolder. How could it be otherwise as long as one person blames another, and one group within a nation another one, and one nation another one for all the miseries which have befallen humanity? There can be no peace. Only the insight that all of us have gone astray and that all of us are guilty of all the miseries that have befallen us and that all of us and that all of us have to face the results and shoulder the responsibilities can end hostilities and the spirit of vengeance in the hearts of men and nations. And only when divine goodwill touches the human heart can true liberation and peace spread on earth.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
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We Begin Another New Year

We are devoting this issue of Mennonite Youth to thoughts about the beginning of a new year. As we read the articles and poems herein let us think of the year before us and what it holds in store for us. Some of these articles were written with the New Year in mind. Others were not. But they have an application in one way or another to the problems and the possibilities before us. *We Begin Another New Year* has in mind our day by day life, how it has failed and succeeded in the past and what it must do in the days ahead. *Rhyme Without Reason* tells of life in a mental hospital, but has other unique applications, too! *The Narrowness of Jesus* points at the requirements of the Christian walk and suggests how great the demands of true followership are. *Events Elsewhere* tells of a few of the things which are happening about us.

I said to a man who stood at the gate of the year, "Give me a light that I may tread safely into the unknown," and he replied, "Go out into the darkness and put your hand into the hand of God. That shall be to you better than a light and safer than a known way."

—M. Louise Haskins

The word January, designating the first month of the year, has a Roman origin. It comes from the root word Janus, the name of a Roman god whose duty is was to guard all entrances. It was natural that the Romans should have him guard the beginning of the new year, so today we call the first month of the year January.

In the sense that we are stepping into a new year, it has been the custom for many to pause and take inventory. Business takes inventory during this season, so do people. After they get the evaluation, they make plans for the year ahead and they plan to make improvements where they are needed.

So, we also make New Year resolutions; at least some of us do. We resolve to accomplish certain things during the year and, after setting a goal, we start working toward it trying to reach our goal a step at a time.

Some people lay out their work in that way. They have a job to do. They decide on the time it will take to do the job and set a date when it is to be completed. Then they take steps toward completing the job. This is an excellent way to organize one's daily routine.

As we step into the new year, it might be good for us to take inventory and make plans for the year ahead.

Am I Satisfied with Myself?

First of all, am I satisfied with myself as I was in the past year? Did I live up to the level that I should have? Were there places where I could have improved? Did I allow my weaknesses to color my attitude and actions? Where did I do things that were contrary to my profession of faith?

Paul once said, "I fail to do the things I ought and do the things I shouldn't, O wretched man that I am."

One of the first things that we should feel is dissatisfaction with ourselves as we are. There must be a tension between what we are and what we should be. It is then that God can work with us for when we feel our lack we seek the more perfect way.

For this reason I need to ask myself, "Am I satisfied with conditions as they are within me?"

Am I Satisfied With Things About Me?

If I am not satisfied with myself, am I satisfied with conditions around me? Is my church as it should be? Does the community I live in reach the goal it should attain? Am I satisfied with world conditions as they are?

How Can I Help Improve?

If I am not satisfied—and I shouldn't be—what is there to do? What should be my next step? How can I go forth in the new year with resolves that are real and meaningful, ones that are sound and on which I can work effectively?

Joyous 1946!

Here are some ways for us to grow in our faith and to attain the goals we should.

There was a C. P. S. man in a camp who was very disgruntled with the religious program of the camp. Once when he was asked to participate he told the person who asked him to take part what he thought of the camp's religious activities. The response was a calm reply which touches the heart of the issue, "If you are not satisfied with it, the best thing to do is to participate using your influence to improve it."

How About My Part in School Life?

Some schools have the reputation of being tough mhile others are traditionally ones with a wholesome friendly spirit with students who are out to make the best use of their opportunities.

Am I helping to do my part in making my school life positive and for the good of everyone? Do I use my time to the best advantage? Or am I loafing around a lot? Do I really try to make my studies of value to myself?

In my social life, am I having fun at the expense of others? Or does everyone enjoy themselves around me? Am I known as being considerate or selfish, a prude or modest and unassuming? How can I become more considerate and helpful?

Am I Doing My Part in Church Life?

Does my church activity mean anything to me? How can I make it mean more? Did I really do my best in making Young People's work effective and meaningful? Was I willing to go to extra trouble to make the programs good ones? Have I urged others to participate and encouraged those who were not sure of themselves? Did I help make the church socials a happy fellowship?

How About My Part In the Life of the World

There are millions in need spiritually and physically. Do I appreciate the favorable position that is mine? Have I helped those that are in need in my community? Can I be friendly to the negro family on whom everyone frowns? Have I gone out of my way to invite them to activities they would enjoy?

Am I actively concerned about the work of missions? Have I done my part to support them? How about doing my bit for relief of war sufferers?

There are many more questions which could be asked. Each of us will need to answer them for ourselves. We will need to evaluate constantly and answer questions regarding ourselves and sek solutions for those questions. This will never cease. It is a part of the adventure of living. As the new year begins, let us seek ever for the true way and the correct answers.

On that principle we can operate effectively. There are many people who are enxious to piously tear things down because they are dissatisfied. It is easy to be negative, it is more difficult to be a builder and not a wrecker.

What Can I do to Improve My Family Life?

How about trying to put the welfare of others first? They say a person's behaviour in his family relations shows what sort of person he really is. We all can be nice to strangers for a fleeting fifteen minutes. Can we be nice to those with whom we live day in and day out and who see us when we are tired, don't feel well, are disappointed as well as when we are in happier moods?

Can I help with the house work, the chores, and do those tasks happily? Do I make my presence appreciated or am I always stirring things up?

Rhyme Without Reason

After several months' experience as an attendant in a mental hospital, I often sit and wonder if anything in the whole world could be as incongruous as a mental hospital...

Beautiful majestic grounds, ugly and decrepit people... Clean attendants, filthy patients... friendly nurses, disinterested administration... Carrying a bedpan down the hall, Old Joe yet honors you with a regal obeisance before your august personage... Louie, who can hardly walk or move or talk and who constantly falls helplessly to the floor and Eddie, who can't control his muscels even to feed himself, yet sit across the hall from each other all afternoon and thumb noses at each other... Patsy, who shouts bloody-murder and yells and screams and kicks and fights as you try to change his soiled pajamas, quiets down immediately when the job is done and purrs "why shore-all right whyshore; you're a nice boy, why shore-all right" and smiles like a benign old gentlemen... Lefty is so appreciative when you give him an early shower because "it won't interfere with my plans for the day; I'm pretty busy, you know," when what you really do know is that he stands in one particular spot all day long, stooping over every four or five minutes to grip his knee in a vice-like grip... Or stiff-jointed, helpless, irascible, domineering old Albert who fell out of bed and when found lying on the floor and asked what had happened to him replied to the effect that "it didn't happen to me; I was down here when it happened." ... "I hate you, I hate you, I hate you, I hate you," screams a rough voice from the window of one room, while the

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Frank Wright, the author of this article, has served as educational director of the Greystone Park, New Jersey C. P. S. unit. He has been making notes about his observations and experiences and this interesting commentary is a result of his notes. Although Frank is educational director at the unit, he has practical experience with the mentally ill by serving as an attendant. This article first appeared in the **M. C. C. Bulletin.**

plaintive and sweet strains of "L'Amour, Toujours, L'Amour" issues from the throat of the patient at the next window in the same room...

Incongruous, I tell you! Yes, no rhyme or reason, you agree. But there you are wrong. For there is rhyme to it—there is art, there is poetry—because there is life. It is a rhyme which arises out of the very lack of reason—clearcut, disturbing, reflective, original, creative, humor, mocking, challenging—the rhyme of the mental hospital which delves deeply into the incongruity of life and of our world.

But it would be inaccurate to leave the impression that there is no reason here—the cures, the doctors, the nurses, the methods, all of which are still so woefully inadequate, are yet the result of years and decades of man's attempt to apply reason to the loss of reason. And the patients too have reason. Just recently Old Nick said: "I draw a bonus of $109 per month, and I'm crazy; you get paid $15 per month to watch me—now **who** is crazy?" That is a penetrating question these days: just who is crazy? A question which everyone would do well to think about quite often: in a world that is doing what ours is doing, **just who is crazy?**

The Narrowness of Jesus

By Charles E. Jefferson

"Narrow is the way"—Matthew 7:14

We often hear the word "narrow" used in a sinister and condemning sense, we sometimes use it so ourselves. We say, "Oh, yes' he is narrow," meaning that one side of his nature has been blighted, blasted. His mind is not fully orbed. His heart is not full grown. He is a dwarfed and stunted man, cramped by a defective education or a narrowing environment.

In no such sense as this was the man of Galilee narrow. But what word will better express one of the conspicuous traits of Jesus than just this word "narrowness"? He set definite boundaries for himself, he shut himself up within contracted limits; in this sense he was narrow.

How narrow was the circle inside of which he did all his work! He lived his life in Palestine, a little country no larger than Connecticut. It was not a prominent country either but only a little province subject to mighty Rome. It was an obscure and rural country, small in territory and insignificant in prestige, and yet the Prince of Glory confined himself to this little corner of the earth. He might have given his message to a wide circle of men whose influence covered many lands. He might have taught in Athens and lifted up his voice in the streets of the Eternal City; but he rather chose to give his time to the cities of Galilee, to pour out his strength on the villages of Judea. For thirty years he remained in the dingy obscurity of a carpenter's shop, and the country upon which he poured out the full wealth of his brain and heart was only a carpenter's shop among the places of the earth.

If his field was contracted, so also was the character of his work. He only tried to do one thing. There were a thousand good things which a good man in Palestine might have done, but he left nine hundred and ninety nine of them unattempted and confined himself to the one thing which he believed his Heavenly Father had given him to do. Jesus set limits to his activity and beyond these limits no man ever persuaded him to go. One day his brothers wanted him to go to Jerusalem and make an impression of the big men there, but he refused to listen to their exhortation, telling them that they might go any time they chose, but that it was different with him. He could not go until his hour had come. When the hour arrived, he set his face steadfastly toward Jerusalem. All along the way men tried to divert him, but he could not be diverted, to Jerusalem he must go. By limiting himself, our Lord came off conqueror. He succeeded. What is it to succeed? It is to do that for which we were created. Jesus attempted to do one thing only and that was to perform the work which his Father had given him to do. At the end of his life, he could look into his Father's face and say, "I have finished the work which Thou gavest me to do."

We have been touching upon a great principle—the principle which lies at the basis of all the fine arts. The arts which are called fine became fine because of the NARROWNESS OF THE LIMITATIONS WHICH THEY IMPOSE. They all subject the soul to a discipline which is severe, and insist on a bondage which cannot be broken through. In music there is no leeway left for the singer. He cannot sing a little sharp or a little flat and still produce music. In music everything is precise, exact, severe, and all the tones must take accurately the precise points assigned to them by the master, else the music does not have in it that indescribable power which lifts and entrances the soul.

The artist cannot dip his brush as he pleases into this color or that, careless as to how much of this or how much of that he spreads on the canvas. He is held in the grip of laws which he cannot violate even a little without marring the picture. It's the narrow way on which artists must forever walk. Why is it so much more difficult to write poetry than prose? It is because poetry subjects one to serve bondage. The poet must submit to a discipline of which the prose writer knows nothing. The rules of accent and rhythm and melody are inexorable and only genius has strength enough to obey them all. Poets must walk the narrow path.

But the most difficult of all the fine arts is the art of living as God would have us live. Singing is easy and so is painting compared with this exacting, soul-taxing art of living. One cannot think anything he pleases, or feel as he wants to, or act as he is inclined to. He must walk the narrow path. Jesus walked it, and he calls men everywhere to become his followers. He is rigorous in his demands. He is inexorable in his commands. He is despotic in the limitations which he imposes.

This then, is the narrowness of Jesus. He limited himself, emptied himself of his divine glory, was found in the fashion of a man, walked the narrow path from the carpenter's shop to Golgotha all because of his great love for us, and in order that we might have life and have it more abundantly.

—from the "Character of Jesus

Events Elsewhere

In the next three years, India will send 1,500 students to America to attend colleges or to gain experience in industrial concerns and other practical employment.

A provisional national Protestant committee to assist in the reconstruction of their country has been formed by Italy's half million Protestants. .Waldensians, Baptists, Methodists, the Salvation Army and other denominations are cooperating. ....

The Y. M. C. A. plans to spend fifty million dollars in a post-war expansion programme.

The Jewish population in the United States has increased by 428,344 to a total of 5,199,000 in the past six years. The ratio of Jews to Gentiles is estimated at 3.7 per cent.

The British Foreign Bible Society has received a request from U. N. R. R. A. for Bibles in Polish, Czech, French, Serbian, Greek and Norwegian. Two thousand volumes have been made immediately available.

Fifty Protestant missionaries have been granted permission to enter China. They will leave this continent as soon as army authorization is received.

Marking one hundred years of missionary service by Canada, an intensive interchurch celebration is being arranged for 1945-46. This commemorates the sailing of the first Canadian missionary to the foreign field in 1845.

The Methodist Youth Fellowship, composed of 2,000,000 young people, will seek to enroll 1,000,000 new members by the end of 1948 as one of its goals in the Methodist Crusade for Christ. Each local fellowship is asked to set a minimum goal of one new member for each two now enrolled. A National Mission to Methodist Youth will be launched in the Spring.

In English and French prison camps, German students are preparing for the Christian ministry. The Paris Theological School has more students than it has had in the past half century. An Amsterdam church that formerly had two pastors has so increased its functions that a seventh pastor has been added to the staff. An emergency theological seminary in Holland has been established to help meet the demand for church leaders.

Bishop Theophil Wurm, of Wurtumberg, makes an appeal to foreign Christians not to be two wholesale in their criticism of Churchmen in Germany. He says: "We Christians are not responsible for the cruelties and denials of justice which were committed by the party and by numerous military officers. Many of us have had to suffer these things. We have opposed the mass murder of the Jews of Germany, and Poland. We Christians of Germany have suffered much from the things which soil the German name and blot the honor of our people."

The American Bible Society offers information concerning the status of Bible reading in American public schools. Bible reading is required in eleven states: Alabama, Arkansas, Delaware, Georgia, Idaho, Kentucky, Maine, Massachusetts, New Jersey, Pennsylvania and Tennessee. It is prohibited in Illinois, Louisiana and Wisconsin. In the remaining thirty-four states Bible reading is permitted but not required.

We have heard many groans about rationing and much anxiety and hope that rationing would cease. Interestingly enough Canada went on rationing this Autumn while U. S. was going off rationing. Canada did this to fulfill its pledge to send food to Europe. At present Canada is exporting 40 to 50 per cent of its federally inspected meat (one third of the total kill) but to do this rationing was necessary. The U. S. exports less than 5 per cent of its meat supplies.

Prof. J. A. Wheeler of Princeton University believes the atomic bomb to be a mere firecracker compared to what would happen if all energy were released. In reality the atomic bombs released over Japan used only a small amount of the energy a-available. Some claim the energy available in a spoonful of matter is sufficient to obliterate New York City. According to the Einstein Equation all matter on earth and elsewhere is merely frozen energy. If this energy were released, Prof. Wheeler believes it to be possible, the earth would simply burn up in a man-made Doomsday.

English universities are to be reformed if Miss Ellen Wilkinson, Minister of Education in Britain's Labor Government has her way. The tradition has been a cash-and-caste system which has worked against many capable youth in the country. .The present system permits stupid and indolent students to graduate with fourth-class honors degrees. Unless the diploma carries high honors, it is not necessarily a certificate of learning. An effort is being put forth to raise the standards of the universities to a level such as that of the University of London which has high scholastic requirements. ..

RELIEF

Urgent Need for Doctors

Three medical doctors are needed for service in the Far East and Paraguay in connection with the relief program of the Mennonite Central Committee. It is essential that a doctor be attached to the contemplated relief service in China. If the way continues to open for a work in the Philippine Islands a doctor will be needed. Another doctor is needed to serve in behalf of the Mennonite colonists in the Chaco.

Any doctor interested in relief service in these areas should contact the Director of Relief, M.C.C., Akron, Pa. Anyone knowing of a doctor who might be interested should send us his name and address. Candidates for this service should be missionary-minded, feel a call to the work, and be in sympathy with the standards of our non-resistant faith. A great need for medical help exists in these areas.

Further Contacts with Mennonite Refugees

In a cable from Amsterdam, dated December 7, C. F. Klassen states that he was going to Denmark on the 8th. Bro. Klassen's visit is likely related to the thousands of Mennonites from East Prussia and Poland who are interned there. He had also made a trip to Berlin to contact Mennonite refugees there. During the week of December 9 he was planning to go to Switzerland to investigate the possibility of sending food parcels into Germany through Swiss channels.

There have been several inquiries as to the possibility of mailing food parcels direct to Germany; a late communication from the U. S. Post Office Department says: "The parcel post service is not yet open to these two countries (Germany and Austria) and there is no definite date as yet when such service will be offered."

News from China

In a newssheet from Chungking, China, dated November 23, 1945, and edited by S. F. Pannabecker, a brief review of the work in China is given. We quote from this sheet:

"Two Mennonite appointees, P. P. Baltzer and S. F. Pannabecker have been in China for close to two month. . . Our present plans call for two of us to leave for Honan at the first opportunity where we will be engaged in organizing the relief program of the American Advisory Committee and preparing for opening the Mennonite work. Calcutta can get the necessary permission to proceed. We hope for a few of them the next month."

"Plans for Mennonite work are based on three ideas: first, cooperation with other agencies now on the field; secondly, an immediate program of relief and rehabilitation for refugees on the a longer term program of medical and public health work combined with industrial and agricultural rehabilitation. . . "

China M.C.C. Unit members waiting in Calcutta for permission to proceed are Wilhelmina Kuyf, Titus Lehman, Lawrence Burkholder and Clayton Beyler; also the two nurses, Vera Yoder and Verna Zimmerman, who recently arrived."

C. P. S.

Health Project Survey in the South

Erwin C. Goering, Eastern States Regional Director, recently made a trip through the South to visit the Mulberry, Florida, and Gulfport, Mississippi, units and with Harold Martin, Director of the Gulfport Unit, investigated the possibility of opening additional health projects. They report that "State and District Health Officials are well pleased with present C.P.S. services and greatly desire additional service units."

CONCERNING THE VICTORY CLOTHING COLLECTION

Nation-wide publicity is being given to the Victory Clothing Collection, a relief clothing campaign to be conducted January 7 to 31, 1946. This drive is similar to the United National Clothing Collection sponsored in April, 1945. Civic, religious, and other organizations are again being asked to promote the drive and assist in the collection of clothing. The goal is to collect 100,000,000 garments plus quantities of bedding and shoes. Donations received during this campaign will be processed and shipped by UNRRA and will enable the carrying out of its relief task. UNRRA provides relief and rehabilitation services to the liberated countries of the United Nations but does not send supplies to Germany and Japan, except to displaced persons from other nations in these countries.

The Mennonite Central Committee has a continuous relief clothing collection program organized to receive and process clothing received primarily from Mennonite and Brethren in Christ constituencies. Facilities to handle all the clothing our churches wish to give are in operation at the four collection centers: Akron, Pa.; Kitchener, Ont.; Newton, Kansas; and Winnipeg, Manitoba. Donations received at these centers have been sent, and will continue to be sent, to war sufferers in liberated countries and will also be sent to enemy countries, particularly Germany, as the way opens for the shipment of such materials.

Mennonite and Brethren in Christ churches have contributed liberally in the past and will want to continue in the future to do their part in providing clothing for war sufferers. **During the month of January local churches and individuals will have to decide whether they wish to continue giving through the church centers or through the Victory Clothing Collection.**

COLLEGE AND SEMINARY NEWS

FREEMAN JUNIOR COLLEGE

December 14 Founder's Day was commemorated. Rev. Freeman Schwartz of Pennsylvania spoke in the morning and evening. During the noon hour the Home Economics girls served lunch to the guests. The Music Department under the direction of Prof. Toews furnished Christmas music at all meetings. The Home Economics department presented a demonstration on "Dyeing" to the women gathered for the local Poultry Show. The work is under the direction of Miss Ratzlaff. The Christian Youth Volunteers spent some time in visitation and carol singing activities the past week. Rev. Louis Linscheid is advisor to this group. Gerhard Buhr gave a challenging talk on Relief Work of the MCC on Monday; on Tuesday Mrs. Buhr presented a musical program. Both are graduates of Freeman and have until recently served as educational director and dietitian at Fort Collins. They have accepted a call to do relief work in South America.

BLUFFTON COLLEGE

Dr. Albert W. Palmer gave a very inspiring address in the Ramseyer Chapel Tuesday evening, December 11. The five main points in his "Code for Victors" were, (1) Humility, (2) A sense of responsibility, (3) Intelligence, pointing out that wisdom is knowing what to do and virtue is doing it, (4) A forwards looking spirit, concentrating on the future, and (5) The creation of a spirit of forgiveness and invincible good will.

The Messiah was sung Sunday evening, December 16, before an appreciative audience. The zero weather somewhat reduced the attendance, but there was a good crowd present even so.

The college closed for the Christmas recess on December 21 and will reopen again January 3. Carl Lehman, new business manager, hopes to be present by that time to assume his new duties.

BETHEL COLLEGE

The college campus was grieviously shocked Sunday morning, December 16, by the sudden death, by heart attack, of Paul Baumgartner, a leader in civic, musical, and church affairs. A man of broad interests, his contributions to the College and community life these twenty-five years have been numerous and varied, and it is with difficulty that his co-workers assume the heavy responsibilities he has had to lay down.

The thirteen-day Christmas vacation began December 20 with most of the students leaving the campus. Absent also during one part or another of the holiday season for work in CPS or MCC were Professors J. J. Voth, Melvin Gingerich, Cornelius Krahn, H. A. Fast, J. W. Fretz, and David Suderman. Extensive remodeling and enlarging on the third floor of the girls' dormitory continued through vacation. Curbing on both sides of College Street has been completed and plans have been made for resurfacing the campus streets.

MENNONITE BIBLICAL SEMINARY

With the coming of Christmas vacation on December 14 came also snow and cold weather. A number of our students are able to return to their homes during this two-week vacation while others are remaining at the seminary and are finding employment at various places in the city. On December 9 Doland Unruh, one of our training school students interrupted his studies here to join a crew on a cattle ship. He expects to leave for Europe shortly after a visit in his parental home in Kansas. Due to vacancies made in our dormitory over the holiday season we were able to invite our conference Mutual Aid Board to hold its meeting here on the campus. Hence these six men were with us on December 14 and 15: Dr. J. W. Fretz, Newton, Kansas, Hans Regier, Whitewater, Kansas, Julius Franz, Lind, Washington, Harry M. Detweiler, Souderton, Pa., and J. E. Schowalter, Newton, Kansas. We are happy to learn that Rev. Arnold Regier of Newton, Kansas, plans to be with us here at the Seminary after the first of the year. On Sunday, December 9 the Chicago Mennonite Student Fellowship had its monthly meeting here. For this occasion we had invited the men's chorus from Medaryville, Indiana, C.P.S. Camp. These men gave a fine program in the afternoon which was appreciated by Brethern as well as Mennonite students. The Fellowship concluded with refreshments served in the Albert Jantzen's apartment. As a seminary family we wish to express our New Year's greetings to all our interested friends. May the New Year bring you all peace and joy through Jesus Christ our Lord.

IN MEMORIAM

PAUL BAUMGARTNER, fifty-one, son of the late Rev. S. S. and Mary Vogt Baumgartner, passed away suddenly, Sunday morning, December 16, at the Bethel Deaconess Hospital after a few hours illness. Many years a teacher of manual arts in the Newton, Kansas, high school, he was also active in the interests of Bethel College and was a devoted member of the Bethel College Church, having served the latter as Sunday School superintendent, teacher, deacon, and, at the time of his death, was chairman of the church building committee. He tuned pianos as a side line and for a number of years served as mayor of the village of North Newton. Besides his wife, Anna Marie (nee Mueller), he is survived by his mother, Mrs. S. S. Baumgartner, and a sister, Mrs. Frank Penner, both of Portland, Oregon.

MRS. HENRY G. HIEBERT, daughter of Peter E. and Helena Duerksen Schmidt, was born January 14, 1885, near Canton, Kansas, and died November 22, 1945. In 1903 she became a member of the Alexanderwohl Church, and in 1905 she was united in marriage to Henry Hiebert. She is mourned by her husband and the following children: Meno, Paul, Otto, Levi, Mrs. Reuben Hiebert, Mrs. Amadaeus Frey, and Mrs. Frank Koehn.

JOTTINGS

—**Rev. J. B. Epp passed away at the Bethel Deaconess Hospital, Newton, Kansas, on December 22. after having been confined to the hospital for a number of weeks.**

—**The Alexanderwohl, Tabor, and Goessel churches** together canned 2,057 quarts for C.P.S. and 575 for relief this year.

—**Rev. A. S. Bechtel,** Pastor of the Einsiedel Mennonite Church, Hanston, Kansas, since 1937, writes that they are planning to move to Summerfield, Illinois. Their oldest daughter lives on a farm near Summerfield. Brother Bechtel, who will be seventy-two next May, writes, "For some time past I have felt that I had reached the age when I should make way for a younger and more energetic man as leader of this church. . . Very few of our ministers are of my age. . . We plan now to leave probably Friday after Christmas. We do regret to leave the very pleasant Western Conference associations which we have learned to cherish so much. We shall greatly miss the visits to Bethel and the friends we have made there." Mail for the Hanston church may be addressed to Edward E. Hirschler, Hanston.

—**Immanuel Church, Delft, Minnesota:** On December 6 the Ladies Mission Society had invited the mission societies of the Gospel Mennonite Church of Mountain Lake for a Christmas program and also a fellowship lunch. Rev. H. H. Dick of Mountain Lake brought the morning message December 9.

—**The Eastern District ministers and wives** enjoyed a fellowship dinner in Trainers' Restaurant, Quakertown, Pa. on December 10th at 1:30. Upon arrival we were ushered into a special room in which had been arranged a beautifully decorated tablewith lighted candles. The following were present: Dr. and Mrs. Elmer E. S. Johnson, Rev. and Mrs. Walter Dick, Mrs. Freeman Swartz, Rev. and Mrs. John Plenert, Rev. and Mrs. A. J. Neuenschwander, Rev. and Mrs. A. H. Schultz, Rev. and Mrs. Howard G. Nyce and Rev. and Mrs. Ward W. Shelly. Those absent telephoned or mailed their regrets. A prayer of Thanksgiving was offered by Rev. Schultz and the closing prayer by Dr. Johnson. This is the second such affair in the district this year. It is expected that these times of fellowship will be held several times each year. The sudden appearance of a snow storm brought to an early end the long to be remembered occasion. We left for our homes about four o'clock.—Ward W. Shelly

—**Brudertal Church, Hillsboro, Kansas:** Missionary J. P. Suderman was in this, his home church, to show slides and tell of the mission work in Arizona. Dr. P. S. Goertz of Bethel College was guest speaker on Thanksgiving. Samuel Ewert, son of Mrs. Wm. Ewert, passed away December 4. For the past few years he served as noxious weed supervisor of Marion County. He was a member of the Brudertal Church until recently when he and his family joined the Presbyterian Church of Marion, where they made their home.—Mrs. Frank Balzer, Corr.

—**Halstead, Kansas:** The church has granted Rev. David C. Wedel a leave of absence for January. He has been requested to visit the churches of the Pacific District in the interest of Bethel College.

—**First Church, Summerfield, Illinois:** Visiting speakers the past year were: Rev. Peter Voronoff, and Dr. J. H. Langenwalter, who gave a series of messages on the Sermon of the Mount.—Corr.

—**Lorraine Avenue Church, Wichita, Kansas:** The choir sang "The Nativity Song" by Roy E. Nolte on December 16.

—**First Church, Sugarcreek, Ohio:** At a special meeting of the men of the congregation the possibilities for work and housing in Sugarcreek were explored. Said the pastor, "Let's all work together to make our community and church a more vital part in our daily lives."

—**Rev. Victor Sawatzky**, a ministerial student at Bethel College, has accepted a call from the First Church, Hutchinson, Kansas, to serve it as pastor for a period of one year.

—**Rev. Ronald von Riesen**, Pastor of the Walton (Kansas) Church, was voted a call for another three years at the business meeting held December 6.

—**Immanuel Church, Los Angeles,** has worked out a sheet of suggestions for visitation work. Its workers seek to visit regularly the families in sixty-four blocks and to pray for them. Irvin Richert, who expects to be discharged from C.P.S. very soon, plans to prepare for the ministry. His engagement to Shirley Ingalls of Quakertown, Pa., was announced recently.

—**Beatrice, Nebraska:** William Andreas, Arthur Claassen, Albert Ensz, Henry Jantzen, and Edgar Wiebe left December 1 to serve as attendants in the shipment of cattle and horses for relief.

—**Zion Church Souderton, Pa.,** Anonymous contributions and donations have made it possible to have over $1,000 worth of new shoes ready for the Arkon clothing depot. Many new and used blankets, used comforters, and used shoes have also been gathered. On December 9 Mrs. Henry S. Detwiler showed moving pictures of relief work in Egypt. The pictures were taken by her husband who has been doing relief work there.

POST—CHRISTMAS SPECIAL

Having on hand a supply of Christmas and other greetings which we would rather not carry over until next year, we offer these at the extra special price of 4 boxes for $1.56. The assortment includes:

1 Box Scripture text Christmas Greetings
1 Box Non-Scripture Christmas Greetings
1 Box Non-Scripture Everyday Greetings
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These are all regular $1.00 boxes and theassortment represents a saving to you of $2.50.

Send remittance with your order to:

MENNONITE BOOK CONCERN
Berne, Indiana

—**Rev. Gerald Stucky,** who with other missionaries is to open a General Conference mission field in Colombia, South America, has written a letter to friends. From it we snatch: With the altitude at about 5,000 feet, a pressure cooker sent from Berne, Indiana, is much appreciated—parades and fiestas on the slightest provocation—market women and other older women smoking little cigars—boys court girls by standing outside the house while the girl sits inside by the window—one can see scores of such courtings every evening—cows serve as lawnmowers between streets and sidewalks and rummage in garbage cans like dogs at home—black-robed priests everywhere—Shredded wheat Gerald's favorite, at seventy-five cents a box—dirt, disease, and malnutrition everywhere—prices of many things so high that poor can obtain only meagre living—men, women, and children carry things on their backs like pack animals—petty thieving so prevalent that doors never left open unless someone in front room—all first floor windows have iron or wooden bars to keep out "unwelcome guests"—everywhere great big churches, rich and often unfinished—about 250 priests in Medellin also school for them—Stuckys now learning Spanish language and to continue at it for a year with them are Janet Soldner and Mary Becker—also daughter Judith Anne and a little newcomer by the name of "Peter Wood"—exact nature of missionary activities after language school to be decided in the near future with the help of he national council of missions in Colombia—Stucky's regular address (3 cents) is Apt. 53, Medellin, Colombia—their airmail address (25 cents) is Apt. Aereo 653.

MENNONITES TO ALASKA?

(The following is an English translation of a German letter written to **The Mennonite** on November 5, 1945, by A. A. Rempel of Palmer, Alaska. We are happy to bring this letter which we believe to be of general interest.)

In **The Mennonite of** October 9, I read about Russian Mennonites, who are in flight from the Comunists and are now in Denmark, Holland, and Germany. Couldn't some way be found of helping a hundred of these families to settle here in Alaska? I have been told that there is no quota for farmers here in Alaska and that the higher officials here would give as much help as they could to such a sattlement. One could find out about this by asking the Honorable Mr. Gruening, Governor of Alaska.

We came here in February, 1943, from Dinuba, California, and have had two crops here. The income from one cow for a month is from forty to fifty dollars, and eggs are a $1.20 per dozen. Hay yields one or two tons to the acre. One pays five dollars for one hundred pounds of chicken feed. The market for these products is very good. Every year thousands of workers are brought here. They get a dollar an hour.

Here thousands of acres of good farm land are still available as homesteads. The winter is long but not very cold. Perhaps, there are not more than ten days in winter that the thermometer drops down to zero, but of course sometimes it also drops to twenty-five below. However, the longer days in spring and summer make up for this. Everything grows mightily.

Much truck gardening is done here. The vegetables are flown by airplane to Kodiak, the Aleutian Islands, Nome, and other cities. Also many potatoes are raised here. These yield from five to ten tons per acre. This year the farmers get four cents per pound. Last year they got four and one-half cents per pounds. —Heartiest greetings, A. A. Rempel, Palmer Alaska.

The A. A. Rempel Home at Palmer, Alaska

C. A. Linscheid
127 North Pine
Newton
Kansas

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Newton, Kansas

The Mennonite

VOLUME LXI NORTH NEWTON, KANSAS, JANUARY 8, 1946 NUMBER 2

CALMNESS

—Photo by U. S. Forest Service

Perhaps, the above picture brings to you memories of a cold, rather windy winter day and how after facing the wind on the upland you wandered down into the thick brush and trees through which flowed a little creek. There you found a great warm calmness which was in sharp contrast to the biting winds above.

Such is the calmness of the Christian. The winds of the world may be bitter and strong, but within the Christian there is a great calmness that suggests warmth, restfulness, peace. and security. It is deep, thick, reverent calmness that charms one with its beauty.

The Christian can be calm. He knows that he has a life to find by losing it, so he does not have to fight turbulently against those factors, which spell loss in capital letters to those who are anxious for their life. He can be calm for his main purpose in life is to be loving, and for loving there is much room in this world; loving doesn't create storms, for it makes for calmness within and without. He can be calm for he is abiding in the Christ who calmed the waves and in agony said, "Father, forgive them; for they know not what they do." Forgiven, the Christian can forgive; loved, he can love; calmed by God, he is calm and can calm. Like his Saviour, he is calm in the time of storm.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

One of the Lord's Own

Victor was sick. He lay on his bed in the hospital, too weak to be up. But he insisted on having his Bible and his songbook by his side.

He had been sick before—so sick that he had needed blood transfusions. Mother had contributed these. Father was away in war service. Sometimes he sent money fairly regularly. Then again there were long stretches when nothing came, and the little family was in difficult straits. Once a parcel came with lovely new clothes but that time no money was sent to buy food. So the mother and the seven children did not always have food enough to eat. Perhaps that was why Victor was sick again.

Victor was the oldest and was such a comfort to his mother. When father failed in his duties, Victor would say, "Never mind, mother. When I am high school pass then I'll take good care of you." But now he was very, very sick.

One day when the hospital attendant came in to give him his medicine he closed his eyes instead of getting ready to swallow the dose. His mother remonstrated with him, and then he answered with some impatience, "Can't I ask God's blessing on the medicine before I take it?" Both she and the hospital attendant were touched. "Yes indeed, you may pray before you take your medicine." So after this, when it was medicine taking time, all bowed their heads while he himself led in a wee prayer. To Victor, the Lord was someone who cared about these things.

Word had come that father was to come on leave. How eagerly Victor waited for him! Then one day while mother was sitting by his bed, busily sewing to earn a little money, father walked in. When he came to his son's bedside, Victor said, "O father, God has heard our prayers and brought you home." He seemed to improve and on Sunday insisted that mother go to church in the morning since father was there to stay with him. Then in the afternoon father could go to Sunday school. He enjoyed having his father feed him the bit of rice cooked in milk and said, "Now I feel as though I have a little strength."

On Monday towards evening he was not so well. He wanted his father to stay near by. His fever rose and he had severe pain in his stomach. He said to his mother, "I will not get better. I am not to stay in this world." How it hurt his mother to hear him speak like this.

But he tried to comfort her by saying, "God will give you peace. I am going on a long journey, a long journey. I used to help you, but now Joel will have to take my place. For my burial cloth use the material that father brought to make me new clothes."

After a bit he called out, "Wait, oh, wait, travelers! I am also coming. Wait for me!" And then, as Edgar Guest so beautifully puts it,

> "Then the angels came, and they
> Took his lovely soul away
> From the torture house of clay."

Said his mother, "I have a great ache in my heart and yet, I also have peace. I remember how he always encouraged us to be regular in church attendance and how he always helped me get the little ones ready. He told me not to spend days in weeping after he was gone because that was not right. And so I am going on. I know I shall see him some day."
—*Christena Duerksen*

MISS PAULS AND CURT CLAASSENS ARRIVE IN INDIA

On December 26 we received a cablegram from Karachi, India. It stated that Sister Eva Pauls and Brother and Sister Curt Claassen had landed safely.

On January 10 Sister Selma Unruh is to leave for Chicago. From here she is to journey to the Congo Inland Mission field in Africa.

Thank the Lord for these additional three workers and the one returning. Laborers are still few and the harvest great. May we remember them in our prayers.—Secretary

H. J. Brown To Visit Pacific District

Rev. H. J. Brown's itinerary for the Pacific District is as follows:

January: Aberdeen, 13; Upland, 16-18; Los Angeles, 20; Shafter, 22 and 23; Paso Robles, 24-27; Reedley, 29, 30; Winton, 31 and Feb. 1;

February: Albany, 3, 4; Pratum, 5, 6; Dallas, 7-10 Barlow, 11, 12; Portland, 13, 14; Newport, 17; Colfax, 19, 20; Lind, 22-24; Monroe, 25-27; Lynden, 28 and March 1.

P. W. Penner wrote under date of October 24th: "At present all missionaries on the field are in good health and very busy with their work. Quite good health prevails among the Indian brethern. We especially rejoice that the cholera epidemic did not touch our field. A total of 2,330 died in one week in the Central Provinces, in which lies our mission field. But not a single death was reported from our area. God be thanked!"

THE MENNONITE

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"Other foundation can no man lay than that is laid which is Christ Jesus"

EDITORIALS

THE SOCIAL AND PERSONAL emphases are both very much needed in Christianity. They are the warp and woof of the Gospel. Neither alone can make cloth. They must be closely and tightly interwoven for good cloth.

The social emphasis is very much needed for building up conscience and for making clear what human relationships should be under all conditions. And right human relationships are a very large part of God's will. The more clear thinking we can have on right human relationships, the better it is. Human beings have to live together, and God wants them to live together in the right way.

As the world becomes smaller we have more people to live with under more and more complex conditions. The modern apartment dweller has a responsibility in regard to his radio that the farmer miles from the nearest neighbor does not have. The complexity of life makes the formulation of new standards of behaviour possible. Those who define such new standards according to the teachings of Christ are rendering a tremendous service. They enable those who are willing to do the right to know what is right. They help to bring about that use of mind that God intends. Undoubtedly, most of those with a strong social emphasis feel that they are also giving recognition to what we, for the want of a better term, might call personal experience. However, those enthusiastic about personal experience may feel that the recognition given is too little. And perhaps it is for several reasons. For instance the record of personal experience has too frequently been an inadequate one. There has been a lot of good intention with too little objective thought of what is important in human relationships. Individuals have been pulled into the whirlpool of self-interest until their religion really became something selfish. Personal experience has frequently been unintelligent. During the recent snowy weather across the nation, two seminary students before beginning on a long car trip stopped and prayed for God's protection. A little later the driver wondered how many cars and trucks he would be able to pass up. Such incongruity has far too often made the emphasis upon personal experience seem bankrupt. Yet along with the recognition of all this inadequacy must go the recognition that there is a need for personal inner experience. This becomes especially clear when right human relationships have been clearly defined and their acceptance by individuals becomes the problem. After a Second World War we say that there is nothing wrong with the Sermon on the Mount. We say the trouble is that it just simply has not been applied. But why hasn't it? That's where personal experience comes in. That's where modern Christianity is facing a great problem. MacArthur says that it has to be of the spirit if we are to save the flesh, but there is little insight as to how to enable human beings to have the power to do that which they know they ought to do.

The Law could not save, and in a similar sense the Teachings of Christ cannot save, that is, if we limit His teachings to the emphasis upon human relationships and leave out his emphasis upon "what was in man." The teachings have to be accepted before they can do good. What prevents that? The full answer is not at hand. This is the area Christianity of today needs to explore. However, it is evident that the answer lies in personal experience and there are a few indications of what is involved. The main element perhaps being a recognition by man of how immature and sinful he really is.

May it not all be something like a matter of good teaching? The good teacher knows very clearly the goal which the pupil is to reach. At the same time he knows his pupil. He has a very good idea of just how much the pupil knows and what his weaknesses and strengths are. And just because he knows his pupil so well can he develop those first steps which will enable the pupil to proceed towards the attainment of a very complex and difficult goal. If the teacher cannot sense the pupil's "difficulty" he will not get the pupil to progress very fast, regardless how much both teacher and pupil may desire the attainment of the goal. It's man's "difficulties" that have to be found out. Confession of sin undoubtedly goes a long way in this. Admission of sinfulness is a first step towards the goal. It would seem that the acceptance of Christ's teachings could be better achieved by keeping them in eye while at the same time recognizing that within one which is opposed to the teachings which one would accept.

Or again a man may ever so much long to arrive at a certain destination but he won't do so if he neglects to buy the ticket. That is, a little more attention to man where he is may get him a lot faster to where he ought to be. Since the social emphasis is upon where he ought to be, it needs to be united with the personal emphasis which so largely deals with man where he is. If man could admit his immaturity a little more, his maturity might come a little faster.

A Day in the Life of Two Relief Workers

by Wilhelmina Kuyf

Because we wanted to take some lumber out for the new looms that were going up at Champahati Industrial Centre and also to see a morning of our doctor's work, Lawrence Burkholder and I downed an early breakfast and started out in the unit's car. The country around Calcutta was beautifully green with the rice beginning to head. Birds and butterflies were darting in and out, and so were humans. Lawrence commented that he had never seen so many people on the road. When we were within three miles of our destination, the motor gave the sighing gasp with which we had become familiar and stopped dead, not to go again, in spite of Lawrences' efforts with various tools. A small, interested group of men and boys soon gathered, with a few women in the offing. Finally Lawrence asked one of the bystanders about hiring an ox team to pull us in to Champahati. That matter was quickly settled, and next began the process of bringing a piece of rope, and another, and a few more, until we were certain that every rope in the tiny valley was used. These were skillfully tied, then the car was attached to the axle of the two-wheeled cart and finally, two scrawny oxen had the harness adjusted in front of their humps. With a cheerful shout from all the small boys, we were on our slow way. India's sun was hot; so the first stop was to buy green coconuts. We drank the clear fluid inside the nuts. It is thirst-quenching and, reportedly, good for the stomach. We rolled along, the leisurely pace giving us more opportunity to observe the beauties of the country. The smiles and comments of those we passed interested us; the least sophisticated knew that that wasn't the way a motor car should go. Less than a mile on our way a number of bullock carts were halted at some deep mud holes in the road. Lawrence had to shed shoes and socks to investigate properly. The hole was deep, but after some rearrangement of the mud, and with the help of a somewhat augmented crowd, we were again on *terra firma*. Two more smaller mud holes lay before us, but they seemed to take only added shouting, renewed whacking along the spines of the beasts, and an occasional mild, barefooted kick, to get through.

In less than two hours we creaked past the dispensary, where the last of the morning's patients were being seen. Dr. Karmaker smilingly invited us in, but we felt that journey's end would be when the lumber was delivered, so we went on. It was now past two o'clock, and Rev. Biswas, in charge of the Industrial Centre, saw to it that we had a meal. Before and after food we talked of the work there. By learning weaving, men, women, and boys become able to provide for their own needs and to help their families. Some literacy work is carried on. Widows husk paddy (rice), or work with jute, or make salt, in order to support themselves. The village has a peculiar problem in that there are Christians of seven or eight denominations in it, but no regular church service! They are trying to get together to form an inter-denominational group, but, while they want no mission connections they need help. The Indian leader of our project is trying to supply some of it by his friendly counsel. The Mennonite Central Commitee is known throughout the village as a Christian organization.

There was no train to Calcutta until 5:20, so we returned to the dispensary and found that the doctor and his trained nurse wife had seen 171 patients that morning. He pointed out that some days even more had come. All, Hindus, Christians, Mohammedans, are helped in the name of Christ.

We walked to the station in the rain and waited under a veranda in the vain hope that it would stop. From here we had a look at the village shops, and enjoyed the play of the younsters who shared the veranda. It was all so much like China that there was a twinge of the frequently recurring wish to be there.

The streets were dark and shiny with wet when we reached Calcutta again. It hadn't been an average day, but still it was a day in the life of two relief workers.

Wilhelmina Kuyf, former missionary to China, has been in India for some time waiting to get into China to do relief work for the Mennonite Central Committee. Lawrence Burkholder is also waiting for the China door to open. According to Dr. S. F. Pannabecker some of the waiting relief workers were to get a chance to go into China, perhaps, during December. However, we have not heard as to whether any got to go. While waiting in India, the relief workers carry on work there.

Carl Barth, the Swiss theologian, urges the need of a spirit of friendship toward the German people. "We must try to show them the meaning of forgiveness, the forgiveness which they consider Utopian. Merely to preach beautiful words to them is insufficient. They must be led to feel the truth behind the words. It is the Gospel and not the law which will triumph. Jesus Christ belongs to them as well as to us. Perhaps it is His desire to begin at the beginning again with them."—Gospel Herald

RELIEF

Relief Workers Leave

On December 10, Brother and Sister G. Irvin Lehman and Dr. Paul Conrad sailed from New York for Ethiopia. They are taking with them equipment for a twenty-five to thirty-bed hospital.

Farewell services for Mrs. Henry Buller were held at Akron on December 8. Sister Buller as a German-born Jewess became acquainted with the Mennonite relief work in France in 1940, and later married Henry Buller, a relief worker there at the time. Her membership is with the First Mennonite Church, Upland, California. She expects to meet Bro. Buller in France and serve in the Mennonite Center office at Chalon. Until she was able to secure authorization to leave the United States and return to Europe she served in a stenographical capacity at the Akron office.

On December 13 farewell services were held at Akron for Emma Loewen of Steinbach, Manitoba and Clifford Lavers of Detroit, Michigan. Sister Loewen will serve in a secretarial capacity in the office at Basel, Switzerland, and Brother Lavers as a machinist and auto mechanic in France. They and Mrs. Buller sailed from New York for France on December 15 aboard the **S.S. Argentina.**

Flour for Europe

The interest in sending flour and wheat to Europe continues. To date 110 carloads of flour and wheat are either in port awaiting shipping or are in prospect. There are at shipside eleven cars of flour and wheat for shipment to France and thirty-two cars for shipment to Holland. There is promise of a boat loading in the near future. Two cars of flour have already left port for Holland.

More Food to Europe

A shipment of food valued at $5,565.60 left New York on December 10 for distribution in France. The shipment consisted of 25,558 quarts of canned fruits and vegetables, 2500 pounds of lard and 240 pounds of honey. On December 13 the S.S. **Delfdyck** sailed from New York for Rotterdam carrying 3,150 quarts of home-processed chicken valued at $3,150.

Relief Workers Appointed

The M.C.C. Executive Committee, which met in Chicago on December 15, 1945, authorized the appointment of the following relief workers:

Northwestern Europe

Robert Kreider, Goshen, Indiana; Irvin Horst, Reading, Pennsylvania.

Holland

Galen Widmer, Mount Pleasant, Iowa

Belgium

Paul Peachy, Harrisonburg, Virginia (To serve under the Mennonite Relief Committee)

Italy

Delmar Stahly, Danvers, Illinois; Richard Blackburn, Clayton, Ohio; Howard Blosser, Columbiana, Ohio; Andrew Bean, Kitchener, Ontario; Mary J. Loewen, Winkler, Manitoba; Lucille Bohrer, Normal, Illinois.

Ethiopia

Geneva Alexander, Elkhart, Indiana (To serve under the Mennonite Relief Committee)

Paraguay

Homer C. Martin, Columbiana, Ohio; Mike Wipf, Ethan, South Dakota; Ura S. Gingerich, Plain City, Ohio; Willard Schrag, Pretty Prairie, Kansas; Amos J. Yoder, Weatherford, Oklahoma; Dennis Lehman, Berne, Indiana; Harold Vercler, Washington, Illinois; Gerhard R. Buhr, Mountain Lake, Minnesota; Mrs. G. R. (Mildred) Buhr, Mountain Lake, Minnesota.

China

Dale Nebel, Washington, Iowa; Miller Hershberger, Sugar Creek, Ohio; Edwin Schrag, Moundridge, Kansas; Ernest Cristner, Goshen, Indiana.

Puerto Rico

Marjorie Shantz, R. N., Preston, Ontario; Edna Peters, R. N., North Newton, Kansas; Mrs. Melvin (Mary) Lauver, Akron, Pennsylvania; Oswald H. Goering, Elyria, Kansas; Royal Joyce Hower, Goshen, Indiana; Glenn R. Jantz, Hesston, Kansas; Melvin Lauver, Akron, Pennsylvania; Paul A. Leatherman, Doylestown, Pennsylvania; A. James Rinner, Mount Pleasant, Iowa; C. Delos Tanner, Francesville, Indiana.

Change in Warehouse Facilities

Due to the necessity of vacating the East Petersburg warehouse after December 31, a new warehouse, located on Route 340, Silver Springs, Pennsylvania, will accommodate the packing and warehousing of the foods, tools and utensils being processed for overseas shipment. Address all l.c.l. freight and express shipments for the food and tools programs to Mennonite Central Committee, Landisville, Pennsylvania.

On December 18, 1945, Edna Peters, R. N., North Newton, Kansas, left the States for Puerto Rico. Farewell services were held at Akron on December 13. She is to serve in the hospital as nurse, replacing Grace Kauffman who recently returned to the States.

C. P. S.

New Groups Become Eligible for Release January 1, 1946

Approximately 240 more assignees in Mennonite camps and units become eligible for release beginning January 1, 1946, as a result of the Selective Service announcement that additional men may take physical examinations on or after that date. The following are to be released in January:

1. Those who reach the age of thirty-eight on or before January 31, 1946.
2. Those who reach the age of thirty-five and complete two years of service on or before January 31, 1946.
3. Those who complete three years of service on or before April 30, 1946.

Nearly all of the over-age and four year service men in the entire C. P. S. program, numbering about 1550, had been released as this is written. This includes all of those who had reached the age of thirty-eight, or who had reached the age of thirty-five and completed two years of service, or who had completed four years of service by December 31, 1945. The few exceptions were those whose release was held up because of their physical condition.

History of Mennonite C.P.S.

Selective Service has authorized the appointment of two C.P.S. men each by the central committees of the Friends, Brethern, and Mennonites for research work on C.P.S. The M.C.C. plans to assign two men to the Akron office to collect materials for a history of Mennonite C.P.S. Paul Albrecht and John Oyer have been selected to do this work, and pending their arrival at Akron, Howard Kauffman is initiating the project. Some of the materials for such a history can only be collected while the C.P.S. program is still in operation, which is the reason for beginning it at this time.

C.P.S. Briefs

Alvin Reimer, high school music teacher from Kansas, is now conducting a three-week music school at the Belton, Montana, camp. He recently completed a similar school at the Hill City, South Dakota, camp, and reports excellent interest at both Belton and Hill City.

Edna Quiring of Canton, Kansas, has just completed a three-month term of service in which she visited a number of eastern camps and units to give instruction in crafts.

Members of the mental hospital unit at Howard, R. I., are making a special collection of clothing for relief.

Report on "Frozen Fund"

According to a recent report from the National Service Board for Religious Objectors, the wages of C. P. S. men on farm service, deposited in the U. S. Treasury as a "frozen fund," now total approximately $1,100,000.00.

PEACE SECTION NOTES

Civilian Bond Plan Terminated

Inasmuch as the current bond drive, which offically came to a close December 8, is the final war bond drive, the M.C.C. Executive Committee agreed on December 15 to a proposal that the civilian bond plan arrangement be terminated. The civilian bond plan was the result of negotiations, in the spring of 1942, of a Civilian Bond Committee with the U. S. Treasury Department and was an arrangement whereby persons who felt unable to purchase war bonds could subscribe to Government securities.

According to a summary of subscriptions under this plan, the amount of securities purchased as of December 15, 1945, was $6,604,675.64. Of this amount $4,786,276.50 was subscribed by Mennonites, $1,103,800.00 by Brethern, $322,046.64 by Friends, and the remaining $392,552.50 by other groups. A full report of subscriptions will be released at a later date.

Changes in Peace Section

Howard Charles, has completed the first draft of a pamphlet for the Peace Section which is designed to help Mennonite youth to meet the question of participating in war. The pamphlet is to be completed and published early next spring. Elmer Ediger is serving in the Peace Section on a temporary basis.

Mennonite Aid Section Notes

Staff Changes in the Aid Section

—The Mennoite Aid Section of the M.C.C. has been without a permanent director since the resignation of Winfield Fretz on September 1, 1945. Roy Umble, who serves as the educational liason between the colleges and C.P.S., has been giving part of his time to the Aid Section. A full-time worker will again be provided with the appointment of William T. Snyder as assistant director. He will work primarily in the area of aid to discharged C.P.S. men. Brother Snyder was formerly director of the C.P.S. Dairy Service Division.

IN MEMORIAM

MRS. IRENE SCHUTZ, thirty-one, Pandora, Ohio, died at the Bluffton Hospital on November 12 following the birth of a son. She is survived by her husband, Albert Schutz; seven children; her mother, Mrs. Harry Cheny; a sister, Mrs. Mildred Todd of McComb, and a brother, Robert Cheny. She was a member of the Grace Mennonite Church.

ADAM AMSTUTZ, seventy-nine, Pandora, Ohio, was found dead November 26 at his home, having died of a stroke. He was the last surviving member of his family. He is survived by five daughters: Mrs. Harvey Hilty, Pandora; Mrs. Monroe Burkholder, Columbus Grove; Mrs Lloyd Badertscher, Smithville; Mrs. Sarah Lindsay, Toledo, Ohio; and Mrs. Lena Woolam, Alexandria, Kentucky. He was a charter member of Grace Church.

EDWARD D. UNZICKER, son of John and Mary (Sloneker) Unzicker, was born at Collinsville, Ohio, February 3, 1864, and died November 30, 1945. He is survived by his widow, five children and three grandchildren. In 1894 Mr. Unzicker was united in marriage with Emma Kinsinger, and in 1944 they celebrated their golden wedding anniversary. He was a life-long member of the Trenton Mennonite Church.

REV. JACOB B. EPP, son of Johann and Margarethe Bergman Epp, was born in Koeppenthal, Sartom, Russia, April 6, 1874.. Here he received his elementary education and grew to young manhood. He was baptized upon the confession of his faith, Mary 29, 1889, by the Elder Johannes Quiring, and has been a devoted member of the Mennonite Church since.

In 1893 he migrated to America with his parents, settling in Newton, Kansas. Here he graduated from Bethel College. He taught school for one year in Manitoba, Canada, and one year in an Indian School in Oklahoma Territory. From 1901 until 1912 he served as missionary to the Hopi

Indians in Oraibi, Arizona, under the Foreign Mission Board of the General Conference.

On June 29, 1905, he was united in marriage with Miss Nettie Harms, of the Gnadenberg Mennonite Church, Harvey County. This union was blessed with two children: Theodore H. and Ida Esther; and Dorothy Viola, a Hopi Indian girl, was adopted. He suffered the loss of his first wife on February 11, 1913, in Pasadena, California. On April 2, 1914, he was united in marriage with Miss Johanna von Steen, of Beatrice, Nebraska, which union was blessed with one daughter, Helen Margaret.

Beginning in 1913, he served nineteen years with the Oklahoma Bible Academy, serving as principal and Bible teacher. He also served as pastor of the New Hopedale Mennonite Church of Meno, Oklahoma, from 1913 to 1918. From 1919 to 1921 he served as pastor of the Pretty Prairie Mennonite Church of Pretty Prairie, Kansas. He served as editor of *Der Herold*, Newton, Kansas, from 1921 to 1932. At various times he also held pastorates at Orienta, Oklahoma, and Moundridge, Kansas. From 1927 until 1929 he taught in the Bible Department of Hesston College, Hesston, Kansas. The past three and one-half years he spent as prayer leader with the "Back to The Bible Broadcast," with headquarters at Lincoln, Nebraska

In 1929 he became critically ill with pneumonia, from the effects of which illness, his heart never completely recovered. On May 1, 1945, he suffered a severe heart attack, and from that time his bodily decline was quite rapid. On November 26, he entered the Bethel Hospital, and passed away quietly in his sleep, at about 3:30 a.m. December 22, 1945, having attained an age of seventy-one years, eight months and sixteen days.

He leaves to mourn his passing, his widow; two sisters, Sister Ida of the Bethel Deaconess Hospital, Mrs. B. G. Regier of Newton, Kansas; four children, Rev. Theodore H. Epp, of Lincoln, Nebraska; Mrs. E. A. Ferrer, of Los Angeles, California; Mrs. Arnold C. Claassen, of Potwin, Kansas; Mrs. Selbert Sharpe of Los Angeles, California; one daughter-in-law, three sons-in-law, ten grand-children, and a host of other relatives and friends.

In the years of his declining health, he grew much heavenward, waiting for the Upper-taker. His one great desire was to be here when the Lord Jesus returned for His Saints. This last wish was not granted him by the Lord, but he preceded in order that he might return with the Lord at His coming. The following poem expresses his great desire:

I've a longing in my heart for Jesus,
  I've a longing in my heart to see His face,
I am weary, oh so weary, of travelling here below,
  I've a longing in my heart for Him."

Children's Books for Church Libraries

The following list of books is an answer to requests that have come to us for suggestions of good books for church libraries. We acknowledge the courtesy of the Newton Public Library and the Herald Publishing Company for allowing us to prepare this list of books from their book shelves.

Any of these books can be ordered from the Berne Book Concern, Berne, Indiana; Mennonite Publication Office, Newton, Kansas; Bethel College Book Store, North Newton, Kansas; Herald Publishing Company, Newton, Kansas.

Wherever possible, we have stated the page number and the price of the book. The price quotation may vary in some instances.

Books by Mrs. Marguerite De Angeli. Doubleday, Doran and Company, Inc., New York. Price $2.00.

Thee Hannah. Pages 88. The story of little Hannah, a Quaker lass, who is taught to shake out "Old Spotty" (Satan).

Skippack School. Pages 88. A story of the Mennonite settlement beyond German Town about 1750. Christopher Dock was the schoolmaster in this delightful story.

Petite Suzanne. Pages 88. The story of a little French Canadian girl.

Copper-Toed Boots. Pages 92. The story of a country lad in the Michigan of 1880.

Henner's Lydia. Pages 67. The dedication of this book reads: "To the children of the Little Red Schoolhouse in the Conestoga Valley of Pennsylvania."

Yonie Wondernose. The story of a Pennsylvania Dutch boy.

Books illustrated by Masha. Random House, New York. Price $1.50.

A Child's Book of Prayer. By Jane Werner. Pages 54.

A Child's Book of Prayer.. By Louise Raymond. Pages 36.

A Child's Book of Christmas Carols. By Inez Bertail. Pages 40. Words and Music.

Books by Ruth Sawyer. The Viking Press, New York.

The Christmas Anna Angel. Pages 48.

Roller Skates (Awarded the Newberry medal, 1937) Pages 186. Price $2.00

Tono Antonio. Pages 132. Price $1.75.

Books by Mary Alice Jones. Rand McNally and Company, Chicago.

Tell Me About God. Pages 71.

Tell Me About Jesus. Pages 72.

Tell Me About the Bible. Pages 92. Published November 15, 1945.

Biographies

Brother of the Birds. By Lousia Meigs Green. David McKay Company, Philadelphia. Pages 123. The story of Saint Francis of Assisi.

Louisa Alcott. By Jean Brown Wagoner. The Bobbs-Merrill Company, New York.

Biographies by Sybil Deucher. E. P. Dutton and Company, Inc., New York. Price $2.50.

Giotto Tended the Sheep. Pages 96.

Millet Tilled the Soil. Pages 94.

Biographies by Opal Wheeler and Sybil Deucher. E. P. Dutton and Company, Inc., New York. Price $2.00

Sebastian Bach the Boy from Thuringia. Pages 126

Mozart, the Wonder Boy. Pages 127.

Franz Schubert and His Merry Friends. Pages 127.

Joseph Haydn, the Merry Little Peasant. Pages 117.

Stephen Foster and His Little Dog Tray. Pages 168.

Books that emphasize some Christian truth.

Books by Kent Anderson. Zondervan Publishing House, Grand Rapids, Michigan.

The Austin Boys—Marooned. Pages 100 Price 75 cents. A story of boys that were led to think of "the pearl of great price."

The Austin Boys—Adfift. Pages 67. Price 75 cents. The story of boys who learned that it paid to put their trust in God.

Winky Lost in the Rockies. Pages 66. Price 60 cents. Winky learns that God answers prayer.

Books by Basil Miller. Zondervan Publishing House, Grand Rapids, Michigan, Price 60.

Ken Rides the Range. Pages 76. Ken learns to say "Bless the Lord, O my soul; and all that is within me bless his holy name."

Ken Bails Out. Pages 76. Ken learns the meaning of the verse "All things are possible to him that believeth."

Ken in Alaska. Pages 71. Ken realizes that God is good indeed.

Patty Lou of the Golden West. Pages 67. Patty Lou finds "The lines are fallen unto me in pleasant places; yea I have a goodly heritage."

Patty Lou and the White Gold Ranch. Pages 74. A story in which Patty Lou learns the joy of bringing someone to Jesus.

Books by Elsie E. Egermeier. The Warner Press, Anderson, Indiana.

Boys Stories of Great Men. Pages 185. Price $1.00

Girls Stories of Great Women. Pages 188. Price $1.00

Picture Story Life of Christ. Pages 292. Price $2.00

Books by Susanna G. Fisher. National Publishing Company, Philadelphia. Price 75 cents.

A Child's Story of Jesus' Friends. Pages 76.

Bible Pictures and Their Stories. Pages 71.

Miscellaneous books and authors. ..

Small Rain. By Jessie Orton Jones. Illustrated by Elizabeth Orton Jones. The Viking Press, New York. Pages 37. Price $2.00

Prayers and Graces for Small Children. By Quail Hawkins. Illustrated by Marguerite de Angeli. Grosset and Dunlap, New York. Pages 27. Price 50 cents.

Nanka. By Helene Pelzel. Albert Whitman and Company, Chicago. Pages 254. Price $2.00

Amish Moving Day. By Ella Marie Seyfert. Thomas Y. Crowell Company, New York. Pages 126. Price $2.00.

Children's Story Garden, Broomill.

Children's Story Caravan, Broomill.

Bible Pictures and What They Teach Us by Charles Foster. A. J. Holman Company, Philadelphia. Pages 318. Price $1.75. A collection of 400 pictures with description in easy reading.

Banjo Billy and Mr. Bones. By May Justus. Albert Whitman and Company, Chicago. Pages 64. The story of an orphan boy that longs for a home and finds one.

The Christ Child. By Maud and Miska Petersham. Doubleday, Doran and Company, Inc., Garden City, New York.

Maminka's Children. By Elizabeth Orton Jones. Macmillan and Company, New York. Pages 107. Price $2.00.

Ragman of Paris. By Elizabeth Orton Jones. Oxford, Press, Oxford, England. Pages 82. Price $1.50.

A Tree for Peter. By Kate Seredy. The Viking Press, New York. Pages 102. Price $2.00. The story of a lame boy of Shanty Town. A story of faith, love, and courage.

The Little Match Girl. By Hans Christian Anderson. Grosset and Dunlap, New York. Pages 25.

Books for Children's worker.

Junior Worship. By Ada Rose Demerest. The Standard Publishing Company, Cincinnati, Ohio. Pages 240. Price $1.50.

Bible Text Stories for Boys and Girls. By Louise M. Oclevee. The Standard Publishing Company, Cincinnati, Ohio. Pages 262. Price $1.50.

The Christian Nurture of Children. By Alta Mae Erb. Herald Press, Scottdale, Pennsylvania. Pages 148. Price 75 cents.

The Story Shop. By Mary C. Odell. The Judson Press, Philadelphia. Pages 238. Price $1.75.

New Rainbow Missionary Stories. By "Aunt" Stella M. Rudy. Christian Publications, Inc., Harrisburg, Pennsylvania. Pages 192. Price $1.50.

Object Lessons That Talk and Teach. By Louis T. Talbot. Zondervan Publishing House, Grand Rapids, Michigan. Pages 112. Price 60 cents.

More Object Lessons That Talk and Teach. By Louis T. Talbot. Zondervan Publishing House, Grand Rapids, Michigan. Pages 110. Price 60 cents.

Selected by Mrs. H. J. Andres with the approval of the Education Committee, Western District Conference.

QUOTE

Paul Erb, Editor of the "Gospel Herald":

"People cannot live together unless they have a proper regard for one another's rights. I am not the family; I am only one member of the family I am not the church; I am only one member of the church. I am not the community or the state! I am merely one citizen. Trouble develops when any one of us thinks 'of himself more highly than he ought to think,' when anyone seeks his own, rather than another's good. The egocentric person, be he parent, child, friend, preacher, teacher pupil employer or employee, does not contribute to a happy or successful social group."

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference
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Competitive Sports in the Community

By Paul Schmidt

What values does the community receive from competitive sports? That is a question which causes some concern for parents, teachers, and ministers as we spend a lot of time playing softball, football, or basketball or attending a number of these games as spectators. As for those who are younger, the question seems a bit foolish since they participate in these activities because they enjoy them. However, it might be in place to stand aside and consider the constructive values of sports to the community.

Breaks Barriers in the Community

Sports activities are a means of unifying the community. The caste systems in every-day life melt away as one group plays a neighboring community in softball or as it rallies behind the high school football team. People admire the performance of the boy who lives across the tracks or the negro who has attained the polish of the above-average players. The "A" student competes on the same level with those who have difficulty maintaining a "C" average. Sometimes one sees that cooperation is possible between those who find it impossible to cooperate under ordinary circumstances. Haven't you seen men, who would hardly speak to each other in regular life, become teammates who work together to place their team in the winning column? However, before such a thing is possible, the individual must place his own "self-importance" lower than the welfare of the group or the team. This fact makes one very hopeful that the way of peace is possible in the world when people decide that they want peace.

In one of the CPS camps the men competed in a Servicemen's basketball league. These men who differed so much in their outlook on life could compete with each other on friendly terms. In discussing the organization of the league they questioned the lieutenant as to how his men would react to playing against conscientious objectors. "As far as my team is concerned," he replied, "It would make no more difference than a game between the Republicans and Democrats on our team." It so happened that one of the CPS teams took first place in the league and the lieutenant's team won second. To complete the story this particular army team asked the CPS team to join with them in forming a team for the city tournament. In his incident the CPS men felt that they had succeeded in making friends and gaining a sense of unity without compromising their position.

These long winter evenings will see many a family and many youth seeking ways of spending their time. Local high schools will be busy playing basketball. Many local fans will see the games and will talk at length about them. They will discuss the strong and weak points of each player and team and will decide how the game should have been played.

Many other folks will enjoy parties, home games, church socials—things which cannot be so easily done during the busy summer season. Recreation can be a very worthwhile and wholesome activity. Young people need such activity for creative, abundant and wholesome living. All that vibrant energy of youth must be put to use. It can be used in a detrimental way. In some communities this is the case. It is the tradition that the boys must be tough and troublesome to be anybody. When that occurs, the communiy has a long struggle ahead to correct such a mistaken notion. In other communities, wholesome fellowship, good fun, and generous good will typify the spirit of the young people. Sometimes we don't sufficiently appreciate such a spirit.

In order for us to have desirable recreation and enjoy life in our communities to the full, we need to think on what sort of sports and recreation we want and how to get them. This issue of Mennonite Youth suggests some of the needs and ways of developing a creative wholesome activity in the community. There is much more that can be said on this subject. There are many needs to be met. The youth, by using their imagination, can make their activities rich and a credit to their church and community.

Provide Recreation

Sports activities not only unify the community but they provide recreation for the community. Although it would be preferable to have the entire community participate directly in sports, it appears that a large portion of the population gets its recreation by being entertained or by participating in sports in a less vigorous manner.

As a rule our communities and churches encourage to some degree the participation in sports since it provides a clean and wholesome form of recreation if given proper direction. Our churches have a stern attitude toward some of the other types of recreation and since they do not provide substitutes, it makes the sports field very important as a recreational opportunity. Recreation is necessary for a well-developed Christian personality. Also body health requires some exercise to which the sports can contribute.

It is only recently that the church has considered the field of mental health. Here the competitive sports program can help to ease the tensions of daily living by diverting interest and activty to another field. Watching an exciting game of basketball can certainly ease the tension for dad as he forgets his current business problems or as mother casts aside her household cares. Going to school is strenuous but it becomes easier when one looks forward to an important game or to a good intramural schedule of sports. In the CPS camps certain sports activities are good morale builders. These activities provide a topic for conversations when perhaps other topics have been exhausted for the time being.

Can Provide Training in Sportsmanship

In addition to unifying and providing recreation for our communities, it seems that competitive sports provide the commuity with a training ground for Christian life. This is a training ground providng there is some direction behind the program of athletics which points out principles involved in playing the game. This direction might come from the coach, teammates, or from the person's own conscience. It is also possible that the direction for such activities might be unwholesome if it is not carefully selected. It then becomes very important that the direction of he program should be in harmony with our purposes. However, the nature of competitive sports usually brings out the best in man because the sportsman as a rule frowns on unethical behavior. It is continually shown that good training and practice of proper forms bring the desired results.

Teaches How to Live When Under Pressure

The contribution of sports to the community is to teach the individual how to live under pressure circumstances. All through life one faces a number of problems which upset a person's equilibrum and if he had not practiced his Christian love and understanding, he is likely to "hit the ceiling" or "blow up." It should be emphasized that this love and understanding must be practiced in order to have it—and even then one sometimes fails to have enough on hand for certain occasions. There are sufficient opportunities in sports to practice our behaviour under tense circumstances. Here one must be a non-conformist to the usual pattern of living. If our opponent in football slugs us in line play, the American temperament would have us retaliate with an equally hard or harder blow. If our opponent in basketball yields his elbows so they land in the pit of the stomach with an uncomfortable amount of force, we must "get even" to maintain our American self-respect. To return good for evil requires some practice and one can practice this under controlled circumstances in our sports. It is not always possible to control emotions entirely but if one is conscious of his failures, he will gain greater mastery over himself.

These Situations Apply to Daily Living

The emotional situations in sports are much like those which confront a person in real life—he is treated unjustly by his employers, he is abused by his employees, he is treated unfairly by his neighbor, he is imposed upon by others, he disagrees violently with his fellow church member, etc. If he has practiced his Christian love in sports as well as in other situations, most likely he will be able to take these problems in stride without losing his equilibrium even though he becomes very much concerned. Perhaps there is no more ideal situation in which to practice this control of temper or this living the life of love than in the field of competitive sports.

By living a life of love it would almost appear that one is opposed to having a winning team. That certainly is not implied. A team should play to win and play hard, but it should not attempt to win at all costs—the price may be too high. This suggestion would include the spectators also. Sometimes they are more in need of guidance than the players. There is an art to winning or losing a game which escapes many people . One hears much about being a good loser but it is just as difficult to be a good winner. There should be some of both—winning and losing—in a sports program.

Our community receives its gain from the competitive sports field through its effect on the individual community members by unifying the members, by providing recreation for physical and mental health, and by providing controlled circumstances for training for future life under tense emotional situations. These are genuine values to the community which are not always gained from other sources.

Contributors to the Issue

Paul Schmidt contributed "Competitive Sports in the Community." He is at present in C. P. S. serving in the M.C.C. offices at Akron, Pa. Paul has a lot of experience in competitive sports having played championship basketball in Kansas high school competition and with the University of Colorado team, a team which toured the country extensively. Madison Square Garden, Mid-West competition, etc. Paul's home is in Newton, Kansas.

A group in C.P.S. No. 138, Lincoln, Nebraska has been making a study of recreation. The article "What Makes Recreation Worthwhile?" are findings of this group.

Bill Ramseyer who wrote "Recreation and the

Church" has had a considerable amount of experience in recreational activity. For a while he directed a recreational program in a Y.M.C.A. in Chicago. Bill at present is educational director of the mental hospital unit at Norristown, Pennsylvania. Bill hails from Ohio.

Recreation and the Church

What place, if any, should recreation have in the program of the church? Many constituents of the Mennonite church will answer this question differently. However, I do not raise this question to bring up differences but to stimulate new thought on many of the problems and possibilities in this field. By associating recreation with the church, one does not necessarily mean to bring a gynasium into the church or to make recreation a part of the regular religious programs now offered by the church. I would rather have you think of recreation as a phase of life in which youth and adults participate and that the church has a concern to see that proper guidance and leadership is given.

Every person spends considerable amount of time in recreative activity. The physical and mental energy of man runs down and needs to be rebuilt. This rebuilding is done through food and relaxation. Rest or changes of activity allows certain parts of the body to rest and to restore new energy. A person needs a change from a steady diet of work if that person is to continue to work efficiently. The vast possibilities of what that change can be is a major reason why the church must assume some leadership in helping their members to determine what that change will be. There are many wholesome way of enjoying creative activity or relaxation from work. It is not necessary to mention here a list of desirable recreational activities. On the other hand, there are just as many activities that can be used as recreation that are harmful to a growing Christian life. The church an obligation to its members to see that they have an opportunity to enjoy the wholesome activities. These opportunities should be encouraged in such a way as to compete with the many commercialized and highly advertized recreational programs.

The church should minister to the whole person. A person needs a recreative experience as a means of relaxation from the daily drudgeries of life. Most of our church members look to the church for their standards of living. If the church fails to set up standards in this phase of life, they fail to provide leadership in a very important part of each member's life. Their members look to outside agencies for this leadership and for their leisure time activities. Youth, especally, look for and find enjoyable ways of spending their leisure time. If they are allowed to "drift" into their choices, the results are sometimes harmful to the individual and to the church. Encouragement and leadership from the church can guide their choices into forms of recreation that are most conducive to the "good life." Our church is concerned that all of its members live their lives at the highest levels. This means that our leisure time also should be lived on these high levels.

The men in C. P. S. camps have had an opportunity to be in contact with programs for leisure time activities. They have been surprised by the vast number of wholesome activities that can be participated in and which help them to develop Christian character. Many of them have become interested in new vocations and in new hobbies through the recreational or leisure time programs of the camps. The recreation program has also shown the men that Christian living plays an important part in our recreational life as well as in other phases of living. Winning a game or developing a skill may not be as important a product of recreation as the value of learning to play together. The value of "team play" or pulling together develops understanding, co-operation, love, and respect for other individuals. To learn to play hard but to play fairly helps one to develop honesty and moral integrity.

The recreation programs in the C. P. S. camps have stimulated new interests and new abilities. What will be the results when these men return to their home churches? With whom will the responsibility for such a program rest? Can we cooperatively and realistically face the question and attempt to work out the possibilities of a recreational program in a spirit of brotherliness?

—The Dove—Tale

What Makes Recreation Worthwhile?

E. O. Harbin in his booklet, "Recreation for Youth," has given eight reasons why the church needs an adequate recreation program and ten ways of testing good recreation:

1. Recreation satisfies a normal and legitimate human want. From babyhood to old age periods of recreation add sparkle and zest to life.

2. Recreation when well conceived makes abundant living possible. The man lives most who responds with enthusiasm and joy to most of the finer things about him—books, music, art, drama; a lovely sunset, a flower garden, a trip through the woods, a quiet period of worship, a chance to serve, the fellowship of a friendly game, a friendly

conversation, the thrill of a creative hobby, the song of a robin and thousands of other joys.

3. Recreation is necessary to relieve the tensions of life. The world moves at a dizzy pace. There must be periods of relaxation.

4. Recreation has in it the possibilities for building wholesome attitudes, habits and interests that enrich character. Jane Addams has said, "We may smother the divine fire of youth or we may feed it."

5. An intelligent and active interest in providing wholesome recreation will tend to refute the idea that "religion is a dry creed with the joy squeezed out."

6. Training in a well-balanced program of recreation will stabilize life and character at the points where some of the severest tests of life are made.

7. The Christian's life is not well rounded if the recreational aspects of his life are starved for the lack of expression. Lopsided Christians make pathetic figures and they are of little help to the kingdom.

8. Jesus said, "I came that you might have life abundantly." The abundant life cannot be attained without the enrichment which intelligent Christian employment of leisure time can bring.
The ten tests of good recreation are:

1. The Character Test—What does it do to my character?

2. The Spiritual Test—Mrs. Wesley wrote to her son, John, "Whatsoever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God or takes off the relish of spiritual things, that thing is sin for you, however innocent it may be in itself.'-

3. The Health Test—What does it do to my body?

4. The Sociability Test—Does the activity develop a spirit of friendliness? Does it develop an appreciation of others? Does it discourage snobbishness?

5. The Fun Test—Does it bring real satisfaction or is it indulged in just as a fad? Someone has suggested that a "good time" should be enjoyed three times—in anticipation, in realization, and retrospection.

6. The Value Test—How is it rated by intelligently good people of sound judgment?

7. The Time Test—Does it have in it the quality of duration? Does it hold promise of growth?

8. The Self-Expression Test—One needs to be taught to play. The capacity for enjoyment has to be developed.

9. The Aesthetic Test—Does it lift my level of appreciation? Does it develop a response to beauty, a desire for music, art and literature?

10. The Budget Test—Can I afford It? Does it encourage extravagance? Jesus' development was four-fold—physically, mentally, spiritually, and socially. Jesus increased in wisdom and stature and in favor with God and man. Sin is anything that **hinders** development in anyone of these four phases. We may use as a set of criteria for recreation the following:

1. Will this recreation aid in giving me physical benefit?

2. Will this recreation help in the development of my mental power?

3. Will this recreation improve my standing with God in order that I may grow spiritually?

4. Will this recreation help me to make my personal contacts more worthwhile? Any particular form of recreation should offer development in at least two of those phases and should hinder in none.
Note: For further standards and codes for recreation see chapter 4 in *Social Recreation Primer,* Bob Tully Brethern Publishing House, Elgin Illinois.

To Get More Information About Recreation

In order to get more information about Recreation and Sports, it is possible to contact agencies who perform this service . A bibliography is published called **Publications on Play and Recreation** issued by the National Recreation Association, 315 Fourth Avenue, New York 10, New York. This 29 page booklet is obtainable free.

A small book the **Social Recreation Primer** by Bob Tully, Brethern Publishing House, Elgin, Illinois is obtainable for one dollar. It was published in 1944 and is excellent for beginners in recreational leadership.

The Fun Encyclopedia by E. O. Harbin published by Abingdon Cokesbury Press, Nashville, Tennessee is the most complete book on recreation available. It is 1008 pages in size and priced at $2.75. It is outstanding for suggestions, games, and ideas.

The Cooperative Recreation Service, Delaware, Ohio, has many excellent pamphlets on recreation. Lynn Rohrbough operates this service and understands the needs of rural recreation living in a rural area himself.

MEMORIAL GIFT PLAN FOR BLUFFTON COLLEGE

A good many people have come to sense a distinct feeling of disquietude regarding the large expenditure for flowers for special occasions, such as funerals, anniversities, etc. They feel that floral offerings serve a beautiful but fleeting purpose. For a few days at the most their beauty and fragrance are impressive. After that all that remains in the hands of the receiving family is the group of cards which bear the names of the persons or groups, who thus expressed their appreciation and solicitude. By that time the flowers have faded, and their fragrance has expired; or they were taken to a hospital, or (in case of a funeral) were left on the grave quickly to be scorched by the summer sun or nipped by the wintry air. Only the cards remain to tell of the thoughtfulness and love of friends.

This sense of disquietude has given rise to the feeling that there ought to be some adequate means of expression but with more permanent significance. This feeling, in turn has given rise to the so-called Memorial Gift Plan. By this Plan, a card or cards also remains in the hands of the person or family; but the sum which would have been spent for flowers, is given as memorial gift (one that will live) to some institution,—in this case, Bluffton College. Briefly this is the way it works:

An appropriate card or folder of artistic design will be provided and distributed by the Ladies Auxiliary of the college. Quantities of these will be placed in the hands of the pastors of the constituent churches. For funeral occasions the card will bear some message of comfort and appreciation, and will state that

To the Glory of God and in

Loving Memory of

(name of the deceased)

BLUFFTON COLLEGE

By ————————

Other personal cards adapted for specific anniversary for which the gift is to be made should be used by the donor, when these gifts are made at other times than at funerals.

When some one chooses to express appreciation or sympathy by this means, he should contact his pastor informing him of his intention or desire. The pastor or donor will then fill out the proper card, delivering it to the person or family; and the sum contributed will be sent to the college. At a funeral service a minister may, if desired, state that in addition to the floral trbutes there present, Memorial gifts were also given to Bluffton College by (Names of Contributors).

The Bluffton Ladies Auxiliary believes that in offering this plan to the constituency and friends of the college, many will welcome an opportunity to express their love and appreciation by some means that the sum so contributed will serve as a lasting purpose in and through the school. As soon as cards can be produced they will be sent to the pastors with more detailed instructions for their use. They will then be available to those who desire a way to "say it" without flowers. We trust there will be many who will use this plan to build up a fund which can be used in some way as a living memorial for our college.

FROM THE STATE HOSPITAL, MARLBORO, NEW JERSEY

Who are the people who live here?—What do they do while they are here?—What is it like to make one's home here?—Do some of the people leave here?—About one person in twenty in this country learns the answers to these questions from actual experience. The other nineteen know little or nothing beyond many superstitions and false beliefs. What about you? One hundred men of Civilian Public Service have spent several years living here among the patients of this hospital. They are prepared to tell you in an interesting and helpful way the story of the treatment and care of the mentally ill patient. Their story is told largely by pictures accompanied with a very readable explanation. Combined in this single publication is an education regarding the mentally ill, and a dramatic portrayal of the work of a large segment of the C.O.'s of World War II.

This interesting book will soon go to press. The editors are eager that it carry its message into many places. Now at this time they need your expression of interest in order that they may plan wisely in determining the number of copies to publish. For your convenience you may use the blank below. Please return it at your earliest convenience.

Mr. Roland Brown, State Hospital, Marlboro, New Jersey

Dear Sir:

I wish to order ——— copies of the publication on the care of the mentally ill which is being prepared and publshed by C.P.S. Unit No. 63, Marlboro State Hospital, Marlboro, N. J. I understand that the cost of the publication will be $2.00 per copy. I also understand that the amount is payable now or upon notice that the publication is prepared for distribution.

name ————————————————

address ————————————————

city or town ———————— state ————————

Please check:

( ) Payment enclosed.

( ) To be paid on further notice.

HOME MISSIONS

A. J. Neuenschwander, Secretary

Far North Mission Group Carries on among Indians

Far in the north of Saskatchewan at Barnes Crossing, where Rev. Isaac Epp is pastor, and where *they* receive some Canadian mission help, there is an interest in a mission project among Indians still farther to the north. Our churches at Barnes Crossing, cooperate in part with churches of other denominations in carrying on a mission work among the Indians at Buffalo Narrows.

The workers report that the Indians often do come and hear the gospel preached, and there is evidence that some come under conviction, but it is very hard for them to make out and out decisions for Christ, because of the severe persecution that any new convert experiences. The power of the Lord's workings can be seen when mission churches in turn carry on mission work with other believers among the unreached.

Wanted—A Coupe

This may sound a bit strange, but it is a fact. The Board of Home Missions is on the search for a good used coupe. For a good many years, Miss Elsa E. Grantland, Paint Rock, North Carolina, has made many trips in "the faithful little car" as she often writes about it. "Faithful" as the car is, it is old and needs to be replaced, because mechanics find it almost impossible to find parts and tires for this old model. Some good friends outside the Mennonite Church provided that car for her.

Now it is our turn to provide a coupe for her. If anyone has a good coupe that you would sell, please correspond with the Secretary of the Board. We have had men in the East looking for such a car, but so far found none.—A. J. Neuenschwander.

COLLEGE AND SEMINARY NEWS

BETHEL COLLEGE

One of the departments remaining open through the holiday season was the College Press. Employing about forty-five students and special assitants, the Press is not only a training laboratory in the field of graphic arts—such as lettering, printing, and duplicating—but also serves the church at large while at the same time helping students to earn their College expenses. The Print Shop and Bookbinding division is in charge of Prof. J. J. Voth, with Karl Friesen as assistant. Prof. Bargen, assisted by Myrtle Goering, supervises the division known as the Secretarial Bureau. The Press not only handles the College printing and mailing lists but prints six periodicals for the Mennonite constituency as well as serving individual churches with the Church Bulletin Service, letters to drafted men, letter heads, and other services. The popularity of the new magazine, **Mennonite Life**, has demanded a reprinting of the first issue.

FREEMAN JUNIOR COLLEGE

The Dormitory girls and a group of Christian Youth Volunteers went Christmas caroling several nights. The Home Economics girls served the annual faculty Christmas dinner. The students again decided on a White Christmas. Gifts were sent to Negro children in Alabama and Indian children in Arizona. A student Christmas program in an appropriately decorated chapel closed the pre-holiday activities at the college.

BLUFFTON COLLEGE

Mr. and Mrs. Robert Geigley will speak at the Vesper service Sunday afternoon, January 13. Robert is an alumnus of Bluffton College, a member of the class of 1938. He is the son of Rev. A. W. Geigley of Fairfield, Pennsylvania. He spent two years working under the MCC in the Mennonite colony in Paraguay. Mrs. Geigley was born and reared in Argentina On January 12 there will be an Alumni-Varsity basketball game. It is hoped that this week-end can be made a mid-winter homecoming. Carl Lehman will join the staff as business manager and treasurer of the college January 2. He has recently been released from CPS work in Puerto Rico. The new semester will open January 21. A number of new students are expected to enter at that time.

Recent gifts from Mrs. C. H. Musselman, Biglerville, Pennsylvania, total $10,000.00. These funds, together with gifts from others, make possible the complete liquidation of the college debt and some improvement in the salary situation. A White Gift from the Fairfield Mennonite Church, Fairfield, Pennsylvania, makes possible the purchase of new **Mennonite Hymnaries** for the College Chapel. They have been ordered, but are temporarily out of print. We thank these and others who have so faithfully supported the college during the past year with their gifts and prayers. It is our prayer that because of the sacrifices, the interest, and the prayers of these friends of Christian education that the college may become increasingly more useful to God and the Church in ministering to the needs of youth.

JOTTINGS

—**The Education Committee of the Western District** announces "that due to the pending change to enlarge the Education Committee at the next session of the Western District Conference, our treasurer, Dr. J. H. Langenwalter, has asked the past treasurer, E. E. Kaufman, to serve as his deputy for the remaining fraction of this conference year. All funds for the work of this committee should therefore still be sent to E. E. Kaufman, 610 Beverly Drive, Wichita, Kansas.

—**The large Alexanderwohl Church, Goessel, Kansas,** has officially decided to inaugurate the 100 Per Cent Church Paper Plan according to a statement by Rev.

J. M. Suderman, Manager of the Mennonite Publication Office, Newton.

—**The Fairfield (Pa.) Church** has a membership of only about sixty, but it gave nearly $2,000 for war-sufferers relief this past year.

—**Grace Church, Pandora, Ohio:** The choir, under the direction of Prof. Russell A. Lantz of Bluffton College, presented the "Messiah" on December 23. The White Christmas gifts went for missions and relief. A farewell pot-luck dinner was held in the church basement December 23rd for Rev. and Mrs. Musser and family who left December 26 for their new charge of the Union Congregational Church of Christ, Rockville, Connecticut.—Corr.

—**Rev. Ernest Bohn** of the Bluffton College faculty is to serve Grace Church, Pandora, as interim pastor.

—**First Church, Beatrice, Nebraska:** On November 25 our congregation regretted to hear of Rev. Dyck's resignation in order to assume the duties of Executive Secretary of the General Conference. We wish Rev. Dyck God's blessing in his new field of service. —Margaret Albrecht, Corr.

—**Churches in the General Conference** weekly use over three thousand copies of the Church Bulletin printed by the Secretarial Bureau, North Newton. This bulletin is "tailor-made" for Mennonites. The material on it is written by Mennonites for Mennonites.

—**The First and Second Churches, Beatrice, Nebraska,** have donated a combined total of three and a half tons of meat and four tons of lard for overseas relief. Put up in tin cans at the Community Cannery in Lincoln, Nebraska, the meat added up to 3,015 quarts. This food was taken to Kanlona, Iowa, where it will be packed for overseas shipment. An additional one and a half tons of canned fruits and vegetables was sent to C.P.S. camps.—W.C.A., Corr.

—**New York:** About twenty members of the Mennonite Fellowship met in the reception room of the Biblical Seminary for the December meeting. Rev. A. J. Neuenschwander spoke on "The Story of the Test of Our Faith As Seen in Canada." The Fellowship unanimously approved the project of sending financial aid to our Mennonite brethren in Europe. By the close of the meeting the group had collected about a hundred dollars in cash. With pledges and cash the project totals about one hundred fifty dollars to date (December 26). Last year the Fellowship sent one hundred German Bibles to our brethren in South America.—Melva Lehman, Corr.

—**First Church, Monroe, Washington:** Our new pastor, Rev. George Kopper and his family arrived December 10. Rev. J. M. Franz, Minister-At-Large of the Pacific District, was present at the reception given by the congregation. After a short program at the church, all went to the parsonage to get acquainted and have refreshments. Sunday morning we had an installation service conducted by Rev. Franz. In the evening Rev. Kopper gave his first sermon based on Matthew 22:1-14.—Mary Stucky, Corr.

—**First Church, Hutchinson, Kansas:** We thank the Lord that He has provided us with a new shepherd in Rev. Victor Sawatzky. In a series of inspirational messages on Ruth, he spoke on "Rest Lost," "Rest Sought," and "Rest Restored." In his themes he stressed repentance essential to salvation. We heartily welcome Rev. and Mrs. Sawatzky and five children. We have planned a reception for the family and also a watch night service for New Year's Eve. —Mrs. J. S. Friesen, Corr.

—**A Carload of raisins,** containing 65,220 pounds of Thompson raisins, packed in 2,874 cartons of thirty pounds each, has been donated for relief by three Mennonite churches in California. First Church, Reedley, contributed $5,651.00 in cash and 11,354 pounds of raisins (value $1,135.40) towards this carload of thirty-two and one-half tons. It is hoped that the way to relief work in Germany will open and that some of these raisins will go there.

—**First Church, Madrid, Nebraska:** Our church with the cooperation of the M.B. Church, Paxton, sent two cars of wheat, one from Madrid and one from Paxton.—John G. Unruh, Corr.

—**First Church, Wadsworth, Ohio:** Despite sub zero weather every child was on hand for the Christmas program. The Sunday School offering, plus the White Gift evening service and offering amounted to over six hundred dollars and went to the M.C.C. for relief.—Goldie Wurgler, Corr.

—**The Menno Church, Lind, Washington,** has as a project ten or more carloads of wheat for Europe. Transportation will be paid by the Netherlands government.

—**Berne, Indiana:** More than fifty of the men in service have returned to their homes.

—**Rev. P. J. Boehr** has resigned as Pastor of the St. John Church, near Pandora, Ohio. It is reported that Rev. and Mrs. Boehr are looking forward to missionary service.

—**Bethel Church, Mountain Lake, Minnesota,** has set six thousand dollars as the goal of its Mutual Aid Fund for C.P.S. men. The church plans to install a new sound system.

—**Lind, Washington:** The young people's choir of the Menno Church gave a Christmas choralogue of songs, prose, poetry, and kodachrome slide films.

—**Rev. John J. Plenert** has resigned as pastor of the First Church, Philadelphia, to accept a call from the Grace Church, Lansdale, Pa. The resignation is to be effective March 10. Rev. Plenert gave ten years of faithful service to First Church. Rev. Olin Krehbiel, new pastor of First Church, Berne, Indiana, was pastor of Grace Church until this last fall.

—**The Idaho State C. E. Convention** has two Mennonites at its head. Marvin D. Linscheid is president and E. E. Toevs is vice-president. Both are from Aberdeen, the only community in Idaho where a General Conference Church exists.

—**Aberdeen, Idaho:** Of the $7,391.03 collected for M.C.C. relief, four thousand has already been sent to Akron for the purchase of powdered milk and other essentials. The rest is to be used for a carload of flour. The church has purchased a new five-piece bedroom suite of natural finish for the parsonage and has built a porch on to the west side of the parsonage.

—**The Stirling Avenue Church, Kitchener, Ontario,** recently gave an offering of $141.32 for the Home for the Blind. The pastor said, "Often times the Church is accused of taking a 'distant' attitude toward practical issues and needs. We want to do our duty in this direction in our own community."

—**Bethel Church, Mountain Lake, Minnesota:** The sound amplification system being considered by the Board of Trustees include hard-of-hearing aids, amplification equipment for the main auditorium, the mother's room, and the basement of the church, equipment to amplify the organ, and a set of loud speakers for the bell tower. At the annual meeting the church adopted a recommendation of the Committee to aid Servicemen, part of which reads: "Since the government has made no provision whatever for the compensation of C. P. S. men, either during their time of service or at the time of their demobilization we recommend that a Mutual Aid Fund be established in our church for the benefit of returning C. P. S. men. Contributions to this fund are to be purely voluntary and the distribution of its benefits is to be made on the basis of time in service." The church also passed a resolution opposing the sale and use of alcoholic beverages, including 3.2 beer, and attendance of Sunday movies. A resolution opposing peacetime conscription was also passed, with the thought that it be sent to the congressmen in Washington. The church again voted to continue the 100 Per Cent Church Paper Plan.

—**Dear Correspondent:** If a new correspondent to **The Mennonite** has been elected in your church, would you please send us the name and address of the new correspondent immediately so that we can keep our list up-to-date.

—**Aberdeen, Idaho:** Rev. and Mrs. A. H. Harder and daughter of Beamsville, Ontario, Canada, arrived on December 14th for a visit with the family of Rev. H. N. Harder. Rev. and Mrs. A. H. Harder are the parents of Rev. H. N. Harder. Rev. A. H. Harder is the minister of the Vineland Mennonite Church, Beamsville.—J. E. Toevs, Corr.

—**Washington**—(Dec 14) — The National Service Board for Religious Objectors has announced that it is prepared to answer inquiries regarding demobilization of men in Civilian Public Service. Inquiries should be addressed to National Service Board for Religious Objectors, Box 1636, Washington 13, D. C. A sharp increase in December in the number of discharges from Civilian Public Service indicated that all 1,650 men qualified for release under Selective Service rules would be home by January 1. CPS hit peak enrollment October 1 with a total of 8,591. Men are being drafted into CPS under the selective service act at the approximate rate of forty-five per month. Discharges in December approximated an average of forty-seven per working day.

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Mennonite Publication Office
Newton, Kansas

—**An estimated 1,350,000 Negroes** found work in war industries at a time when labor of all kinds was needed. Shipbuilding has offered members of minority groups, particularly Negroes, their most rapidly expanding employment opportunities. Negroes represent nearly 12 per cent of the employees of the Federal government. Out of a 1944 civilian labor force of 52,000,000 a total of 6,370,000 were non-whites. A total of 96 per cent of all non-white workers are Negroes. Twenty-one million persons are members of minority groups in the United States. "Christian Advocate"

—**Bethesda Church, Henderson, Nebraska,** gave $6,437.34 on Thanksgiving Day. A total of $2366.598 went for relief, $1,861.62 for C.P.S. and the rest for missions. A total of 1,230 pounds of relief clothing has been collected.

—**First Church, Shafter, California:** The Thanksgiving offering amounted to $322.30. Offerings in a previous week totalled $649.90.

—**The First Church of Christian Mennonite, Moundridge, Kansas,** had a special business meeting on November 27th to discuss the matter of building a new church. A committee is to make plans and find out approximate costs. "Its report will have much to say as to whether we will build now."

THE C. E. HIRSCHLER FAMILY

Some years ago Edward E. Hirschler chose for his thesis **The Story of a Pioneer Family** in which he relates the European background, and the pioneering of his parents in Kansas and Oklahoma. Since this is a well-written booklet based on a thorough investigation of sources, the Bethel College Historical Library has mimeographed a number of copies of this thesis to be kept on file. A limited number of these copies are available to the relatives of the Hirschler family at the cost of $3.00 per copy. Orders may be sent to the Bethel College Historical Library, North Newton, Kansas.

The Mennonite

VOLUME LXI NORTH NEWTON, KANSAS, JANUARY 15, 1946 NUMBER 3

A C. P. S. Man's Prayer:

Lord Christ, I thank Thee that Thou art my Leader and my Saviour, who hast given Thy best for me, even unto the Cross, and who demandest my best from me. Help me to give my all in service to Thee and my neighbor: a body trained and pure, a mind disciplined and true, a spirit loyal and brave. May I follow where Thou leadest and spend myself unstintingly for others: obeying when duty is stern, forgiving when forgiveness is hard, loving when love makes great demands. May I strive to become like Thee, a faithful friend and helper to others in days of toil and days of ease, and at all times a worthy son (or daughter) of our heavenly Father. May I have a glad and living faith which wholly trusts in Thee. "Father, not my will, but Thine be done." AMEN.

FOREIGN MISSIONS

P. H. RICHERT, Secretary

Marie J. Regier Writes to Board

(Miss Marie J. Regier wrote the following letter to the Foreign Mission Board from Yenching University, Peiping, China, on December 7, 1945.)

Dear Brethren of the Mission Board,

It was indeed a joy to receive a real letter again. This is the first one that has come through from the Board and gives one a thrilling sense of communion with you over there. This letter was from the 15th of October. Last week I received the first letter from my familiy which was dated November 4. Perhaps more of the earlier letters will come in. I was very much pleased with the Christmas letter. I think that is a very fine idea to send a resume of the year's work; especially do we appreciate it, we who have heard nothing of what has been going on. Isn't it wonderful that it has been possible to enlarge the work? I was also very much interested to hear of the arrival of the three families. It is too bad that the children had to suffer. The Weihsien children suffered very little. They had milk and aggs about all the time, I think.

The appearance of the Christmas letter is so pleasing too. It seems wonderful to see really good paper and such clear neat print.

Thank you so much for your sympathy in my bereavement. I did not hear of father's death until I came to Yenching. My family sent a cable to the College of Chinese Studies. However, I was fearing that he would not read the letters any more which I addressed to him. I knew that he was poorly.

My work here is very pleasant. As time goes on I find work and opportunities increasing. A group of students asked me to help them with some Bible study. I have also been asked to become chairman of the Chapel Committee. I try to get in touch with students all I can. My health is excellent. So many people are suffering to some extent after their Weihsien experience but I find no symptoms at all. Our really hard time was before Weihsien. We recuperated there. After coming to Peiping, to Yenching I was ushered in so gradually and gently, that I feel no strain. Those who were at home in their places were almost immediately thrust into the thick of things.

Last Sunday I went into the city and attended the Army Service. It was really thrilling to see the church almost completely filled with army men; only a few other people were there. They had a very impressive communion service, and practically every one of the men went to the front where they received the elements while kneeling. The young chaplain seems to be such a very fine man. We have met other very sincere Christians. Miss Goertz will probably tell you of the "Youth for Christ" meetings in the city. These were started in America and carried on into the islands of the Pacific and then to China by the Marines. Many homes in Peiping are open to the young men. The chaplain said that he was glad for every Christian home which opened its doors to them.

You know how old truths take on new meanings at times. When I was in Weihsien I took a New Testament course, in which I was very much impressed by the findings of modern scholarship as to the reliability and uniqueness of the gospel records. And now I am reading two volumes on St. John's gospel by Archbishop William Temple, and somehow I have never been so struck by the uniqueness of Christ, by the "glory of the only Begotten" as John puts it. We see so much of God in nature, but there is always the tooth-claw element, loop holes in nature as to knowing God. And then God filled and overflowed those loop holes by revealing Himself in Christ. Truly there is no other name on earth wherein we can be saved.

The Christmas season is drawing near. Here too people are beginning to think of Christmas. The pastor here asked me whether I would be responsible for Christmas decorations in the large hall where the Sunday services are held and in the little student chapel, where a vesper service will be held on Christmas Eve. My greetings to the home churches and best wishes for a Christmas season of true joy.—Sincerely, Marie J. Regier

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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"Other foundation can no man lay than that is laid which is Christ Jesus"

EDITORIALS

C.O.'S have initiated something of a Florence Nightingale movement in the field of mental hospitals. *Time* magazine of January 7, in its section on medicine, carries a very interesting and laudable story of C.O.'s in mental hospitals. It refers to "one of the nation's most curious publications: the *Attendant,* a monthly published by the 2,000-odd conscientious objectors who have been acting as mental-hospital attendants during the war." *Time* then gives the background of this publication. It points out how overcrowded mental hospitals faced a severe shortage of help when the war snatched away workers, how Selective Service, when appealed to, supplied the "conchies," and how these have given "a sustained, concientious effort that has lifted mental-hospital standards throughout the country." However, when the C.O.'s came into the hospitals they faced tremendous problems. Patients were getting very inadequate care in many instances. "There was no one to tell newcomers how the difficult work should be done." Feeling the need for sharing experiences the C.O.'s organized the Mental Hygiene Program of Civilian Public Service. Out of this program came the *Attendant* in which they published "their own findings along with articles by doctors, nurses, ex-patients." It is now hoped that the afore-mentioned organization will become a permanent one. The *Attendant* is this month developing into a larger publication to be called the *Psychiatric Aid.* The article in *Time* ends with the statements, "With funds supplied largely by Friends, Mennonites, and Brethren, a full time staff of eleven C.O.s will also publish handbooks for attendants and campaign for training courses in all mental hospitals."

Once general hospitals were places of dirt and horror about which the general public did not know much. Since Florence Nightingale conditions have improved until today the word hospital suggests cleanliness, excellent care, and healing. But our civilization lags behind as far as mental hospitals are concerned. Yet it is reported that every second hospital bed in this country is for mental patients. But the public knows little about the hospitals and does little to correct the conditions in them. Through the C.O.'s some of these conditions have been tackled and that sometimes to the discomfort of those in administrative positions. The C.O.'s have brought to many patients a measure of peace and healing which they might otherwise not have experienced.

THE CORRESPONDENTS from all the churches have been asked to furnish a treat for the readers of this paper. The treat they are to supply is this: "At least one news report every month from every church in the General Conference." With the full cooperation of the correspondents in all the churches, the Jottings section could contain every week news items from about forty churches. As it is we hear little or nothing from probably one-third of the churches. We are sure that news is being made in every church. We confess that until recently we had done very little to encourage the correspondents in their difficult but important job. And the correspondents need encouragement, not only from us, but also from their fellow church members and pastor. We know of at least one church where the correspondent was asked to report at the annual meeting. If every church expected a minimum of twelve news reports a year from its correspondent, there would be significance to such a report however short. Church members can also encourage the correspondent by telling what items they have particularly enjoyed and by bringing to the attention of the correspondent such facts as might possibly make news. It can also be pointed out that the correspondent has an important position because he is responsible for sharing with the thousands of readers from all the churches those news items from his own church that describe methods and endeavors that may prove inspiring and enlightening to others. The correspondent is largely responsible for what people at a distance will know of his own church. A short time ago a considerable number of our churches reported that they had no correspondent. We have sent a letter to these churches suggesting that they appoint as correspondent someone who enjoyed English in high school, enjoys writing, knows how to say things briefly and interestingly, and can be depended upon to send in jottings promptly and frequently. We hope that all these churches will appoint a correspondent and send in his name and address. Futhermore, we hope that all churches who have had correspondents will notify us of any change so that we can keep our mailing list up-to-date. Outgoing correspondents should promptly send in the name and address of the new one. We hope that by the middle of this year, we can have a correspondent in every church, reporting at least once a month.

What a Movement of Refugees Is Like

As Reported by Delvin Kirchhofer

Last week I was working overtime to be ready to send about seventy or eighty refugees from this camp (which is about thirty miles from Lecce). On Thursday morning I received a letter from UNRRA Rome saying I should go to the Di Leuca camp (where Grace Augsburger and Bertha Fast are located) to take charge of a much greater movement of refugees to the Naples area. About 11:30 Thursday night I left in a jeep for Di Leuca and arrived there about 1 a.m. After breakfast we immediately began to load refugees. They had to be hauled a few miles to the nearest railway station. All through the day we were delayed somewhat because of the trouble that arose between the Nationalites. There were 1100 mixed among twenty-three Nationalites. What a job we had to load those trains trying to get nationalities together into the same cars and also their luggage. There were dozens of things to be done and we had an awfully strenuous day. At the last moment the food distribution for the trip broke down, and the train was ready to leave but many people had no rations yet. I kept the first train one hour overtime; then sent it on at 4 o'clock. My staff and I went on the second train. As commandant of the train I had full authority for everything, but I was accompanied by a doctor from our camp—a lady doctor of Japanese origin, and also a nurse from the Di Leuca camp. We three, were the only ones escorting the group.

At Lecce the two trains were joined into one and continued that way for the rest of the trip. On a caboose, placed in the middle of the train, we had our Hospital Car as well as our living quarters. We carried on this caboose an Ethiopian woman with TB of the spine, a Maltese mother with a five-day-old baby, and a small Ethiopian baby of about seven months, whose mother had died. We had no accidents of any serious nature along the way. It was most convenient for me that the caboose was in the center, for that meant that I was only twenty cars away from either end of the train, since there were forty cars in all. Almost every time the train stopped I ran either forward or back to see if all was well. Since all the cars were box cars I could not go through the train like a passenger coach. I was really anticipating more trouble along the way than I actually encountered, for the three most essential things for such a long trip, especially with a lot of women and children, were missing: first, ample food, second, water for drinking and third, toilet facilities. The last two were missing entirely except for the bottles they brought along individually.

My train left the Di Leuca station Friday afternoon at 5:15, and we continued going with numerous stops along the way, until 2 a.m. Sunday morning, when we arrived at Aversa, our destination, north of Naples. It was quite a sight to watch our train steam round the innumerable curves and just as many tunnels, drawn by two and sometimes three engines. The refugees gave me constant concern for they hung on the sides or out of the doors or crawled on top of the cars. I was always afraid some of them might be brushed off while going through the tunnels, but we got through without accident.

When we arrived at Aversa I let the people sleep until morning, when the commandant of the camp came in to take charge of the movement into camp. He had a lot of trucks and did a systematic job of it. So the people got to camp in time for some late breakfast. Some of them were very hungry. The doctor, nurse, and I went with the hospital cases to the camp where we could clean up and get some warm food again.

I said the 1,100 people were of twenty-three different nationalities—a large number Maltese and the next highest Turks (of whom many of the refugees were afraid). There were Egyptians, Tripolatanians, Eritreans, Abbyssianians and even one Swiss by the name of Ulrich Hofstetter, who had no family left in Switzerland, so he was on his way to Egypt with an Egyptian girl, whom he expects to marry when he arrives there.

We had to wait till 11 a.m. Wednesday until UNRRA could get our transport back to our camp. We arrived at camp at 2 o'clock Thursday afternoon, after having spent the night at Bari.

The main building at M.C.C. Headquarters, Akron, Pa.

Famous Missionary Visits C P S Unit in Puerto Rico

Report by Hugh Hostetler

Quoting a statement by Gen. Eisenhower, made in a recent report to the President on the occupation of Germany, to the effect that we cannot win the peace with a club, Dr. E. Stanley Jones stated recently to La Plata Unit members that he was glad that he personally would not have to change his whole outlook on life, his whole system of ethics, and his moral standards now that the war is over from those he held in the height of the recent conflict. He believes that the only position consistent with Christianity on the matter of war is that taken by the pacifist. He believes that consistency in morals and one's sense of right and wrong and one's sensitivity to sin and maladjustments may continue to grow in war time rather than be put away and hidden, indicates that pacifism is tied up with the Eternal, with the Living God, and hence is a part of God's Way for men.

Lack of a true international government has always meant international anarchy, Dr. Jones continued. Past experiments along these lines all failed when none of the participating powers cared to give up sovereignty. The one real example of where it has worked is the United States. We would have continued to fight among ourselves if the individual states had not gotten together and given up a part of their sovereignty to the higher authority. Would it now work on the larger world scale? The answer is suggested by the fact that the States then had all the problems that now confront the world—racial strife, wide economic differentiations, and a political scene as heterologous as in any part of the world today.

The three prime requisites of such a government are: 1. Complete and final sovereignty over the several participating nations; 2. A truly representative legislature (viz. no Security Councils); 3. Sufficient force to extradite the criminal and bring him before the bar of justice to be tried by tribunal right. San Francisco was only a short halting step in this direction and culminated in an organization that fulfilled none of these prime requisites. But it should be considered a start, though one already out-moded by the atomic bomb.

One of the bright spots for the future is the fact that this was a war the common people did not want. But brighter still is the refusal of many of the ministers of the largest churches in the country to sanction the thing. This picture is contradistinctive to that of the first World Carnage, when men were sent off to fight by blaring bands and cheering crowds, and ministers (with the exception of small handful) gave God's holy blessing to America's participation in the whole thing.

Pacifists, in planning their strategy for the future, should be careful not to confuse themselves with many minor issues and thereby dissipate their strength in diverse manners. Rather they should recognize that one of the really big jobs ahead is to convey the idea to a world that is slowly sinking in a quagmire of despair and unhealthy cynicism that salvation from periodic devastation by war can be obtained by a sincere and complete effort whose aim is to establish a genuine international government, viz. World Federal Union. The atomic bomb leaves us with no alternatives: it is either one world or no world.

Thus did Dr. E. Stanley Jones address the members of the La Plata Unit, with many Brethren and Friends present, Saturday night, December 15, while on his recent twenty-one day tour of Puerto Rico. He also read for us the article which appeared in mid-December as a special supplement to the magazine *Asia and the Americas* entitled "An Adventure in Failure." This document described Dr. Jones' role as one of the unofficial mediators and go-betweens between the Japanese delegation and our State Department in the months preceding Pearl Harbor. This paper shows conclusively that there existed a strong peace faction in high Japanese circles, as well as a powerful minority military clique. In view of current Senate investigations, this portion of the evening was especially profitable.

The following Sunday morning Dr. Jones' schedule called for leading the worship at an army base at Cayey. The protestant chaplain had invited the Unit to worship with them that morning, so about twenty of us accompanied Dr. Jones to one of Uncle Sam's smaller bastions of Caribbean defense. Came the appointed hour for the service, and there was not one single man in uniform present in or around the chapel! The Catholic chaplain, who himself was unable to stay because of other duties, explained between his earlier services and the one we were about to partake in that the continental base strength had gone down to rock-bottom through demobilization, with even our friend, the protestant chaplain, having been discharged a week previously; that most of the men left were getting and using week-end passes; and that the publicity for the service had been poor for some reason. Whatever the reasons for the complete absence of the soldiers, we could not help smiling a little at the paradox of one of America's leading Christian pacifists worshipping alone with his entourage and a group of conscientious objectors in a large permanent Army base chapel at the special request and through the courtesy of the mightiest instrument of destruction the world has ever seen—the United States Army!

Dr. Jones spoke to us that morning on "The Christian Way Is The Natural Way." We were made by God to live His Way. What happens when we do not? We go down physically. Life becomes more and more complicated, for our natural, emotional and psychological processes become ensnarled and tangled up. Man was created to be truly happy and joyful and radiant, but the Universe is so made that unless we work *with* it we are broken; and unless we work with God's Divine Plan we can never live up to what we are truly created for.

This over-night visit by this world-famous Christian missionary was truly inspirational for us from several standpoints. One was that once again we had our pacifist thinking challenged to go on—something that we here in the tolerant atmosphere of Puerto Rico are more likely to forget about than those in "hot spots" of intolerance. Then too we were able to meet with Dr. Jones personally and informally and thereby learned in a small way another side of the man we have known so well through the many works of his pen.

MENNONITES THE WORLD OVER

By Cornelius Krahn

Danzig a Heap of Rubble. Mennonites who accompanied a shipload of horses to Danzig report that few of the people of that city which formerly had a population of half a million, remain. The Mennonite Church had had a membership of over one thousand. In a destroyed church Gerhard Friesen picked up a pastoral letter, a few religious pamphlets, and a booklet of postal savings. The congregation, the pastor, the edifice, and the savings, all are gone. There is no hope that any of these can be redeemed.

Service of National Importance. The greatest number serving in CPS (camps, hospitals, etc.,) under the auspices of the MCC was reached in September, 1945, with a total of 4,288 There are at present about 1,000 in MCC hospital units. November 30, 1945, the "Old" Mennonites had 1,581, the General Conference 612, the Old Order Amish 479, the Mennonite Brethren 205, etc.

Octogenarian Still Busy on Life Work. When C. F. Klassen on his recent trip to Europe entered the home of Christian Neff at the Weierhof he found him still active in completing the three-volume Mennonite encyclopedia.

Stealing and Looting. In our society the acquisition of property belonging to someone else is punished by law. Internationally speaking this is not the case during times of war. Returning veterans proudly display their trophies of war. It seems as though some of our Mennonites who have participated in the war have also suffered under the international confusion whch makes it hard to distinguish between "thine" and "mine." What should be the attitude of parents and pastors to this problem?

C. F. Klassen Just Returned from an eighteen-week trip through Europe reported on his findings at the annual meeting of the Mennonite Central Committee in Chicago. He traveled by plane, train, car and other means and has seen ruins and misery in many countries. He met thousands of displaced Mennonites who are in great need.

I was Naked and Ye Clothed Me. Under the auspices of the Mennonite Central Committee four clothing centers collect, process, and pack clothing for relief. They are located in Ephrata, Pennsylvania; Newton, Kansas; Winnepeg. Manitoba; and Kitchener, Ontario. From January to November, 1945, more than 270,000 pounds of clothing have been shipped to foreign countries. Further clothing, shoes and soap ready to be shipped amount to about one hundred tons.

The Dialect of the Hutterites was the topic on which Professor Zieglschmid of Northwestern University spoke at the annual meeting of the Modern Language Association at Chicago. Dr. Zieglschmid has edited the **Geschichtsbuch of the Hutterites** and is now preparing another chronicle of the Hutterites for print. Among the religious and cultural tenets that the Hutterites have preserved, is the peculiar dialect that they speak. As is known, the Hutterites trace their history back to Austria and Tyrol.

Capital Punishment abolished in Holland in 1870, was re-established in 1944 in order to inflict the death penalty on some of the persons who had collaborated with the German army during the time of occupation. Chief among the collaborators was Mussert, the leader of the N.S.B. (Dutch National Socialist Movement). According to the prosecutor, Mussert deserved to be punished more than anyone else because through his efforts thouands of the Dutch National Socialists had joined the German army to fight the Red Army.

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Fifty Churches Use 100 Per Cent Plan

Fifty churches in thirteen states are now using the 100 Per Cent Church Paper Plan. More churches are considering it, and some will probably put it into action in the coming weeks. Enthusiastic reports come from churches using the plan. The churches which have put the plan into operation are listed below:

KANSAS

1. Bethel College Mennonite Church, North Newton; 2. Bruderthal Mennonite Church, Hillsboro. 3. Buhler Mennonite Church, Buhler. 4. Church of Christian Mennonite, Moundridge. 5. Eden Mennonite Church, Moundridge. 6. Emmaus Mennonite Church, Whitewater. 7. First Mennonite Church, Burns. 8. First Mennonite Church, Hillsboro. 9. First Mennonite Church, Hutchinson. 10. First Mennonite Church, Newton. 11. Garden Township Mennonite Church, Halstead. 12. Gnadenberg Mennonite Church, Whitewater. 13. Goessel Mennonite Church, Goessel. 14. Halstead Mennonite Church, Halstead. 15. Hebron Mennonite Church, Buhler. 16. Hoffnungsau Mennonite Church, Inman. 17. Johannestal Mennonite Church, Hillsboro. 18. Inman Mennonite Church, Inman. 19. Lorraine Avenue Mennonite Church, Wichita. 20. Tabor Mennonite Church, Newton. 21. Walton Mennonite Church, Walton. 22. West Zion Mennonite Church, Moundridge. 23. Alexanderwohl, Goessel.

NEBRASKA

1. Bethesda Mennonite Church, Henderson. 2. First Mennonite Church, Madrid. 3. First Mennonite Church, Beatrice. 4. Second Mennonite Church, Beatrice. (All families of the Salem Mennonite Church, Wisner, also get one of our church papers.)

OKLAHOMA

1. Bethel Mennonite Church, Hydro. 2. Bergthal Mennonite Church, Corn. 3. Deer Creek Mennonite Church, Deer Creek. 4. Medford Mennonite Church, Medford.

OHIO

1. Apostolic Mennonite Church, Trenton. 2. Grace Mennonite Church, Pandora. 3. First Mennonite Church, Bluffton. 4. Salem Mennonite Church, Dalton.

CALIFORNIA

1. First Mennonite Church, Paso Robles. 2. First Mennonite Church, Reedley. 3. First Mennonite Church, Shafter. 4. Winton Church.

MINNESOTA

1. Woodland Mennonite Church, Warroad. 2. Bethel Mennonite Church, Mountain Lake.

PENNSYLVANIA

1. Grace Mennonite Church, Lansdale. 2. West Swamp Mennonite Church, Quakertown.

IDAHO

1. First Mennonite Church, Aberdeen.

ILLINOIS

1. Mennonite Bible Mission, Chicago.

OREGON

1. Alberta Community Church, Portland.

SOUTH DAKOTA

1. Salem Mennonite Church, Freeman. 2. Salem Zion Mennonite Church, Freeman.

WASHINGTON

1. Menno Mennonite Church, Lind. 2. Newport Mennonite Church, Newport.

QUOTE

Harold Ehrensperger, editor of "Motive," Methodist student paper:

"Approximately as many civilians were killed by air attacks in Japan as were soldiers and sailors in the armed forces of the United States in both Europe and the Orient."

Paul Erb, Editor of the "Gospel Herald":

"We like to respect other people for what they are worth: for their knowledge, or judgment, or ability, or integrity of character, or agreeable disposition, or some other respectworthy trait or characteristic. But sometimes people must be respected simply because they are people. Every human being has the inherent right to be treated as a person no matter how repulsive his sin or the accidents of his life may have made him. Children are people; pupils are people; foreigners are people; the insane are people; cripples are people; the laity are people; and so are the passers-by."

James Myers, Christian leader who works with industrial relations:

"When a church leader talks about 'reaching the unreached,' one may properly enquire whether he means "reaching the unreached" in the Church or outside? While we must approve of sincere efforts of spreading the Good News, it is well to remember that more concern over the state of religion *in* the Church and in ourselves would be the most persuasive argument in the world as to the validity of our religion. Meanwhile it is well to avoid the hypocrisy of an assumption that all of us church people have been 'reached,' while those outside the Church are 'unreached,' even though many of them may be more truly religious than we are."

Dr. Raymond Peters in the "Gospel Messenger":

"On several occasions I have stated that perhaps one of the most significant outgrowths of C.P.S. will be the church's ministry to patients in mental hospitals. Several things have led me to this conclusion. In the first place, the men who work in these units come to have a new appreciation of mental illness. In the postwar world they can do a great deal to help clear many of the misconceptions regarding mental illness. Furthermore, C.P.S. men, through the use of nonviolent techniques, are demonstrating a better way of dealing with patients."

HOME MISSIONS

A. J. Neuenschwander, Secretary

Taking a Little Walk

MENNONITE BIBLE MISSION
CHICAGO, ILLINOIS

"And the Lord said unto the servant, go out into the highways and hedges, and constrain them to come in, that my house may be filled." Luke 14:23.

"How-do-you-do, taking a little walk." Those were the words of greeting from an acquaintance, as I was out calling on people. The calls for this happened to involve some rather touchy cases and individuals, so that the above greeting did not just smooth my ruffled spirits. Maybe it would be of value to tell of some experiences while out walking.

The first stop will be at the near-by public school. We go in to give greetings to the principal and to wish her God's blessing for the new school year A very pleasant visit this turns out to be,and we believe a very valuable one. The response of the assistant, who is a teacher of many years, is: Our school year would not have the right start without the traditional visit and letter from the pastor at the Mennonite Mission.

The next visit is at a home where the old father is home alone. He has recently lost his wife. The children keep the house and support him but he is not well and is all alone for the day. We visit another aged father whose son has come home on a furlough. The father is heart-broken because of the doings of the son while at home. We visit and have prayer with him. Later on the son comes home and, a later interview with the son was not very pleasant but we hope and pray that it may help to bring about a change in him. In between visits we stop at home for supper. As a change we put in a broken glass in the shed. We wish that broken hearts could be replaced so easily.

After supper the steps lead toward another home to which we have been called several times. This is to all appearance a Christian home. It is a home where the mother has suffered from periodic attacks from Satan, thru the so called harmless drink. This evening our courage is not strong enough to call here so we turn to go another way. It was at a previous visit that we urged repentance and confession. The victim was willing to pray and to ask for forgivness. A few minutes later on the pretense of going in the back room to rest she slipped out for just another visit to the tavern. Had we failed? We need more power thru prayer.

Another home is visited. The grandmother is sick, the mother of several children is also home. She is a working mother because of the faithfulness of the father. We have come this time to urge attendance at church in order to gain spiritual food to help in the great struggles of life. The grandmother who spends much of her time in bed, because of sore limbs, asks for scripture and prayer and is refreshed.

Is poverty a cause of any or all of the suffering that we meet up with? No, we meet very little poverty, but we meet many people who make life miserable with a continual worry of "What shall we eat? What shall we drink? What shall we put on?" Drink, lust and unfaithfulness of men bring about untold grief that is hard to heal. On the way home we meet some girls coming from a meeting to make a program for Sunday evening. This helps to brighten up these 'little walks.' One of these homes has given us a total of 25 years of Sunday School teaching service. Praise the Lord, for His goodness and mercy endureth forever.

John T. Neufeld
4215 So. Rockwell St.
Chicago 32 Illinois

Report from Smith Corner

From out of these mountains comes a report to the interested folks of the General Conference; a report of the work of the Lord that is going on here.

We are now pretty well through the eleventh year of the work here, and as we look back and compare that which is past with that which is present, we have a mingled feeling.

Many souls have been won, much has been done to win more and still there are those that have not yet come. During that time I have preached the Gospel from this pulpit just about seventeen hundred times. As a result of this and all other effort that has been put forth by all concerned we now have a membership of seventy-eight, and an enrollment of about the same number in the Sunday School. Our attendance is not what we would like, and there are many reasons or excuses, some live too far away to attend regular, others must work when they should be in church, then there is that "mixed multitule" who could if they would but they won't attend regularly, some not at all.

During the past quarter the average attendance in Sunday School was forty-seven (47) with an average offering of $13.01. Very few leave the service after Sunday School. And the evening attendance is most always better than the morning The midweek service is fairly well attended, it varies from fifteen to thirty-five.

Our Ladies' Aid Society, Brotherhood, Young People and organized Classes have all stopped having their regular meetings due to local conditions, but they all are looking forward to the time when this work may be started again. Perhaps this fall.

On the last Sunday in August we had our Sunday School and Church service then all who could remained and we had our noon day meal together in the church basement, the fellowship plus the abundance of food made this a happy event.

We are isolated from the rest of the conference churches by many miles, we do not have the fellow-

(Continued on page 15)

Y.P.U. OFFICERS
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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference
Editor
Esko Loewen
Route 2
Newton, Kansas

Migrants Need Us, We Need Them

HAD YOU EVER THOUGHT that *we* need migrants? We do. If migrants would not do their work, we would not be able to buy the things at our grocery stores that we can now get. At present, there seems no other way to gather those crops than by seasonal labor and the migrants furnish that. There are thousands of migrant families following a route which follows the crops. Those migrants live an entirely different life than we live—an uprooted life with no community, church, school or social ties.

Leonore Friesen and Katherine Andres spent last summer with the migrants in Michigan and Illinois near Chicago. Leonore here tells of her experiences and how much migrants appreciate us when we come to them to serve in Christ's name. Leonore ends her article with a challenge asking the reader whether he would like to serve a summer in a similar way. If there be anyone who is interested and would like to know more about this service or would like to volunteer, write the editor of this section and he will pass come home on furlough and was insisting that this

E. L.

Leonore G. Friesen

"How's crops up north, ready soon, you reckon?"

Not long after, this Anglo-American migrant family moved north traveling on the neighbors truck or in their own car. Upon arrival they set up housekeeping in the tent or hut provided by the grower. They remained in the blueberry crop until picking was scarce and then moved on to another crop and yet another crop only to return south for "cotton-pickin' " time.

The first night upon my own arrival I heard a terrific scream and then a moan from the direction of the migrant camp. The next morning upon inquiring from children what had been the source of difficulty we were informed nonchalantly without undue excitment that at a game of poker one man became angry with another and brought out his knife for a stab. His victim, upon recovering several days later, left camp. To these children it seemed nothing unusual.

Several evenings later, again we heard a scream. This time it was a girl. All we could hear was, "I won't, I won't, I won't." We found that a buddy had the information on to those who work with migrants.

15 year old girl marry him.

Thus the campus was introduced to me and thus I likewise introduce it to you.

Problems of Migrant Young People

As young people, we are especially interested in other young people and so may I share with you some migrant young people's problems and a possible program of working with them. First of all it must be recognized that there is no typical migrant young people's group. Every group is different. There are, however, certain underlying problems and needs common to all. The following can therefore only be quite general. Many different nationalities are represented among the migrants and of a necessity a different type of program would have to be carried out with each group. For these suggestions and problems the Anglo-American group was chosen. Many of these belong to former sharecroppers and tenant farmers of the south.

They have no sense of belonging, no feeling of responsibility to the community in which they live, thus also no community interest; little or no schooling, inability to assume large responsibilities because they lack self sufficiency and initiative, low ideals, blurred ambition, poverty and inability to budget; lack ability to coöperate and get on with people, small or no understanding of social agencies available to them, interested in own happiness, undeveloped talents, and generally no church affiliation.

The Method and Purpose of Our Work

As we go into a community to set up a program it should be effective in meeting the following main objective: To lead to an understanding and appreciation of the life and teachings of Jesus, to lead him to accept Christ as Savior, Friend, Companion and Lord, and to lead him into loyalty to Christ and His cause. (As given by International Council of Religious Education)

Before beginning any work it is always advisable to approach the growers and local organizations. Since we go in the name of Christ we would without question work through the local church if at all possible.

In carrying out our program, if God so directs, we must endeavor to include the five areas of a curriculum: Worship, service, study, social and recreational life, and personal experience in religion and the church. (From International Council)

Upon having received the interest and cooperation of the local church it is well if they select a migrant committee who can interpret the local community to the worker and with whom he might talk over plans and problems. They also can aid in securing a building, car, and select from the local group Daily Vacation Bible School teachers and occasionally they might be called upon to help in case of illness among migrants if no previous arrangements have been made and if a county nurse is not available.

We Visit Migrant Families

Before making any plans for a program it is well to visit the migrant families, not as one prying into their affairs but as a friendly caller. If your visit is sincere you have their confidence almost immediately. Soon they will inquire into your purpose in staying around camp. Their inquiry is an open door to explain, as occasion permits, our real purpose in coming. Tracts carefully selected and gospel portions are always useful and should be distributed prayerfully. I remember visiting with a 17 year old girl. We both were sitting on the floor of their tent. After a long visit together we read a portion of the gospel of John and then we had a word of prayer together. Did she resent it? No, she in great appreciation squeezed my hand and told me to come again. I did and we were friends all summer.

Migrants Don't Go to Local Churches

Social barriers, I am sorry to say, often keep them from the local church. They do not feel at home and are not always made to feel at home. Also, they often have to work on Sundays for Monday's market and thus church affiliation even where there might have been such a contact is broken down.

In camp one day, while helping several fill their blueberry carriers, I suggested a campfire sing. Upon reaching the farther end of the field they had already received the word. Upon the agreed evening young people and children brought wood for the fire and boxes for seats. We had a great time singing, reading from God's Word, and praying together. Was it successsful? At the next meeting more than twice as many were out.

We Conduct Short Bible Schools for Children

Since in this one camp children worked during the day, we had short Bible school sessions out under the trees. Much can be done and since children and young people are the enthusiasts in a camp they respond quickly to new suggestions and ideas. Group games are always enjoyed by them and serve as wholesome recreation after a fatiguing day's work in the sun. They are also the first to take to Bible study. Here the study of Mark is excellent.

Improving living conditions, educational pursuits, and social responses are all of value but only as they aid in our primary objective of bringing them into right relationship with Christ.

More Volunteers for this Work Needed

Summer workers are needed among these migrant people. What are you doing this summer? Maybe God wills it that you point a migrant to Christ.

The two summers spent among migrant people have been most valuable. The worker receives the greatest blessing and the experiences are beneficial to him, regardless of the life work the will take up especially if he is called into Christian Service. Whatever talents an individual worker has can be used with benefit for our Lord and Master among the migrants.

A love for Christ, a love for people, and a burden for their soul's condition are prerequisites in working for our Lord. "For what shall it profit a man if he gain the whole world and lose his own soul."

Western District Holds Leader's Institute

A one day C. E. Leader's Institute was held at the Walton Mennonite Church, Walton, Kansas on December 28. This is the first Institute to be held in the Western District and the third to be sponsored by the Young People's Union. The Institute centered about the problems and program of the local C. E. organizations.

The great need which seemed to be felt generally was the practical problems faced in organizing an effective Youth program in the church fellowship. This caused the group to spend a considerable amount of time analyzing the reason for a youth organization in the church. The question "Why have an organization?" was raised and numerous answers to this question of "Why" were offered. Some of those answers were as follows:

1. To make our Christian faith meaningful—to create a personal loyalty to Christ.
2. To find and develop talent among the young people for greater service to the church.
3. To provide wholesome Christian fellowship.
4. To give a vision of and opportunity for Christian service.
5. To become acquainted with the total church program and its world mission.
6. To learn ways of Bible study.
7. For training in worship.
8. To gain proper attitudes toward a life vocation.

Interesting and vital discussions took place in three Discussion Groups into which the Institute divided in the afternoon. These groups consisted of (a) Program group which discussed the matter of organizing and presenting programs at C. E. meetings; (b) Service and Stewardship group which discussed projects which C. E. societies could undertake; (c) the Fellowship group discussed ways and means of developing wholesome Christian social life and fellowship in the local C. E. organization.

A report of the Institute will be distributed to the leaders of local Western District C. E. organizations. Further similar Institutes are under consideration for other Districts of the Conference.

The officers of the Young People's Union, Elmer Ediger, Verney Unruh, and Ruth Ewert were present for the Institute. The Beatrice Nebraska churches were represented as well as the Cordell, Oklahoma church. The remaining members of the Institute came from churches in Kansas. A total of 50 registered for the institute.

We Need to Get Together

Although we have a common bond as a Christian fellowship and in many ways have "similar peculiarities" as a Conference organization, there are many ways in which we are different in the ways we do things. These unique features are small and of no importance to the central facts of our fellowship. But, they cause us to operate differently.

For instance, in the matter of our C.E. organizations. Many of the churches have a functioning C.E. One plans its programs one way, another plans in a different way. One group depends upon the State C.E. for ideas, another creates their own topics. Some groups meet throughout the year, others meet during the Winter. Some meet every week and some meet every two weeks or every three weeks. One group meets on Monday evenings rather than Sunday. Most groups meet on Sunday alternating with other Sunday evening programs.

In one church the entire church membership composes the C.E. organization. In another only the young people are the C.E. And in others there are Junior, Intermediate and Senior C.E. organizations.

In one community, the two Mennonite churches have organized a fellowship of their young people and they plan and conduct a program of activity as a Fellowship. In many communities, the same plan might be worthwhile to consider. However, in most communities this is not done. In another community, regular meetings are planned with Young People from other denominations. This helps cross the sectarian barrier and provides wholesome fellowship. In many communities this is not done.

From this brief observation of the great variety in ways of doing and conducting programs, it rapidly becomes evident that there could be mutual benefit if our churches shared ideas and experiences. If that is true, how can we make our efforts more effective and coordinated?

We need to get together and discuss our common problems. We need to compare our experiences and find what the other person is doing that is applicable to our situation. After getting together and learning to know each other and discussing vitally the issues we face, we can grow together in our efforts and work.

Never has the church been known to fail in keeping in touch one with the other. Always, from the ministry of Paul to the present, the brotherhood has found it needful and wise to keep in touch. By working together they have been able to blossom and grow and finally penetrate every nation over the globe. We young people need also to work together in our local situations and share and fellowship and discover ever new work for the Kingdom.

The C.E. Leader's Institutes being held in the different districts should do much in bringing us together to share and discuss. With the inspiration it furnishes, will we be ready to carry on in mutual planning locally having similar meetings among local groups?—E. L.

Publish Survey of Young People's Activities

It becomes increasingly evident that the Young People's Activity of our churches has no uniform plan to follow nor a method to evaluate these programs and activities so that a positive and creative program can develop in the local churches. There is evident a real keen desire on the part of Young People as well as Youth Leaders to be more coherent in the work and planning.

A very interesting study of the Young People's Program of the Western District Conference was made last year by Mary Becker, missionary to Colombia, South America. Although this study was made of only one of the Districts, its content has a much wider application. At present plans are underway which will probably see this study published and made available to all the churches.

Mary Becker very kindly summarized her findings for **The Mennonite.** This summary will be published in four installments in future issues of **Mennonite Youth.** From this summary, the reader will be able to see what the content of Mary's more detailed study is. The first installment will appear in a forthcoming issue.

A WORKING PRESCRIPTION

Seldom do physicians of the different medical schools agree in the diagnosis and treatment of diseases. But the following prescription is one which is unanimously accepted and recommended:

If you are poor—work.
If health is threatened—work.
If disappointments come—work.
If you are rich—continue to work.
When dreams are shattered and hope seems dead work.
When faith falters and reason fails—just work.

If sorrow overwhelms you and loved ones seem not true—work.

If you are burdened with seemingly unfair responsibilities—work.

If you are happy—keep right on working. Idleness gives room for doubts and fears.

No matter what ails you—work. Work faithfully --work with faith. Work as if your life were in peril. It really is.—The Friend (Dayton).

Clippings of Events

One thousand, six hundred and seventy Orthodox churches were destroyed in Russia during Germany's occupation of that country.

More than two hundred students are expected to be enrolled in the Russian Orthodox Theological Academy which opens in Leningrad this fall.

Part of the wages of Canadian conscientious objectors, working in agricultural and other nonmilitary pursuits, was withheld for the Red Cross, which benefited to the extent of more than one and three-quarter million dollars.

LONDON—When three conscientious objectors, caught in the Channel Islands by the German occupation, heard that a Congregational minister, his wife and daughter were being deported to Germany, the three objectors to war volunteered to go as hostages. The offer was accepted and the three young men were shut up in a nazi concentration camp.

Dr. J. H. Hertz, Chief Rabbi of Britain, writing in the **Jewish Chronicle,** claims that refugee Jewish orphans are being systematically kidnapped into the Christian faith by their foster parents. Says Dr. Hertz, "We have lost our millions to bloody hate and anti-Semitism. Dare the civilized world suffer us to be robbed also of our children?"

The first commercial cargo to leave New York for the Philippines since the close of the war included eighty cases of hospital supplies, a gift from American Presbyterian women.

Fifty young men and women liberated from the Buchenwald Concentration Camp in Germany have established themselves on a farm in the neighborhood and are training for work in Palestine. Two similar training centers are to be opened in the future.

Nearly two thousand Chinese students are now in the colleges and universities of the United States. These have been sent by the Chinese government or by the Christian institutions and societies of China.
—D. Carl Yoder

The moral low which runs through history applies to the United States as well as to other nations. Why did the other nations die? The best answer is the Word of God spoken at Nineveh. "I will dig thy grave because thou art vile." We cannot expect that the moral law which presides over nations will make an exception in behalf of this nation. Neither would it be good for the ages to come if it did.—The Presbyterian.

The Gideons plan shortly to replace 500,000 Bibles worn out in hotel rooms during the war years. They also plan to give copies of the New Testament to 46,000,000 Americans between the ages of five and twenty-four. The Gideons are constructing a new $150,000.00 office building in Chicago which is to serve as their national headquarters.

RELIEF

Clothing Distribution in France

The distribution of clothing has been a problem in France throughout the war. With one exception, early in the war, our own delegates have been unable to distribute personally any clothing in France. In November, 1944, during the Rundstedt offensive in the Ardennes Forest, four tons of clothing were shipped to Paris. When Sam Goering and Henry Buller arrived there to claim the shipment, it was gone. Due to the general confusion, the shipment had been erroneously distributed either by military orders or through the regular channels of Entr' Aide Francaise, a national relief organization. Although the clothing was likely distributed to needy persons, the E. F. officials were greatly concerned about the error and promised an allotment of clothing to make up for the "Loss"; in July, 1945, they made good this promise. Mrs. M. C. Lehman is now at the French Centre directing the clothing program; final distribution to needy cases is made through Mennonite workers and responsible persons such as ministers, school teachers and social workers.

Cable of Appreciation

H.A.R.K., an official relief organization of Holland through which our relief material is gotten into that country for distribution by our workers, cabled the following message:

AT OUR FIRST CHRISTMAS SEASON AS FREE PEOPLE AFTER SIX YEARS WE WISH TO RENDER YOU OUR WARMEST THANKS FOR YOUR WONDERFUL HELP AND SPLENDID SUPPORT EXTENDED TO OUR DISTRESSED COMPATRIOTS BY SENDING RELIEF TO US IN LARGE QUANTITIES STOP DUTCH PEOPLE AND OURSELVES FEEL GREATLY INDEBTED TO YOU STOP YOUR INESTIMABLE AID ENABLED OUR ORGANIZATION TO SCORE A SUCCESS PRESENT YOU AND COWORKERS AS WELL AS PARTICIPATING AGENCIES OUR VERY BEST WISHES FOR CHRISTMAS AND NEW YEAR HOPING NEXT YEAR WILL BRING HAPPINESS FOR YOURSELVES AND COUNTRY

Relief Appointees

Puerto Rico

Lawrence Greaser, Hesston, Kansas

Italy

Maria Kroeker, Henderson Nebraska

China

Ruth Fisher, Kalona, Iowa; Elvira Lehman, Berne, Indiana; Clayton Diener, Hutchinson, Kansas; Inez Snyder Diener R. N., Hutchinson, Kansas.

Puerto Rico Workers Leave

Paul Leatherman, Doylestown, Pa., left December 29, and Oswald Goering, Elyria, Kansas, left January 3, 1946.

Home Canning Program

Due to the lifting of rationing controls, increased food supplies and reduction of C.P.S. camp strength through demobilization, it was decided at the Annual Meeting of the MCC to sponsor no CPS canning program in 1946, but to encourage the greatest possible effort in home processing of foods for relief. More details on plans for the 1945 Relief Canning Program will be forthcoming later.

Relief Briefs

According to a cable received January 2, **Wilhelmina Kuyf, Lawrence Burkholder** and **Clayton Beyler** arrived in Chungking, January 1. They are proceeding to Hankow where they will minister to the needs of thousands of destitute refugees in that city.

A correction of address for MCC workers in Italy should be noted it is, as corrected:

UNRRA, Italian Mission
APO 394
% Postmaster New York, N. Y.

C. P. S.

Camps Closing

The closing of two more MCC administered base camps within the next two months now seems probable. Camp No. 35 at North Fork, California, is to close by January 31, and Camp No. 57, Hill City, South Dakota, is to be reduced to a camp strength of 100 by the middle of January and closed by February 28, according to present plans. Releases and transfers to special projects have reduced the population of western camps, which is the reason for closing the North Fork camp, a forest service project. Construction of a large earth dam at the South Dakota camp is nearing completion and the 100 men remaining after January 15 will dismantle the camp buildings. Men in these two camps who are not eligible for releases will transfer to other camps and units.

The two base camps previously announced as closing in December—the Downey, Idaho, camp and the smokejumpers unit at Missoula, Montana— were officially closed on December 29 and January 2, respectively. The American Fork, Utah, hospital unit will close January 10 or soon after.

Hungry children relish food supplied through M.C.C. relief.

COLLEGE AND SEMINARY NEWS

BLUFFTON COLLEGE

President Ramseyer and Dean Schultz attended the meetings of the Council of Mennonite and Affillated Colleges, the American Association of Colleges, and the Association of Church Related Colleges in Cleveland during the week of January 7. President Ramseyer attended a meeting of a committee of the Seminary Board in Chicago on January 12. Rev. Shelly, Dr. Bauman, and Rev. Batterson were each in charge of one evening of the services of the Week of Prayer sponsored by the Bluffton Ministerial Association. Rev. Shelly spoke on Sunday night, Dr. Bauman on Tuesday night, and Rev. Batterson on Thursday night. Franz Bodfors, pianist, gave a concert in Ramseyer Chapel Monday evening, January 7, as a part of the Bluffton College Concert Series. Carl Lehman assumed his new duties at the college January 2.

BETHEL COLLEGE

The third number in the Memorial Hall Series was Percy Grainger, internationally known Australian pianist and composer, who played before an enthusiastic audience of two thousand on January 4. Willis Rich and David C. Wedel are on a month's tour in the Pacific District, planning to visit seventeen Mennonite communities. College enrollment has been increasing throughout the year as the draftees return. A number of local housewives are also enrolling this week in a special course of advanced sewing under Miss Hill. A Gospel Team from Goshen College gave the chapel program on January 3. At a later chapel service, Rev. Gerhard Friesen, staff member, reported on his trip to Europe as attendant for a shipment of horses for relief. Miss Leona Krehbiel has been elected president for the new year of the Bethel Reading Club, a campus women's organization meeting monthly to review books and current topics. Mrs. Herbert Wiebe continues as president until May.

FREEMAN JUNIOR COLLEGE

School resumed January 2. Those who had gone home for the holidays returned on New Year's Day. Mrs. Ediger and Miss Ratzlaff spent their vacation at Henderson, Nebraska. Miss Ewert and John Mark Suderman were in Kansas, and Betty Quiring was at her home in Montana. The Prof. Gerhard Toews family left for Mountain Lake, Minnesota, to attend the funeral of Mrs. G. G. Neufeld, mother of Mrs. Toews. The faculty has invited the board members and their wives for an evening of fellowship January 25. "Sweden" was the subject of this weeks *March of Time* feature shown to the students in the visual education program. Prof. Graber spoke in chapel on Wednesday.. His talk was a challenge for greater consecration in the New Year.

MENNONITE BIBLICAL SEMINARY

Those students who remained on the campus over the holidays were able to redeem the time by working extra hours at various places of employment. On Christmas day invitations to the Mennonite Bible Mission and the homes of Rev. J. T. Neufeld and Dr. Warkentin were accepted. However, most of the students were able to return to their homes for Christmas. Willie Kaethler, student from Tabor College, Hillsboro, Kansas, was a guest of Ernst Harder here at the Seminary from December 21 to January 1. Willie, having come from Ernst's home in Paraguay, South America, has now been in the states for nearly one year. Other recent visitors to our campus were: Esko Loewen, during the week end of December 16, Verney Unruh, on January 1 and 2, and Elmer Ediger on January 3. The Mennonite Central Committee met here in Chicago on December 28 and 29. A few of the students were able to attend these meetings. With the resuming of class work on January 1 we rejoiced in the coming of another student to our Seminary. Arnold Regier of Newton, Kansas, has joined us to continue his seminary work which he had begun in Portland, Oregon, some years ago.

Indian congregation served by Rev. and Mrs. Arthur Friesen, Canton, Oklahoma.

Some of the Indian children who attend church.

(Continued from page 8)

ship some of them enjoy, therefore we earnestly desire an interest in your prayers and we thank all for whatever part they have played in our existance. We praise GOD for the church house and the services.

Smith Corner is located in the South Central part of Pennsylvania, just about eighteen miles south of the city of Altoona. We are right in the Allegheny mountains. This means that some of our people have a hard time getting out to the services or anywhere else during the winter months. Most of those that belong to and attend here travel from one to thirty-five miles, those within walking distance of the church are very few.

We usually have revival meetings for from one to two weeks in the fall of the year in the latter part of October. These meetings are followed by Holy Communion. This is a very happy time for us and we look forward to it.

There are local names given to each community. Ours was called Smith Center after the folks who were the original settlers, about a mile or so from here is Puzzle Town, a few miles north of us, then not so far south is another hollow known as Polecat, then a few miles further south is another called Bull's Creek.

We feel that the friends and supporters of Home Mission work should know something about the work, people and place hence the above information, then, with this added you may become still better acquainted with us; our church record contains such names as Anders, Butler, Dodson, Helsel, Fornwalt, Knisley, Long, Nofsker, Mills, Oakes, Raugh, Smith, Stiffler, Snyder and Walters.

A word about the worker; we live in the parsonage just next to the church, we have six living children and one grandson. Our two oldest daughters work in Altoona, the next oldest goes to High School in Claysburg, then we have two boys in grade school in East Freedom, and our youngest, a girl, and the grandson stay at home. Our son-in-law has been in the C.P.S. Camp in Grottos, Virginia, since August before Pearl Harbor.

In closing may we again ask for an interest in your prayers, offer our thanks for your help, and invite you to come to SMITH CORNER.

John S. Raugh

JOTTINGS

—The Salem-Zion Church, Freeman, South Dakota, decided at its annual business meeting "to continue with the 100 Per Cent Subscription Plan for an indefinite time," according to a report by the pastor, Jacob J. Regier.

—Gnadenberg Church, Whitewater, Kansas: At the annual meeting it was decided to have Bible study, led by Rev. J. J. Voth, the pastor, on alternate Sunday evenings.—Mrs. Leo Voth, Corr.

—St. John Church, Pandora, Ohio: Arthur and Nelson Schumacher left recently for Europe with a shipment of heifers and horses for relief. The Mennonite churches in this community made up a carload of heifers for relief.—Mrs. Clarence Schneck.

—First Church, Berne, Indiana: On January 6 the morning service was in the form of a farewell for Miss Liechty, who hopes to sail as a missionary to Africa in the near future. Miss Martha Burkhalter, who expects to return to India in a month or so, was included in the farewell. As a member of the church and as a long-time missionary, she, on behalf of the church, spoke words of encouragement to Miss Liechty who then responded to this farewell message. An offering was taken for Miss Liechty.—Martha Gilliom. Corr.

—The Fairfield (Pa.) Church held a white gift vesper service on Sunday evening, Decmber 23. The offering amounted to $2,350.74 and was designated as follows: $1,522.50 for war-sufferer's relief, $500 for the building fund, $100 for Bluffton College, $100 for Goshen College, $69 for shoes for Holland, $51.24 for rebuilding Hiroshima, $5.00 for Paraguay and $3.00 for local aid. Each person was given a small, envelope on which he designated the project for which he wanted his offering to be used.—Henry Burkhard, Corr.

—First Church, Pretty Prairie Kansas: A New Year's Eve program was given by Bethel students, G.B.I. students, ministerial students, C.P.S. boys and servicemen. A very large crowd enjoyed the program given by the Alexanderwohl Men's Chorus December 30. The congregation appreciated the messages given by John B. Graber, Waldo Kaufman, Richard Ratzlaff and Richard Tschetter. All are from this church and either are or have been ministerial students.—Ralph L. Krehbiel, Corr.

—First Church, Halstead, Kansas: Rev. D. C. Wedel was granted the month of January for visiting churches on the west coast in the interest of Bethel College. Simon Baumgartner passed away December 29.—Corr.

—Correspondents who retire from office should be certain to send the name and address of the new correspondent to **The Mennonite,** North Newton, Kansas.

—The North Star Church, Drake, Saskatchewan, at its annual meeting, accepted a plan which calls for an addition to the country church of the congregation. The total membership of the whole congregation is 310.—Schroeder Corr.

—Buhler Church, Buhler, Kansas: The Christmas Eve offering was sent to Puerto Rico for use in the milk-project which the C.P.S. men have started there. Instead of collecting pledges and contributions for the church through house to house canvassing, it was decided, at the annual meeting, that January 20 be designated as Church Loyalty Sunday. Church members and friends will be given an opportunity to make their pledges and contributions from three to six o'clock in the afternoon. We and the Hebron Church are having joint Bible study every Wednesday night. We have four different classes: a German class, an adult class, young people's class, and a class for grade school children.—Mrs. F. F. Matthies, Corr.

—Alexanderwohl Church, Goessel, Kansas: On December 27 the young people of the Alexanderwohl, Tabor, and Goessel churches met in the Alexanderwohl Church for a youth conference. The afternoon meeting divided into discussion groups led by Rev. P. A. Wedel, Rev. H. B. Schmidt, and William Juhnke. Prof. Menno Harder from Bethel College was guest speaker in the evening. The large class of young people who were baptized last spring have organized as the Alexanderwohl Mission Band. On January 1st they gave the first of a series of programs. Rev. P. P. Tschetter from Pretty Prairie will conduct evangelistic meetings in our church from January 14 to 20. Rev. P. A. Wedel will open the meetings on January 13.—Wanda Schmidt, Corr.

—Aganetha Fast, who as Matron-at-Large, has been visiting the various C. P. S. camps, writes that she hopes to be through with her camp visitation program by the end of February.

—Rev. Herbert Miller has resigned as pastor of the Deer Creek Church, Deer Creek, Oklahoma, to accept a call from the Bethany Church, Kingman, Kansas. The Millers plan to make the change sometime during the latter part of January.

—The Committee of the Bible Conference Association of Newton, Kansas, announces that the ninth annual Bible Conference will be held February 3 to 10 inclusive in the Newton City Auditorium. The Reverend Hilmore Cedarholm has been secured for the meetings and there will be Bible study in the afternoons and a song service and Bible address each evening.

—Alexanderwohl Church, Goessel, Kansas: The wedding of Ellen Wedel, daughter of Rev. and Mrs. P. A. Wedel of Goessel and Wilmer J. Friesen, son of Mr. and Mrs. John Friesen of American Falls, Idaho, took place at the Alexanderwohl Church on December 29. Mr. Friesen is a member of C.P.S. Unit No. 1, Lincoln, Nebraska, and Mrs. Friesen is teaching school. Funeral services for Mrs. P. H. Schroeder, mother of Mrs. John J. Duerksen, were conducted on January 8.—reported by Mrs. A. Adolph Duerksen

—Dr. G. S. Klassen is to speak and show pictures of Paraguay in the Memorial Hall, North Newton, on January 20, 7:30 P.M. Dr. Klassen has served as dentist for the Mennonites in the Chaco and has an interesting story to tell. Willard Smith, who for two years served as director of M.C.C. relief activities in Paraguay, will speak the next Sunday evening, January 27, in the same place, at the same time. He also will show pictures. These events are part of the school of missions that the Bethel College Church is sponsoring. The public is heartily invited to attend these lectures.

—First Church, Pretty Prairie, Kansas: The Lord willing, James Heathershaw is to be ordained as missionary January 20, 2:30 P.M. He is the husband of the former Lillian Schrag. They will soon leave for Africa to serve there under the Sudan Interior Mission.

S. G. A. Linscheid
127 North Pine
Newton
Kansas

222 S. Pine

NOTIFI

SASKATCHEWAN MINISTERS AND DEACONS HOLD CONFERENCE

The annual fall conference of ministers and deacons of the Mennonite Church in Saskatchewan was held in the Herbert Church, October 15-17. The motto of the conference was, "Break up your fallow ground," Hosea 10:1. Rev. J. J. Thiessen of Saskatoon was elected chairman. All officers were elected by acclamation. The ladies of the Herbert Church served dinner and supper in the church basement.

Rev. J. G. Rempel, reporting on home mission work in Northern Saskatchewan, stressed the necessity of visiting those families which are far removed from Mennonite communities.

In a report on the choirs of the Saskatchewan church, Rev. Rempel stated that K. H. Neufeld of Winkler, Manitoba, had served the choirs of central Saskatchewan with special courses during the winter and that Prof. Hohmann of Bethel College had given valuable instruction at the retreats held in July. A committee is to invite men for more of such special choir work. Special Sunday School workers are also to be invited.

A talk in the interest of C. O.'s was given by Rev. J. J. Regier of Laird. He pointed out how C.O.'s had worked in camps and on farms and had sacrificed much in earnings and personal liberty for the faith of the fathers. "They are the modern heroes of the Mennonite Faith." "Some have felt that service with the medical corps (restricted) offered an opportunity to heal wounds and have given their lives and all as a testimony against the horrors of war." "The speaker regretfully referred to those of our own young men who have gone into active service. What is the reason? Are they alone to blame? Have we as a church not failed them in a sense?"

A report on the youth activities around Rosthern told of the prospective enlarging of the invalid home, the plans for a children's home and of the gifts that have been received for it. This report and another youth report stated that twelve young people are candidates for foreign mission work.

Next year the Ministerial Conference is to be held at Hershel. (The foregoing is a condensation of a report written by Rev. I. A. Derksen.)

The Mennonite

VOLUME LXI NORTH NEWTON, KANSAS, JANUARY 22, 1946 NUMBER 4

O Pow'r of Love,

All Else Transcending

O pow'r of love, all else transcending In Jesus present evermore,
I worship Thee, in homage bending, Thy name to honor and adore:
Yea, let my soul, in deep devotion, Bathe in love's mighty boundless ocean.

Thou art my rest, no earthly treasure Can satisfy my yearning heart,
And naught can give to me the pleasure I find in Thee, my chosen part,
Thy love, so tender, so possessing, Is joy to me, and ev'ry blessing.

To Thee my heart and life be given, Thou art in truth my highest Good;
For me Thy sacred side was riven, For me was shed Thy precious blood.
O Thou who art the world's salvation, Be Thine my love and adoration.

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point-of-view:

UNDERSTANDING is very necessary for helping others. The person who "understands" is the one who can help and whose aid is most sought by those in trouble. It seems that we can hardly forgive unworthy behaviour as long as we do not understand the why and the how of it. Until we see the why and the how such behaviour seems unnecessary, and "unnecessary" behaviour tends to irritate us. But when we can understand why a person does as he does, then we can "feel with him" and offer our help at those hidden points where he most needs it. Jesus was wonderfully, divinely forgiving. He knew what was in man. On the cross He could say, "Father, forgive them; for they know not what they do." Pilate, the Jewish leaders, and the Roman soldiers did not know what really moved them to crucify Jesus. But He knew. When we see the "why" of behaviour as clearly as we see the behaviour itself, then we are able to be of help. Not only is this true in what we call personal relationships, but it is also true in the sphere of international relations. A hopeful aspect of the present session of the Assembly of the United Nations Organization is the possibility that the representatives may get off the defensive sufficiently to achieve a deeper and broader understanding of each other. Without such understanding certain international behaviour may seem very unnecessary and therefore be very irritating. We need to know how mankind ticks, but we also very much need to know why it ticks as it does.

"THE LORD WILLING" is an expression which seems much less common among younger Christians than among older ones. That is, we refer to the verbal expression of it; inwardly younger Christians may possibly use it just as much. Sometimes the expression tends to sound somewhat customary and empty. On the other hand there seems to be an intriguing richness in the thought it expresses. The thought of "the Lord willing" is a wonderful preface to any contemplated action. It helps one to put first in heart and mind the Kingdom of God and His righteousness rather than "all these things." In short it helps the Christian to be loving, which is his supreme business. The Lord's will is that we get along well with our fellowmen. We need to be conscious of their needs and wants and of their purposes. Unmindful of these we soon find ourselves at "cross-purposes" and minus that little bit of heaven that life can be. How natural it is for us to set our heart and mind on some plan or achievement that seems to us highly commendable and "good," only to discover that in striving heart and soul to attain it, we actually disregard the Lord's will by being unresponsive to the needs and purposes of others. To put uppermost in one's mind the thought of loving others makes "our plans" so fit in that they receive the emphasis they ought to receive in God's total plan. "But thy will, not mine, be done" (Moffatt) is an excellent preface to any plan we may make. It makes for a condition of receptiveness in which God's guidance can be felt full, strong, and warm. It is a shock absorber supreme for the frustrations of life. It recognizes the fact that God is God and not we.

"AS . . . IN HEAVEN" are words that we may repeat quite often perhaps. Certainly, they are important words. Our doing of God's will on earth is to be guided by the standards of heaven. It suggests the ideal. But what is that ideal like? We need to be conscious of that. This is sometimes suggested when someone disturbed by denominational rivalry and suspicion on earth suggests that afterall in heaven we will all have to get along together. Yet we tend to remain unmindful of that heavenly picture and go our earthly ways, which sometimes tend to be very earthy. What is the ideal that heaven suggests? Undoubtedly, Jesus wanted those words to be vital and meaningful to His disciples. And they can be as we let them work within us a strong picture of the ideal which God favors. "Thy will be done on earth as it is in heaven" are great words which ought to bring great results, that is, when prayed.

"AS WE FORGIVE OUR DEBTORS" is a part of a petition which very much involves us in the matter of forgiveness. Is it to be understood that God will forgive us only to the extent that we forgive others? That seems like a hard suggestion, for we tend to feel that we want God to be more merciful towards us than we are towards others. Yet can God forgive us when we refuse to confess and repent from a sin of being unforgiving? Can we feel God's forgiveness in our hearts as long as we stubbornly refuse to forgive a debtor? Can we be right with God when we are wrong with our fellowman? Jesus' parable about the two men, one of whom owed three million pounds and the other twenty, seems to suggest that He wants us to be quite thorough in this matter of forgiveness. Or have we a right to claim today that we owe God only twenty pounds and that our fellowman owes us three million pounds?

Responsibilities of a Choir Member

by William H. Regier

To begin with, I want to confess that I must include myself in the group to whom I am now going to speak. For the casual observer, the directing of a choir seems to be a routine performance. What he does not see are such things as the concern of the choir director to fit the contribution of the choir into the true purpose of the worship service. One would think that many of the "headaches" that a director gets should not be necessary. Yes, we are ready to say, it should not be necessary to beg members to come to practice. We also agree that an excuse to be absent when it is not entirely truthful is irritating. We do not see why it should be necessary for the director to be so careful how he speaks to certain choir members or how he treats them. And surely for the director to have to apologize to one of his singers for a little fancied injury—that, we say is going too far—as long as it involves someone else than ourselves.

Do we see a little better now, that it might be possible for the director also to get a headache once in a while. Little do we realize to what extent a director must sacrifice in time and effort to plan his program. He is anxious that what the choir will contribute on Sunday morning shall as much as possible add to the worship service, and I am afraid that sometimes he wonders whether this will be the case.

The choir plays a very important part in the worship service. The choir is to be an instrument in the hands of God for the promotion of His work.

If every choir member could sense thankfulness for the salvation that Christ has wrought and then have a burning desire in his heart to serve the Lord with gladness, would there not be a difference in his singing?

One fact every choir member must learn is that he is in the service of the Lord. When we are in a service we have a responsibility. Responsibility has been defined thus: "Response" and "ability"—man's response to God's ability. The spirit of God is drawing us as choir members. Why not respond and let Christ do the rest? A traveller remarked to a railroad switchman, "Yours must be a very responsible position." "Yes," was the reply, "but it is as nothing compared to yours as a Christian."

What then are the responsibilities of a choir member? We mention three of them:

Attendance

Those engaged in business know that half-hearted interest in the business will never achieve anything. Good business sense tells us that only regular hours, industry, and watchfulness at all times will result in success. Then why should we be any less industrious, or watchful, or punctual in the service of the Lord than we are in our own business?

Conduct

Is good conduct not to be taken for granted? Who would dare to display poor behaviour as he sits in the choir loft with so many eyes trained on him?

Let us visualize this from the viewpoint of one sitting in the pews. Our pastor is speaking. The people are attentive. The pastor wants every eye and ear to be in his direction because the important thing just then is to get the message of God to the hearts of the listeners. Behind the pastor, however, sits the choir. Have we as members of the choir always remembered what our attitude toward the speaker should be? Are we fully aware that it is possible for us to break up that undivided attention the speaker is seeking to achieve?

Just to sit in the choir loft during the sermon and remain quiet should not be our only aim. That is important. However, we should go a step further and be helpful while the speaker is bringing the message from God's word. Have you ever seen someone on the street looking intently at something? Soon someone else came along and began to look also; then another, and another. It works the same way in church. If we in the choir give our undivided attention to the speaker we are helping the audience to do the same. Such things as laughing, whispering, looking around, are definitely out of place in the choir loft.

Not only during the worship service but also at rehearsals the conduct of choir members should be in harmony with the purpose of the practice.

Consecration

As choir members we may sometimes have the idea that our service is a relationship to God which *we* have chosen and therefore stress *our* doing of it. We may even think that God should be very appreciative of our noble attitude, and delighted with our attention. Our service is rather a relationship into which God has drawn us. "Herein is love, not that we love God but that He loved us, and sent His Son to be a

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(These are excerpts of a paper presented at a fellowship supper of the choirs of the Bethel Mennonite Church, Mountain Lake, Minnesota. Mr. Regier is a member of the choir and serves on the Board of Deacons and as Secretary of the Church.)

propitiation for our sins." I John 4:10. God reached down unto your life and mine, singled us out, and offered us salvation. "We love because He first loved us." In gratitude for this love let us render our service.

In Romans 13:13 Paul says, "Let us walk *honestly*" or *"becomingly,"* as another translation puts it). This responsibility of consecration concerns our conduct far beyond the four walls of the church.

Someone may say, "What I do away from church is my business." Is it really? Are we justified in lowering our standard of conduct when we are in a secular environment? The world knows of only one standard of conduct for those connected with church activities and that is one which is consistent with the faith which these profess.

What is consecration? It is the dedication of our lives to Jesus Christ. Why expect this of a choir member? Because his service can have eternal value only if this is done.

The Returning C. P. S. Man

by Dale Nebel

A horde of men were called to C.P.S., and a horde will return from C.P.S.; but the latter will be different from the former. The secret of the returning C.P.S. man's adjustment back to civilian life is that he recognize that he has changed--and that some of this change is desirable and some of it is not.

It isn't that he wanted to change; it isn't that he tried to be better or worse—if he *is* better or worse; but it is simply a matter of having been exposed to a number of different elements and having absorbed some of the implications. The folks at home are going to be surprised at some of the things this changed person says and does and at the way he reacts to various incidents. The ex-C. P. S. man might wisely ask the home-folks to point out to him the changes they note. He will need to examine himself for these changes; he will need to be observant to the way others respond to the things he says and does. Having discovered the ways in which he has changed, he will want to become discerning and decide which were for better and which were for the worse; to which should he cling, which should he eliminate.

Because of the change which has come about, the returning man is going to be alarmed at some of the things the home-folks do--or don't do. Why are they so careless in their conversation? The trivial things they talk about and the language they use are so nugatory. Why do they always talk and act in terms of dollars and cents? Why don't they contribute to relief like the people in other Mennonite communities? What a mercenary people! They have forgotten their devotional life. They don't even observe morning devotional period. (He has forgotten that he thought nothing of this before he went to camp.) If the ex-C.P.S.-er isn't watchful he is going to slip into that groove himself. He must remain firm in his convictions--the new-found as well as the old. He must guard against sliding into the conditions where he takes these things for granted and does not react against them. If he, then, doesn't hold up a light for those about him, who will?

On the other hand, he must not hope for immediate and drastic reforms. He will find that standing up for his convictions and still remaining on a working basis with those about him is quite a trick. This will be an excellent place to put into practice his C.P.S.-learned patience. As far as he is concerned, tolerance will be put to its greatest test.

The C.P.S. man had many complaints and gripes against camp life; he had visions of what civilian life would be like when he returns. It is only when he actually gets home that he sees what advantages he gives up when he leaves camp. He will have to work longer hours, he will have to struggle for food, shelter, and clothing. Decisions must be made. He will have to assume greater responsibilities. The odds will be against him; the work he was doing the past three or four years did not furnish experience along the lines he now wishes to follow; he has forgotten old techniques. He will have to start from scratch. He will have to work with—or for—former buddies who were not called to service and who, therefore, were able to amass a certain amount of wealth during the past years. Will he become bitter? Coveteous? What would that gain him? He will need to guard.

—But the C.P.S. man has had several years of conditioning. He can be happy with less. Why cumber himself with more? He will have built up a philosophy; he will have developed a way of life. If he loses those—if he gives up the things he gained in camp for the convenient "following of the crowd," the *Three or Four Years He Spent in Camp Will Have Been a Total Loss!!!*

C.P.S. Men and Creative Relationships

by **Harold Gross**

It can perhaps be said that, speaking quite generally, there are two broad aspects to the contribution of returned CPS men to the life of the church and community. One finds its expression in concrete and practical terms of living testimony to consistent non-resistant practice in the whole gamut of human relations. The other aspect involves the more theoretical—yet equally urgent—need for leadership in an effective propagation and perpetuation of the principles and intellectually respectable conceptions upon which our Way of Peace is based. This must be grounded deeply in Biblical religion, and in no merely rationalistic philosophy. *Thought and concrete living are organically related,* and we separate them here only for sake of analytical convenience. We can hope only to be suggestive of possibilities in our treatment of the topic.

The communities and churches to which (Mennonite!) campees will return probably will vary considerably from those which are quite staunchly and solidly non-resistant in life and thought, through the merely tolerant, lukewarm "Laodicean" variety, to those which are unabashedly antagonistic to anything which "smacks of C.O." It is hard to say in which type the ex-campee will find his greatest challenge and opportunity. Probably no single community will constitute an even relatively "pure" expression of any one of these types. In some instances (which, there is reason to believe, will be relatively few) "adustment crises" will need to be faced frankly—adjustment perhaps not so much on the part of the returnees as on that of particular communities themselves. From the standpoint of mere social relations and the predominant social pattern, the conscientious objector, *per se,* is an anomaly to begin with, being a source of irritation to the social conscience (or lack of such, whichever the case might be). It is here on this "growing edge" of Christian relations that the acid test of an individual's non-resistance and of the Christianity of the church community will be made. Presumably, a quiet, persistent life-testimony will constitute the best "technique" for living out one's faith under the ordinary tensions of human relations.

We have need today for an *experimental Christianity* in the best sense of the term—which, in essence, amounts to what Paul called *working out your own salvation with fear and trembling.* This writer finds it satisfying to look upon the C.P.S. program as something of *a project in spiritual and moral research,* the net results of which are now due for a concerted application in wider spheres of community living. Experimental Christianity of this sort constitutes in itself, in a still broader sense, a research project which requires implementation through the continued efforts and specialized interests of zealous devotees who are convinced that the so-called "basic energy of the universe" will be found and released only in the life which is surrendered and disciplined to the Spirit and teachings of Christ.

The Christian community is best conceived of as an organism (cp. the Church as the Body of Christ) as, indeed, society as a whole can be considered. Is it too fantastic to conceive of returning C.P.S. men as serving a "corpuscular" function within this communal organism—bringing into it fresh vitalities from the wider reaches of a rich experiential atmosphere? (Incidentally, the corpuscular concept is fruitfully applicable to the Christian Church in its relations with the wider society within which it exists.)

It seems to be in the nature of corpuscles to exert their significant influence quite subtly, silently and unobtrusively. This is in the very nature, also, of the most effective witness to positive non-resistant living—corpuscular living in the body of the community, Christian and non-Christian. This does not, of course, minimize or deny place to specialized tasks involving the assumption of leadership by particular individuals in making vocal and expounding the underlying principles and conceptualizations which inform the non-resistant Christian with organizational direction and intelligent purpose. The one cannot be perpetuated without intimate, organic relationship with the other.

Among the more specific vitalities which the returnee can bring into the communal organism, one should certainly include *training in dynamic socialized living,* conducive to genuine tolerance. Surely, this was engendered in the atmosphere of the camp, which, paradoxically enough, accentuated unity of purpose within a strange diversity of social and experiential backgrounds. The community needs further to be infused with certain of *the great simplicities*—of speech, of demeanor *(humility),* and of human relations *(love)*—learned under conditions which reduced the necessities of real living to a bare minimum. The C.P.S. experience may well have been for the campee, again in Paul's language, *a Tutor unto Christ.* Through transference of experience it might somehow become that for the Christian Community on a broader scale.

MENNONITES THE WORLD OVER

By Cornelius Krahn

The Librarian at the Peace Palace at The Hague, Dr. J. ter Meulen, writes that statistics show that Holland lost 22 per 1000 of the population while England lost only 7 per 1000 during the war. Being the secretary of the International Mennonite Peace Committee, he states that heroism of the highest type was shown. That is, people about to be executed forgave their enemies. Many sacrifices were made to help those in distress. All churches protested against the persecution of the Jews. In parenthesis Dr. ter Meulen relates that his greatest deed of heroism had been to prevent S Inquart, the German Commissioner in charge of Holland during the occupation, now being tried at Nurnberg, from signing the guest book at the Peace Palace.

Again the Churches are Protesting in Holland be cause they feel that too great a spirit of vengeance against those who collaborated with the occupational forces is displayed among the masses. Everyone who speaks German is frowned upon regardless of whether he is a refugee or Jew who had suffered most severely under Hitler's regime. "The churches consider it a disgrace for the nation to be possessed by the same spirit which they have fought for five years and under which they suffered so grieviously."

Total Number of Mennonite Central Committee Relief Workers is now 109. They are distributed as follows: Latin America 46, Middle East 15, Far East 10, Europe 38. Of them 45 are members of the "Old" Mennonite Church, 38 of the General Conference, 11 of the Mennonite Brethren, and the rest are distributed among the remaining branches. There are 32 workers "under appointment." It is expected that the peak relief worker total will be over 250 and will be reached before the end of the present year.

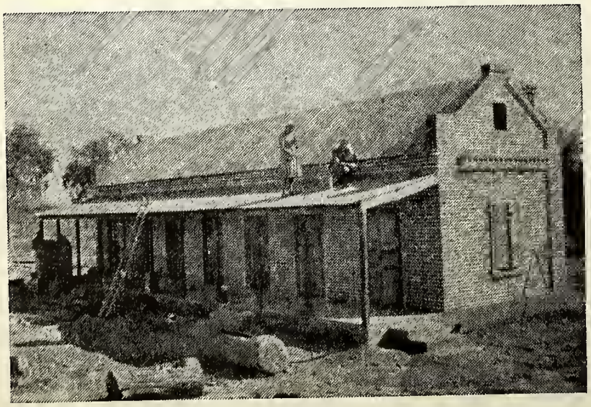
"First and Last War Winter." Reports about conditions in Germany differ. Even some of the returning men claim that up to now the Germans have appeared to be well-fed and well-clad and that they are actually experiencing the first war winter now that the war is over. Others say that there may be some truth in the above statement but add that for millions it will certainly be the last winter, too.

"Enjoy the War Because the Peace will be Terrible" was a saying in Germany during the war. Reports from inside Germany add now that no one knew how true the latter part of the saying would be.

Witnessing by Explaining the Scriptures

In most communities there are some few people who have never accepted Jesus Christ as personal Saviour and Lord of their life. Who should go to help these people decide to give themselves to Christ? The Lord's command still stands, "Go ye." This, we believe, is for every Christian person who knows of someone whom he might reach and who is still on the way to destruction. "Ye are my witnesses," Jesus says.

Some people do not know how to become a Christian because they do not understand the Scriptures. Somebody needs to explain the Scriptures to them. Philip the deacon did this for the eunuch of Ethiopia. The following incident shows how a former President of the United States did this for a man. When President Harrison was no longer president of the United States, he taught a Sunday School class in a Sunday School which he attended. He overheard a church officer speaking to a young man about becoming a Christian. The young man said that he did not have enough knowledge of the Scriptures. At eight o'clock that evening Former President Harrison called on the young man and opened to him the Scriptures. When he felt he had given the young man the needed information, he prayed with him and said, "Now it is time to leave." Looking at his watch he noticed that it was two o'clock in the morning. He had been there six hours explaining the Scriptures to the young man and pointing him to Jesus Christ.—*THE EVANGELISM COMMITTEE*



"MENNONITE LIFE"

This illustration from **Mennonite Life** shows the newly established mental hospital of the Mennonites in Paraguay.

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North Newton, Kansas

Material appearing under the head "Foreign Missions" is contributed by P. H. Richert, Secretary of the Board of Foreign Missions.

Internment Camp Experience Significant

by Marie J. Regier

Wiehsien was an experiment in communal living, but with limitations. It was not voluntary. We were forced to live and work together. It was military power from above that forced us into this mould. The order in camp was not wholly due to internal control, but to external. Nevertheless, within these restrictions we were granted considerable freedom to experiment. Our captors, fortunately, gave us almost unlimited freedom within the four walls of the camp.

We were permitted to organize in whatever ways suited us best. We elected the committee of nine which presided over us and consulted with the Japanese. The latter did not appoint anyone. We had our own labor department which assigned everyone his job. The camp could decide what jobs needed to be done and how they were to be done. There were no religious restrictions. We could have as many services as we cared to. Entertainments were censored, but only rarely did any fail to pass the censorship. There was a certain amount of red tape connected with getting permission to have meetings, parties, etc. but not more than in many another organization. We were permitted to educate the children and also the adults. There were courses in Chinese, art, philosophy, history, and Bible.

We did cooperate. There were a few who gave the labor committee a lot of trouble, but not many. Rich and poor, saint and sinner, Catholic, Protestant, Mohammedan, Jew, and even Parsee and followers of Zoroaster, we all worked together, be that baking bread, washing dishes, or preparing vegetables. The professor of philosophy scrubbed kettles in the kitchen, and the prominent historian washed the kitchen towels. It was the erstwhile beggar or streetwalker who complained that two or three hours of solid work in one day was too much.

The greatest trial in camp was probably the crowded living condition. Married people had a room to themselves, and if they had several children they could have two tiny rooms, but never any more. The single people all lived in dormitories, ranging all the way from four to twenty in the room, and more, depending upon the size of the room. Attempts were made by the housing committee to put together those who were most congenial, but of course, that was possible only to a limited degree. The spirit of the various dormitories was quite different. In some dormitories, the members were welded into one organism with a definite feeeling of group consciousness and group pride. Others remained an assortment of unrelated individuals. The latter group was the type which had very strict rules in order to make each one do his share of the work which had to be done without taking advantage of any one. Then there was the third, the most unfortunate of all in which members were related to each other only by clash of temperment. To a certain extent this was alleviated by shifting members of the group.

The dormitory of which I was a member, belonged fortunately more or less to the first type. It seemed that almost unconsciously there was a certain unity there. Even our various curtains and bedspreads seemed to harmonize and make a unity of variety. The spirit in our room was one of "Live and let live." We didn't interfere with each other's private lives. To a certain extent we divided the work of the room, but there were no iron-clad rules about it. If someone failed to do her share someone else grumbled a bit and did it for her.

The camp had a ten o'clock rule as far as lights were concerned. But once in a while the Japanese gave permission to keep them on longer, or sometimes they forgot to turn them out. In some rooms the lights were turned off at ten nevertheless, but in our room we went to sleep no matter how bright the lights were, if there was somone who wasn't in bed.

But even at best life in camp meant a minimum of privacy. During the warmer weather we tried to seek our spots in the gardens for quiet meditation. We were successful if we got up early enough. These crowded conditions made us marvel at the comparatively even temperament of the member of a Chinese family who rarely has privacy.

In such close association one sees human beings at their best and at their worst. It was sometimes disconcerting to see people who rarely ever went to church be more gracious and thoughtful of others than some missionaries. We were often touched to see how courageously people took the difficulties of the day, not even losing their sense of humor. There were people who had never learned to work before they came to camp. One rich woman confessed: "I never did a thing for myself in all my life. Now I wash a sheet before breakfast. I was sick for a long time in Peking. Now I am healthier than I have been for years. To-day I cleaned my shoes. They were so hard to clean. All at once I found myself weeping aloud, ' I can't do these. I just hate to do them.' Then I realized how ridiculous it was. When I left my daughter, I did not weep. Now I was weeping over cleaning a pair of shoes. I quickly brushed away my tears and went to work." There were women, who knew nothing of sewing when they came, who left camp able to make their own dresses. There were a few cases of people, who had been useless drug addicts before, who received a new lease on life in camp and became useful members of the Weihsien community.

On the other hand it was very depressing to see so much thieving going on, especially among people of high standing. The fact that they needed a thing badly seemed to be sufficient excuse. They had no coal; why not get a little from the kitchen coal? Many people, who have never been in need, have never realized what the temptation to steal is like when one is in need. There were other cases which were really outrageous. Everyone received a Red Cross parcel; yet there were people who took tins of milk and Red Cross chocolate from their neighbors. The thieves were often hard to detect and the discipline committee had really no way except public opinion to enforce its decisions, and public opinion seemed insufficient to deter the thieves from their business.

Yes, human nature was human nature still. While in a way we were all on the same level, neither rich nor poor, yet there were those who managed to make profits even in camp. There were the gamblers who made fortunes and those that lost the little they had possessed.

There was a good deal of grumbling about the lost years at Weihsien. I suppose there were very few who did not at least at times feel that the time there was wasted, that they might be doing so much more outside, that threads had been lost which could never be picked up again. If you looked at the point of so-called success, Weihsien was a loss; if you looked at it from the point of view of personality, it depended upon you as to whether it was a loss or not. If we remembered Jesus' words that the greatest commandment is to love the Lord our God with our whole being, and to love our neighbor as ourselves, then there was just as much opportunity to follow that commandment in camp as there was outside. Weihsien was merely life on a small scale.

Packing supplies for the cold and poorly clothed people of war-ravaged countries.

RELIEF

New Relief Unit in Denmark

The M.C.C. Executive Committee has authorized the establishment of a new relief centre in Denmark. The main activities of the work there will be clothing distribution, spiritual counselling, and help in setting up shops and craft projects. The unit is to open as soon as workers and material can be dispatched.

S. F. Pannabecker Moves to Honan Province

S. F. Pannabecker is moving from Hankow to Honan Province. Due to the fighting in northern Honan it has been impossible thus far to set up relief operations there. In the meantime work has been done among the thousands of refugees in the city of Hankow. This information seems to indicate that Honan is becoming available for relief efforts.

WHO THEY ARE:

William H. Regier is introduced at the bottom of page three.

Dale Nebel hales from one of the Iowa churches. He has been serving as director of the C.P.S. camp at Three Rivers, California.

Harold Gross heads the Bible department at Freeman Junior College. He has his Ph. D. degree from the University of Iowa. He is a native of Freeman.

Marie J. Regier, China missionary known to many of you, was released from the Weihsien internment camp not so very long ago. Having observed a great deal, she analyzes for us the significance of a stay in such a camp.

Y.P.U. OFFICERS
Elmer Ediger
President
Akron, Pa.
Verney Unruh
Vice President
Ruth Ewert
Secretary-Treasurer

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
**the Young People's
Union of the
General Conference**
Editor
Esko Loewen
Route 2
Newton, Kansas

Young People's Organizations in the General Conference

..*WE ARE DEVOTING THIS ISSUE* of *Mennonite Youth* to the young people's organizations of the Conference. In the States there are five district organizations and one conference organization, the Young Peoples Union. Each district is reporting on the nature of their organiztion, its activity, its officers.

It will be noted that there is quite a bit of difference in the various district organizations. There are several reasons for this. One factor is that of distance. During the war years, this factor became even more important. The Pacific District suffered most because of this. It must be remembered that the distance from Washington state to Los Angeles is nearly as great as from Kansas to Los Angeles. In other words almost half way across the continent. This has made group activity extremely difficult. As a result, the churches in Washington state have organized among themselves.

Another factor which must be remembered is that some districts have not had an organized youth for a very long period of time. Others are much older and because of this better organized.

This makes no mention of the Canadian youth organizations. It should be stated that they are organized and are carrying on a genuine program of activity. Rostern Farm, Elim Gospel Beach, and other similar projects indicate this. We hope an issue may be devoted to our brethern to the north in the near future.

It should also be emphasized that this is not a complete summary of our youth organizations. If it is found to be helpful, an effort to issue a similar summary will be made. At such a time perhaps more thorough reports will be possible. E. L.

THE YOUNG PEOPLE'S UNION

The Young People's Union of the General Conference was organized to bring all Mennonite youth together in one organization of their own. Its purpose is to work with the district organizations of young people in sponsoring projects, keeping districts in touch with each other, sponsoring conference wide projects.

The Young People's Union was first discussed at General Conference in the 1920 conferences. It was not actually organized until 1938 and the constitution by which it functions was not adopted until the Souderton Conference of 1941. Although the young people of the church have conducted numerous activities, an organization through which they could work is quite young and has much ahead of it to develop and grow and become a vital agent for the youth.

At present the Young People's Union is sponsoring or considering the following:

1. The four page *Mennonite Youth* section of *The Mennonite*. In cooperation with the Board of Publication, the printing of this section is carried on. It is designed to be directed at items and problems of vital interest to Mennonite youth.
2. Foreign Christian Students Fund. This fund of $2,000 a year is to be raised under YPU sponsorship for the expenses of foreign students for attendance at our church schools. Under consideration are students from the mission fields of our church, Paraguay, Puerto Rico, Holland.
3. Around the World Mennonite Fellowship. Under consideration is a project of developing a correspondence fellowship with Mennonites in various parts of the world. Holland, Switzerland, Germany, India, China, and Paraguay and other areas would be touched in developing such a fellowship.
4. Under consideration is a Voluntary Service for the Church project. An avenue would be provided, according to this plan, whereby the youth of the church would be able to give of their time and energy to some work in which the church is interested such as in home mission fields, mental hospitals, hookworm projects in the South, Puerto Rico.
5. District sponsored projects which can be recommended to other districts as projects. The Rosthern Farm Project in Saskatchewan and the Elim Gospel Beach project have been such projects of the

past sponsored by the Y.P.U.

6. India Scholarship Fund. This fund is raised to help young people of India get a Christian Education in India.

7. Support of Mennonite Relief Work also is encouraged through the Y.P.U.

8. Young People's Leaders Institutes are sponsored cooperatively by the Y.P.U. and the district organization.

Officers elected at the last session of General Conference held at North Newton, Kansas are:

President: Elmer Ediger, Mennonite Central Committee, Akron, Pennsylvania.

Vice-President: Verney Unruh, 235 E. 49th St., New York City.

Secretary-Treasurer: Ruth Ewert, 3435 W. Van Buren St., Chicago 24, Illinois.—E. L.

The Eastern District Y. P. U.

by Ervin F. Miller, Jr.

There are 26 churches represented by the organization all located in Pennsylvania, the majority in the eastern part between Philadelphia and Allentown, and nine churches approximately 150 miles west of this territory (western Pa.)

Projects

An annual Mission Project is supported by the Union, which usually consists of at least three items. This year those being: $300—New Janjgir Bible School; $100—Gospel car for Miss Elsa Grantland; $100—Elim Gospel Beach, Swift Current, Canada.

In the past we have supported such projects as missionary aid, mission work in Canada and South America, medical work in Paraguay, relief work in Europe, student support, CPS, and retreat ground development. Each year at our Fall Rally we also support a special project separate from our Mission Project, some being: Support towards Canadian Youth Organization, CPS kits, books for servicemen, addition to parsonage, and this year CPS Aid. All these projects are carried on through contributions from the individual societies.

District Paper Published

The C. E. Witness is the name of the paper published six times a year by the Eastern District Conference Young People's Union at a cost of 20 cents per year. Consists of list of Officers, articles about Men-O-Lan (Eastern District Retreat Ground), Jr. and Intermediate notes, Sr. scrapbook, and a humor column, editorials, various reports, advertisement about Mission Project, notes about servicemen, and announcements about forthcoming events.

Other Activities

One of our activities discontinued due to the war was a fellowship banquet usually held each January or February with a guest speaker and an average attendance of about 200.

Our annual Convention occurs on May 30 (morning and afternoon) being the end of our Young People's Union Convention year, where the new officers are installed, and preparation made for the new year.

With the help of the General Conference Young People's Union President, Elmer Ediger, we held a Workers Institute. Our first meeting was held on October 13, and our next meeting November 24. Through these meetings we are planning to outline a program to help the young people in the church.

Honorary President: John Moser, Box 46, Bechtelsville, Pa.

President: Erwin F. Miller Jr., 104½ Cherry Street, Richlandtown, Pa. Calls and presides at all business meetings, rallies and conventions, appoints committees necessary, visits all societies he possibly can.

Vice-President: Ralph N. Lewis, 6th and Vine St., Perkasie, Pa. Assists President.

Corresponding Secretary: Miss Elaine Rupert, 870 Constitution Drive, Allentown, Pa. Exchanges information between executive committee and C. E. societies, sends written notices to each society respecting the time and place of meeting of all business meetings and annual convention.

Recording Secretary: Harvella Rosenberger Mease, Richlandtown, Pa. Records all proceedings of business meetings, rallies and conventions.

Mission Secretary: Miss Betty Mae Schell, Bally, Pa. Keeps records of annual Mission Projects and contacts societies for contributions.

Treasurer: Andrew Bauman, Quakertown, Pa., R. 1.

Junior Superintendent: Mrs. Lester Shaffer, Quakertown, Pa., R. 2. Superintends the Junior C. E. under the Union.

Intermediate: Mrs. Ted Moyer, Line Lexington, Pa. Superintends the Intermediate C. E. under the Union.

Editor: Mrs. Raymond Miller, West Broad Street, Quakertown, Pa. Edits C. E. Witness, various programs and other materials.

Mennonite Correspondent: Miss Grace Binder, 816 West 2d St., Lansdale, Pa. Appointed to send news to **The Mennonite** from the E. D. Conference Y. P. Union.

Peace and Temperance Secretary: Robert M. Landis, Zion Hill, Pa. Secure and distribute materials to societies, write articles in **C. E. Witness** regarding Peace and Temperance.

The Middle District Y. P. U.

by Evelyn Nunemaker

About twenty churches are represented by the organization. States in which they are located are: Ohio, Indiana, Illinois, Iowa, and Missouri.

Projects

The projects which our organization carries on now are included in our budget for this year. They include Civilian Public Service Camps, Relief Work, expenses of the **Vine Press,** our paper, and traveling expenses of the President and Field Secretary in visiting all the societies of the district throughout the year.

The **Vine Press** is the paper published by the district. Our field secretary, Weldon Lehman, Berne, Indiana, is editor.

We hold our retreats at Camp Mack, Indiana, for the Illinois, Indiana and Ohio groups. For the Iowa churches, a retreat is held in one of the Iowa churches.

Officers, Addresses, Duties

President: Rev. Jacob J. Enz, Nappanee, Indiana. The President shall preside at the business meetings and see that all resolutions be carried out. The president shall have authority to appoint temporary committees. (Quoted from constitution)

Vice-President: Roger Wyse, Wayland, Iowa. The Vice-President shall cooperate with the President in carrying forward the work of the Society and shall assume the duties of the President in case he cannot serve.

Secretary-Treasurer: Evelyn Nunemaker, Lincoln Hall, Bluffton, Ohio. The Secretary-Treasurer shall (1) keep the minutes of each meeting, (2) record the reports, resolutions, etc., and present a detailed report of the same in writing at the regular business meeting of the Society, (3) shall receive and book all offerings and contributions, (4) shall make the proper disbursements and (5) shall render a complete report at the regular business meeting of the Society.

Field Secretary: Weldon Lehman, Berne, Indiana. The Field Secretary edits the District paper, **The Vine Press.** and with the President, visits all the churches during the year.

Program Committee Chairman: Vacancy.

Young People's District Representative: Not yet elected. The District Representative shall promote the program of the General Conference Young People's Union in his own district, and keep in contact with the other districts through exchange of ideas, suggestions, etc. He shall submit an annual report of work done to the president.

The Western District Y. P. U.

by Frieda Claassen

About one half the churches are actively participating in Western District C. E. work. There are 61 churches in Kansas, 16 in Oklahoma, 1 in Texas, 1 in Colorado, and 2 in Nebraska (these are the two at Beatrice).

Projects

1. Two Retreats planned by Retreat Committee. (One for Intermediates—Junior High School Age; and one for High School Age and above)

2. Contributions to Missions, C.P.S. and Relief, also for General Conference Y.P.U. work—10c per member also, support of the Western District C E. Work.

3. Contributions to Student Aid Fund (those of other races or nations) at Bethel College. This was started by our C. E. Convention in 1944 and many other groups and individuals became interested in the fund. It can, therefore, no longer be called **our** project, but we still contribute toward it.

4. **MAIN PROJECT FOR THE YEAR** is Acquiring **Retreat Grounds.** This is for the purpose of giving the needed time to our young people and also something for more groups.

Paper Published by the Western District

The Western District C. E. "TIDINGS" published each quarter, (March, June, September, and December). Editor: Rosella Reimer. North Newton, Kansas; Assistant Editor: Marjorie Linscheid, North Newton, Kansas.

Officers, Addresses, Duties

President: Roland R. Goering, 1009 N. Maple, McPherson, Kansas. To preside at business sessions. To act as chairman of the Executive Meetings any time during the year. To be a member of the Retreat Committee. To appoint committees whenever deemed necessary.

Vice-President: Ronald Von Riesen, Walton, Kansas. To perform duties of the President in his absence. To act as chairman of the Convention Program Committee.

Secretary-Treasurer: Helen Hiebert Mueller, North Newton, Kansas. To record minutes of meetings. To carry on necessary correspondence. Receive funds for projects. Pay bills. To publish Convention reports. To send out semi-annual news letters (Helen writes she has assumed this last one).

Y.P.U. Representative: Frieda Claassen, 702 N. 14th St., Beatrice, Nebraska. To be Western District Representative on the General Conference Y.P.U. Council. To keep the district informed of Y.P.U. activity and to help keep up district interest in this work. To be a member of the Retreat Committee.

Committees and Their Duties

Retreat Committee: Consists of 6 members elected by the C. E. Convention. The Convention President and the Y.P.U. Representative, plus 4 others, 2 elected each year for a two-year term in order to assure continuity.

In addition to these the Western District Conference has ruled that the President of that body shall be a member of the Retreat Committee. One member of the Education Committee of the W. D. Conference acts as counselor to both the C.E. Convention Executive Committee and the Retreat Committee.

The present committee consists of the following (with Henry Fransen, chairman): Roland Goering—C. E. Convention President, Frieda Claassen—Y.P.U. Representative, Bennie Bargen, N. Newton, Kansas—member; Henry Franzen, Buhler, Kansas—member; Mrs. Willis Rich, N. Newton, Kansas—member; Henry Hege, Corn, Oklahoma—member; David C. Wedel—Western District Conference President; Dean P. S. Goertz—Counselor, (Education Committee).

Program Committee: (for the annual C. E. Convention) Vice-Pres. Ronald Von Riesen, Chairman; Wlilam Juhnke, Route 2, McPherson, Kansas, member; Ruth Krehbiel, North Newton, Kansas, member.

The Washington State Y. P. U.

by Marie J. Franz

During the war our district was forced to discontinue many of the activities due to the great distance between our churches.

Last year the Young People of the state organized a retreat again. At this meeitng we organized as a Young People's Group electing officers. In the preceding years the pastors of the various churches organized the retreats. Now the young people have the responsibility.

Officers elected to serve us for the coming year are as follows:

President: Eldon Unruh, Newport, Washington. Presides over all of the meetings. Chairman in general.

Vice-President: Henry Franz, Lind, Washington. Assist president in organizing retreats.

Sec. and Treas.: Fern Waltner, Colfax, Washington. Takes care of the correspondence which is necessary to carry on an organization such as this and handles funds.

Representatives: Gelene Rubin, Colfax, Washington; Edna Stucky, Monroe, Washington; Harry Koehn, Linden, Washington; Sue Woelk, Newport, Washington; Alvin Franz, Lind, Washington. They represent their church, are to be present at every meeting, and help arrange future retreat.

We do not have a Washington Young People's Paper because our news is compiled in our Pacific District Paper entitled "The Workers Exchange."

The Northern District Y. P. U.

by Hazel Senner

The organization, in existence since the conference session of 1940, represents the thirty-three churches of the Northern District, fourteen of which are located in South Dakota, five in North Dakota, eight in Minnesota, three in Montana, and three in Nebraska.

Projects

Since its comparatively recent beginning, the organization has undertaken such projects as the support of India Missions, needy areas within the Northern District and contributing to the education of needy students, one of whom was an Indian girl from our Indian Mission at Busby, Montana. (Early this year a fund of $500 was given to the support of this mission.) In recent years contributions to the CPS program have been a major project.

The quarterly publication of the district paper, **The Northern Light**, was begun in 1942. Editing the paper are Elma Mireau and Elsie Epp, both of Henderson, Nebraska. Adeline Quiring of Mountain Lake, Minnesota is the business manager. News of widespread communities and their activities published in the paper aid in creating a closer feeling of fellowship.

In past years the young people of various churches within a community have sponsored retreats at which young people of near-by states were ordinarily represented as well. As yet a district retreat has not been provided, though that is a future goal of the organization.

At a recent meeting of the executive officers, with their adviser, Willard Claassen, pastor of the Salem Church at Freeman, S. Dak., plans for the conference program to be held this spring, and plans for further projects to be undertaken, were discussed.

Officers

Executive officers of the Northern District Young People's Organization, elected at its session in June of 1945 are Wilbur Friesen, Marion, South Dakota, President; Arnold Nickel, Senior at Bethel College, Vice-President; Delsie Tieszen, at present employed at the General Conference Headquarters at Newton, Kansas, Secretary-Treasurer. The District Y. P. U. Representative is Hazel Senner, North Newton, Kansas.

California Y. P. U.

by Vernon Neufeld

The report covers the activities of the California Mennonite S. S. and C. E. Conference which, although not strictly a youth organization, is largely carried on by young people. There are seven churches located in California: Winton, Reedley, Paso Robles First, Paso Robles Second, Shafter, Los Angeles, Upland.

Projects

An annual Y. P. retreat is sponsored, which is held at Lake Sequoia (a Y.M.C.A. camp) for one week. The conference is also supporting Rev. and Mrs. Chris Ummel in the migrant work at Shafter. We have no conference paper. Many individual Y. P. organizations have their own papers.

Officers

President: Vernon Neufeld, Shafter, Calif.

First Vice-President: Lelia Galle Ruth, Reedley, Calif. To superintend the work of the S. S. in the various churches.

Second Vice-President: Leah Dirks, Livingston, Calif. To superintend the work of the C. E. in the various churches.

Secretary: Elaine Franz, 7700 S. McKinley, Los Angeles 1, Calif.

Treasurer: Elsie Heer, San Miguel, Calif.

Missionary Supt: Gwen Cline, Campus Ave., Upland Calif.

Junior Supt: Lorraine Schroeder, 340 E. 70th, Los Angeles.

C. P. S.

Assignees With Three Children to be Released

All men in C.P.S. who have three or more children become eligible for release on January 10, 1946, and the Selective Service announcement states that these men are to be released regardless of age or length of service. There are fifty-seven assignees in Mennonite units who will be affected by this provision.

It is erroneously stated in an earlier announcement that assignees completing three years of service on or before April 30, 1946, would be released in January. The date should have been April 30, 1945.

Another Unit to Close

Plans are under way for the closing of C.P.S. Unit No. 106 at the Agricultural Experiment Station, Lincoln, Nebraska. Reduction of the unit personnel by releases and a returning labor supply are the reasons for requesting that the unit be closed. The thirty-one assignees will transfer to other camps in the West and Midwest, probably by January 20. This unit was established two and one-half years ago to provide labor for the various departments of the experiment station. A Farm and Community School was conducted during off-hours. A sub-unit at North Platte, Nebraska, which has been a subunit of Lincoln, will be continued.

C.P.S. Camp Property Liquidation

The systematic release of C.P.S. men is gradually making it possible for the Mennonite Central Committee to begin the process of liquidating C.P.S. camps and units. The disposition of property is generally to be made in the following order of preference: (1) M.C.C. administered program; (2) individual campers; (3) constituency institutions; (4) general public. This is being publicized mainly for the benefit of constituency institutions such as churches, schools, colleges, hospitals, homes, summer camps, etc., which might wish to purchase available equipment.

Such institutions located in the area of camps being closed may be interested in kitchen and dining hall equipment, libraries, shop equipment, etc. This offers an opportunity for local young people's groups, schools or other church groups to build up their libraries, equip retreat facilities, or to fill some other need which will serve a group interest or activity.

All inquiries should be directed to the Mennonite Central Committee, Akron, Pennsylvania.

Non-historic Peace Church Contributions

Non-historic peace churches and individuals—those not Mennonite, Brethren, or Friends contributed a total of $854,713 to C.P.S. from the beginning of the program until September 1, 1945, according to **The Reporter,** National Service Board publication. This sum is about 37 percent of the total cost of maintaining non-historic peace church men in C.P.S. The balance was paid by the historic peace church groups as agreed upon by those groups at the beginning of the program. About two hundred different denominations and unaffiliated groups have had assignees in C.P.S.

C.P.S. BRIEFS

Educational Opportunities for C.P.S. Men is the title of a folder distributed to Mennonite camps. It is an official announcement of educational opportunities issued by the Council of Mennonite and Affiliated Colleges and the Civilian Public Service Section of the M.C.C. In general, Mennonite and Brethren in Christ colleges are offering C.P.S. men one month's free tuition for every month in C.P.S. up to twenty-seven months.

COLLEGE AND SEMINARY NEWS

BLUFFTON COLLEGE

Rev. Harry Yoder, Pastor of the Mennonite Church at Carlock, Illinois, has accepted a call to join the staff of the college, to take charge of public relaitons and field work. It is hoped that he can assume his new duties by early spring. Rev. Yoder is a graduate of Bluffton College with the class of 1932. He then attended and was graduated from Hartford Theological Seminary. For a number of years he was pastor of his home church, the Silver Street Church, near Goshen, Indiana. In 1941 he became pastor of the church at Carlock, Illinois. He has been very active in the Central Conference, and is now its president, an office which he has held for several years. He has been very sympathetic to the merger of the Central and General Conferences. The college feels fortunate in securing the full time services of Rev. Yoder in this important capacity. The fact that he is very familiar with the work of the church is of great importance. We ask that the prayers of the church go with him as he prepares to assume his new tasks.

FREEMAN JUNIOR COLLEGE

The YW and YMCA gave a joint chapel program Tuesday. Wednesday Dr. Henry Schmidt of Chicago talked to the students. Dr. Schmidt is a graduate of Freeman. Dr. Unruh attended the meeting of the Association of American Colleges in Cleveland, Ohio. Palmer Schrag and Dell Waltner, former students, visited classes Friday. The former just recently returned from Japan. Howard and Curtis Preheim were campus visitors last week. Howard came from Terry, Montana, and is leaving for Oregon where he will work in a mental hospital. The English classes are working up debates on the compulsory military training question. Teams will be chosen who will represent the school in the Interstate Academy Forensic League.

BETHEL COLLEGE

At the annual business meeting of the College

Sunday School organization held January 13, in charge of the outgoing president, Hildegard Peters, the following officers were elected for 1946: President, Gladys Dester; Vice President, Arline Friesen; Secretary-Treasurer, Ruth Tieszen. Esko Loewen serves as teacher through January. It was agreed to continue the successful plan of one large class with a monthly rotation of teachers. The students, through the SCA, are also cooperating with the College Church in the Sunday Evening School of Missions. Several serve as teachers, and a large group responded in the study of Latin America under Dr. Fast. Dr. Fast also led the Faculty Prayer Meeting, held at the customary hour of 5:15 on Monday, basing the discussion on I Cor. 12. Mrs. Loris Habeggar, the former Evelyn Regier of Moundridge, has accepted a position in the Dean's office.

MENNONITE BIBLICAL SEMINARY

January 7. Dr. Marcus Bach from Iowa State University who is interested in developing a better understanding and appreciation of minority religious groups, presented four faiths which are often misunderstood. Two of the four faiths spoken of by Dr. Bach were the Amish Mennonites and the Hutterites. Having spent much time in numerous settlements of these groups, he was able to speak about them with sympathetic understanding and keen appreciation. His lecture was enlivened by recordings which he had made of Amish and Hutterite group singing. It occurred to us that it is rather strange that some of the great spiritual values in our religious and cultural background need to be called to our attention by those who are outside of our group. On January 6 the Chicago Mennonites had their monthly loop meeting. Rev. Waldo Harder, now attending Northern Baptist Seminary interestingly presented the work of our Conference among the Arizona Indians. The Administrative Committee of the Seminary and Bible School met for a business session on January 12. Arnold Regier and Albert Jantzen were speakers at the First Mennonite Church on January 6. LaVerne Rutschman spoke at the Mennonite Bible Mission the same Sunday. Ernst Harder spent the week end of January 13 with the C.P.S. unit at Winnebago, Wisconsin. A number of our students are now helping with the extension Sunday School work of the First Mennonite Church.

JOTTINGS

—The Beatrice Mennonite Church is the newly adopted name of the Second Mennonite Church, Beatrice, Nebraska. The main object in making this change is to distinguish better the city from the country church, the latter being known as the First Mennonite Church. Other changes made at the recent annual meeting include the forming of a council, to consist of the pastor, board members, and the heads of the various church organizations, in order to coordinate better the work of the church. The building committee has been instructed to proceed with the enlarging of the church basement.—W.C.A., Corr.

—Bethel College Church: The second annual school of missions began January 6th and will continue for five consecutive Sunday evenings. The theme of the school is Latin America, and Rycroft's book **On This Foundation** is being used as the text book outline. More than 150 have enrolled in the classes. A fellowship hour precedes the class period, and some time has been allotted for the use of educational films depicting Latin American life and customs. At the annual meeting it was decided to complete plans for the construction of the new church building so that the basement could be dug this coming spring.—Eldon Graber, Corr.

—Since the discharge of C.P.S. men has been in effect the applications for financial assistance have been coming more frequently to the **Board of Mutual Aid,** which the General Conference at its last session established to serve this purpose. To date the supply of funds has been sufficient to meet the needs, but that situation is now being changed. The Board is eager to receive free will contributions as outright gifts, loans without interest for five year periods, and loans with 1½ and 2 percent interest for periods varying from two to ten years. Individuals or institutions willing to make such loans for this worthwhile purpose may do so by writing to J. Winfield Fretz, the Executive Secretary, at North Newton, Kansas.—J.W.F.

—The Zion Church, Elbing, Kansas, has one member who aids each returning C.P.S. boy in "getting started" by presenting him with a butcher hog.—Mrs. Louis A. Janzen, Corr.

—Fort Cobb, Oklahoma: A welcome service for returned men was held at the Greenfield Church on the evening of January 9. The discharged men are: Alvin Unruh and Herman Dalke from Europe, Laverne Unruh from the Alcan Highway service, and Waldo Schmidt from the Philippine Islands. The supper was followed by a program and service. All the men witnessed to the keeping power of God in answer to prayer. Irvin Dalke surprised everyone in making his appearance during the banquet. He came on furlough from New York. About ninety-five persons attended the service. Four men from the church community are still in service.—Rudolph Schmidt.

—Eden Church, Moundridge, Kansas: Our pastor, Rev. Walter Gering, has asked the church for a year's leave of absence. He has been asked by the M.C.C. to go to Denmark in the interests of displaced Mennonites. His request was granted. Our church observed the Week of Prayer with a series of round table discussions. Each evening a different group of members discussed problems concerning the various phases of church work (the Christian Home, Christian Schools, Christian Community Problems, Our Historic Peace Position, and the local church as a whole). The meetings were unique and interesting, and the attendance was very good.—Corr.

—Gospel Mennonite Church, Mountain Lake, Minnesota: The relief committee reports that $780 was paid towards the purchase of a carload of flour, which is now on the way to Europe. Last week two hogs, weighing 670 pounds, and one beef, weighing 920 pounds, were canned for relief. On January 6 certificates of perfect attendance were given to nine members of the Sunday School.—Elizabeth Lohrenz, Corr.

—Swiss Church, Alsen, North Dakota: We enjoyed a white Christmas. Some were unable to attend because of blocked roads. A new feature on our Christmas program was a "relief box" for which everyone brought a gift of some useful article of clothing for some needy person in Europe. Children as well as adults responded. An estimated eighty-five dollars of clothing was given. The Mennonite churches of this community are also planning to ship a carload of flour for relief soon. Our young people are studying the book of Romans during the winter months. Our pastor has begun a series of Sunday evening studies on the tabernacle.—Corr.

—Bethel Church, Hydro, Oklahoma: The Oklahoma young people's retreat, which was held in our town, was very much enjoyed by all who attended. Rev. P. J. Boehr was the guest speaker. Miss Martha Burkhalter was with us on December 4.—Val. C. Krehbiel, Corr.

—Bethel Church, Winton, California: Most of the members took part in the recent communion service. Cottage prayer meetings were begun with the first of the year. We are expecting the John Rupp family which is moving here from Dallas, Oregon.—N. A. Koehn, Corr.

—Pratum, Oregon: The ladies are busy making quilts and clothing for relief. They are also gathering canned meat, vegetables, and other food products for relief. Many of our "boys" have been discharged from the U.S. and C.P.S. services.—Mrs. A. E. Dalke

—Ransom, Kansas: The drive for relief, sponsored by the First Mennonite Church of Ransom, netted $1,758.25. An attempt was made to contact everyone in Nevada Township in which Ransom is located. The response was very gratifying. The money was sent to P. A. Penner, Newton, Kansas, with instructions to purchase a carload of flour for export.—R. L. Sargent.

—First Church, Aberdeen, Idaho: Missionary H. J. Brown spent January 13 in Aberdeen bringing the messages at the morning and evening services. Rev. Brown was the temporary pastor of our church for six months during 1944. He is visiting the churches of the Pacific District Conference in the interest of missions.—J. E. Toevs.

POST-CHRISTMAS SPECIAL

Having on hand a supply of Christmas and other greetings which we would rather not carry over until next year, we offer these at the extra special price of 4 boxes for $1.50. The assortment includes:

1 Box Scripture text Christmas Greetings
1 Box Non-Scripture Christmas Greetings
1 Box Non-Scripture Everyday Greetings
1 Box Non-Scripture Servicemen Greetings

These are all regular $1.00 boxes and the assortment represents a saving to you of $2.50.

MENNONITE BOOK CONCERN
Berne, Indiana

—Wayland Church, Wayland, Iowa: As part of our worship on December 23 we had a White Gift service in which $295 was given. The Sunday School surprised the pastor and his wife by the gift of a beautiful rocking-chair and rug to match. In the evening the program consisted of Christmas slides entitled "In the City of David." After the evening program a group of young people went caroling. On December 30, in a church wedding, the pastor united Delmar Widmer and Ruth Rapp. On New Year's Day Clinton Hertig and Wanda Pence were also united in marriage. Xavier Richenberger passed away on December 23 at the age of ninety-one.—Anna E. Mullet.

—The Charity Committee of the Western District Conference announces that Rev. Karl Friesen has been appointed treasurer in place of Rev. E. J. Neuenschwander. All gifts for this work should now be sent to Rev. Karl Friesen, 240 North Main, Newton, Kansas.—J. R. Duerksen

—Bethlehem Church, Bloomfield, Montana: The various contributions which come through the regular church, ladies aid, C.E., choir, and Harvest Festival averaged over eighty-five dollars per member. Now the church has undertaken the project of sending a carload of flour to Europe. Our pastor, Rev. George G. Dick, and family went on a six weeks vacation, although Rev. Dick did not vacation to a great extent since he was sent by the General Conference on a tour of various C.P.S. camps. During the absence of the Dicks the members of the church enlarged and remodelled the parsonage. During this time the pulpit was supplied by nearby pastors and by Dr. C. H. Suchau, Miss Elizabeth Voth and Ervin Wedel. After Christmas the weather changed, and for the last ten days it has been very pleasant and sunny.—Corr.

—Deep Run (Pa.) Church: A group of forty members went out caroling on Christmas Eve. They made a dozen stops at the homes of old shut-ins, and sick folk. On January 6 a catechetical class was begun under our new pastor, J. Herbert Fretz.—Mae Gross, Corr.

—Tabor Church, Newton, Kansas: On our annual business meeting Rev. H. B. Schmidt was asked to give an explanation of the church constitution and the seven points set forth in the statement on our position on peace, war, and military service passed by the General Conference in August, 1941. It was decided to give every church member the opportunity to sign the following resolution: "I hereby confess that I have failed in the past in regard to the seven points set forth in the statement on our position on peace, war, and military service, passed by the General Conference at Souderton, Pa., August 17-22, 1941, and I promise to do better in the future, both in words and action." Other resolutions for 1946 called for: some more union meetings with the Alexanderwohl and Goessel churches, editing of the church newsletters by the pastors, a series of services during Easter week, and a free will offering for that part of the Mutual Aid Plan that deals with providing for our young men.—Abr. Schmidt, Corr.

—**The West Zion Church, Moundridge, Kansas,** has completed its fifty-eighth year of service for Christ, the community, and the world. Sixteen new members were added during the year. The pastor edits the **West Zion Visitor,** which is distributed to all local and non-resident members. On New Year's Eve the parsonage was opened to the young people for a watch-night party. The church seats have been scraped and sanded and are now to be refinished. In the next few months intensive efforts are to be made to unify and beautify the interior of the church. A number of worthwhile panel discussions have been held. Local members and outside speakers discussed, "Education," "The Relationship between Church and State," "Rebuilding the Broken World," and "Mutual Aid." The Sunday School, having read the New Testament, is now reading the Old Testament, a chapter a day. Rev. Unruh is bringing the story of **Pilgrim's Progress** in flannelgraph to the children, devoting about ten minutes each Sunday morning.—Mrs. August Ewy.

—From the "Freeman Courier": Looks like it will not be such a big job to rebuild the Bethany church in Freeman. One member signed up for $1000.00 donation and one for $500.00.

—Dr. R. C. Kauffman, who has been doing relief work in India, is now serving as Purchasing Agent for India-Burma missions and relief organizations in connection with the U.S. Army-Navy Liquidations Commission that has been established at Delhi. With the war over many articles useful to church organizations are being sold. The U.S. Liquidation Commission in Delhi handles all of these for the India-Burma area, and it is through this agency that they must be purchased. Dr. Kauffman's assignment is to buy up whatever is wanted and available for the Christian missions in India and Burma. This brings him into contact with a great many missionary groups. Quite early the various mission organizations had already indicated interest in about five hundred different items, which totalled in value several million dollars, and ran all the way from Jeeps, trucks, motorcycles, tractors, building and hospital equipment to typewriters, fountain pens and candy. Missions and relief agencies have first priority on these surplus products following Government claims. When the Government around the beginning of December reduced prices on surplus supplies bought by missions by 25 percent, the missions began buying "furiously." Since these army supplies are scattered widely in India it is quite a problem to get them transported to the various mission stations which purchased them. Dr. Kauffman carried out these purchases for missions from a central office in Delhi. By December 16 he had a staff of five helping him and expected that many more would have to be hired before the purchasing comes to an end.

s. G. A. Linscheid
127 North Pine
Newton
Kansas

THE MENNONITE

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Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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—The Buhler, Kansas, Church has contributed $6,700 for C.P.S. during the past four years.

—**Aberdeen, Idaho:** The Women's Mission Society has sent 1,350 pounds of clothing for relief since January 1st. The 100 Per Cent Plan for the church papers was again adopted at the annual meeting.

—The Bethel Church, Inman, Kansas, last year raised $10,743.38. This makes a per member average of $36.79 when non-resident members are included and $42.97 without them. Church dues are $2.50 per member and $1.25 per thousand of valuation of property. The church has a membership of 292.

—**Freeman, South Dakota:** By December 23 the churches of this community had contributed $10,323.50 for flour for relief.

—The Fairfield, Pa., Church is paying each returning C.P.S. man ten dollars for each month in camp or in the service of the M.C.C.

—First Mennonite Church of Christian, Moundridge, Kansas: The Sisters' Mission Society recently purchased thirty pair of good new shoes for relief of European war sufferers.

—First Church, Beatrice, Nebraska: Rev. Erland Waltner of Mountain Lake, Minnesota, is to give a series of messages from February 24 to March 1.

—The Bethel Church, Mountain Lake, is seeking to raise six thousand dollars for returning service men.

—Menno Church, Lind, Washington, will be happy to have Willis Rich and David Wedel Thursday evening, January 24. The flour fund for relief has grown to $7,130. It is interesting to note that several substantial cash contributions have come from people who are not members of our church.—Mrs. Henry J. Franz, Corr.

The Mennonite

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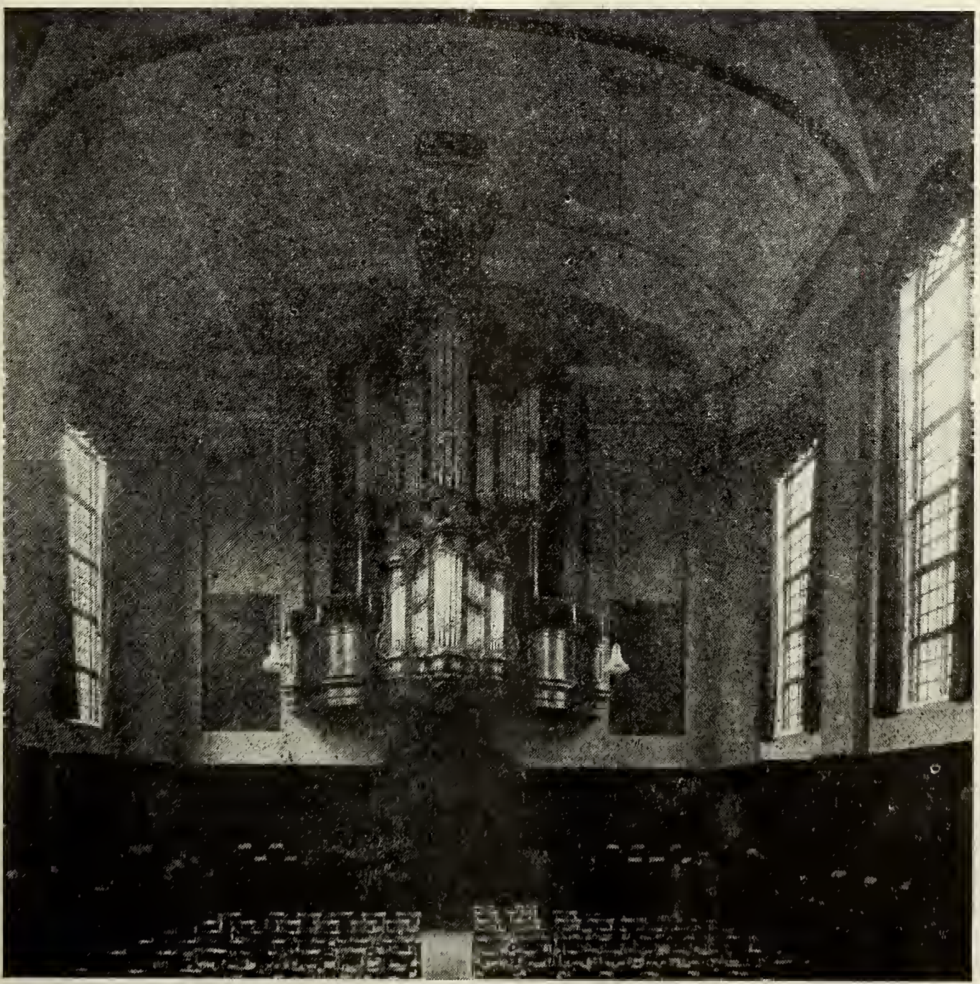

(Cut and facts used through courtesy of "Mennonite Life")

The above picture shows the interior of the Mennonite Church of Rotterdam, Holland. This large edifice was so completely devastated by a bombing on May 14, 1940, that only the four bare walls remained. Not a splinter from the beautifully carved pulpit or from the magnificent pipe organ was found by Rev. S. H. N. Gorter when he came upon the site the next day. Now the walls have been torn down and leveled. The church was built in 1755 in a baroque style.

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point-of-view:

C. E. PROGRAMS can be made more interesting and vital by introducing into them something that is "new" and an "issue" in church, community or national affairs. For example, increased interest might be stimulated by panel or forum discussions on: "How Can Capital and Labor Contribute to Each Other's Welfare?," "How Can We Be Peacemakers?," and "How We As Mennonites from Different Branches Have Come Closer Together through the C.P.S. Experience." The first one could be discussed by representatives from organized labor and industry, a housewife, a social welfare worker, a minister, a business man, a laboring man, a farmer, etc. The second one could be discussed by a number of young men, some of whom have returned from the armed forces and some of whom have returned from C.P.S. Participating in the discussion of the third subject could be representatives from various Mennonite branches other than the General Conference and some from our own conference. In all these discussions the audience could be given an opportunity for the statement of views, the asking of questions, etc. Such meetings are democratic and they can be especially constructive when the participants seek to be honest, humble, and very conscious of Christian ideals. Such programs should be planned far ahead and receive abundant publicity. It is a human tendency to become so absorbed with the way we "have always done it" that we fail to grow into new ways of activity as we. should. What if the C. E. should not be recognizable as a C. E. after a year of change? The important point is that it minister to the spiritual needs and interests of those whom it is supposed to benefit.

SPIRITUAL GROWTH is as necessary for making a Christian as physical growth is for making a human being. The babe is born. From that moment on he must grow and develop if he is to become a normal man. How well he will develop will largely depend upon the factors for development that are present or missing. So mothers feed cod liver oil, emphasize cleanliness, promote play, and stress sleep, etc. How much the child weighs or measures in height is of vital concern to them. They expect growth and they want to furnish the factors which will develop it. People are born spiritually as rather, helpless struggling infants. They get enough nurture to help them exist, and sometimes to live, but the cod-liver oil, etc., for abundant spiritual life is sometimes considered somewhat unnecessary. In a non-Christian land there is an isolated village area, which by name goes as Christian. There are perhaps close to ten thousand Christians in that area. It seems to be one of those remote spots into which a pioneer missionary found his way, produced the first converts, and established a church. A church building still stands. However, the missionary moved on. Whether he left the people with a school and with leadership, we cannot tell, but there is neither school nor leadership there now. Today this community is hardly distinguishable from the surrounding non-Christian villages. The people show a madness for material things and a desire to get something for nothing that makes them appear even worse than their non-Christian neighbors. This case of a community in a non-Christian land shows rather clearly the need for Christian nurture. In Christian America the need does not appear as sharp-cut In our land a babe in Christ can pick up considerable of the Christian spirit and teaching that is floating around without realizing how much he depends upon Christian nurture for growth. Possibly because of this there sometimes is a lack of appreciation for thorough and extensive Christian nurture. Then too the Christian Church is not too outstanding in offering a widely known line of food for spiritual infants. Very much of the food is for adults. No wonder that there is spiritual malnutrition. A man needs to be born spiritually, and he needs to be nurtured spiritually.

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Building the Church

By Lester Hostetler

The churches in America are undertaking an unprecedented building program. A reliable source indicates that over $600,000,000 will be spent in projects calling for new church buildings and remodeling old ones. It will be money well spent, for the churches in our country, including our Mennonite churches, are far behind in their building equipment. We have made rapid progress in home and school building during the past few decades. But the church had to wait. As a result many of our churches are only one room buildings. Frequently they are architectural eyesores and lack adequate provision for a modern program of Christian education.

The time was when churches were erected without much fuss or forethought. A building committee was appointed to lay out the general plans, a carpenter was engaged to oversee the building, and with the help of as much voluntary labor as it was possible to get, the project got under way. When the church was completed and paid for and it could be said that the congregation got a lot of building at a cheap price, everyone seemed satisfied. The results, however were not always satisfactory, and many of these buildings later had to be remodeled to make them more serviceable and worshipful.

Today it is no longer necessary for building committees to grope in the dark. During the past fifteen years much progress has been made in making it possible for churches to avail themselves of sound architectural service. The Interdenominational Bureau of Architecture, E. M. Conover, Director, 297 Fourth Ave., New York 10, N. Y., serves more than twenty of the major denominations in giving valuable counsel concerning the building and financing of a church. It is a part of the work of the Federal Council of Churches. Although our denomination is not a member of the Federal Council at present, the services of the Bureau are available to us. It publishes books and pamphlets that are helpful to any building committee and offers, free of charge, certain other services. In all fairness, and in view of the great benefits we could derive from this Bureau, it would seem that our General Conference might well give some financial support to it.

The house of God is the most important building in any community, as the church is the most important organization. It symbolizes the people's faith in the reality of spiritual things. It expresses their belief in God and their measure of loyalty and devotion to the things not seen. An ill-designed, poorly built, or rundown church seems to say that there is spiritual sickness among the membership. On the other hand, a beautiful building, of simple construction but with good architectural lines and pleasing proportions, whose interior is worshipful and conducive to reverence and prayer, a location well situated and with grounds well kept, is an indication of spiritual alertness. Such a church invites the passing crowd to come and worship the Lord in the beauty of holiness.

Though the service of a good church architect is expensive (usually 6 percent of the cost of the building) it is considered money well spent. An architect who has given special attention to the study of church buildings, and understands the functions of the church, the problems of acoustics, ventilation, lighting, and the needs of the Sunday School, will save many times the fee he charges. There is an American Guild of Architects whose purpose it is to keep alive within the profession an interest in church designing. It is doing much to revive an interest in better and nobler places of worship.

The architectural design of Mennonite churches follows no special pattern. There are suggestions of Russian and German styles; here and there is a Colonial building, and a few of the newer ones are an adaptation of Gothic. The rest are nondescript with little distinctiveness, and less distinction. This is no criticism of those who built in the past. For the most part, they did the best they could, and after all, a church is more than a building. But in our day there is no excuse for guess work, and if sound advice is followed, it should be possible to avoid most of the headaches usually associated with the building of a church.

Mennonites are no longer a pioneer people. Rapid economic and cultural advances have been made since the days our forefathers came to America. Our houses and barns, our school buildings, offices and factories are modern. Is it not time, as Haggai reminded the people of Jerusalem, to give more attention to the place of worship?

Wherever our people are found, whether in remote country districts or in crowded cities, they should have a House of God whose simple dignity and loveliness helps make the experience of worship a constant delight.

THE CONTRIBUTORS

Lester Hostetler is Pastor of the Bethel College Church, which plans to build a new house of worship in the near future.

Harold Ratzlaff, India missionary serving his first term, calls the New Hopedale Church, Meno, Oklahoma, his home church.

J. P. Baehr, Mennonite minister who lives at North Newton, Kansas, says that he has some relatives in Alsace Lorraine.

From Homestead Days to the Present

The beginning of the New Hopedale Mennonite Church, Meno, Oklahoma, harks back to days when the Cherokee strip was opened to homesteading. Some Mennonite families from McPherson County, Kansas, and Marion County, Kansas, thinking of the future of their families, took part in the Run for free homesteads.

Several years later more Mennonite families came to Oklahoma. They bought out some of the original settlers who had tired of frontier life. And so it happened that in the spring and summer of 1894 a number of families moved into the neighborhood of what are now the towns of Meno and Ringwood.

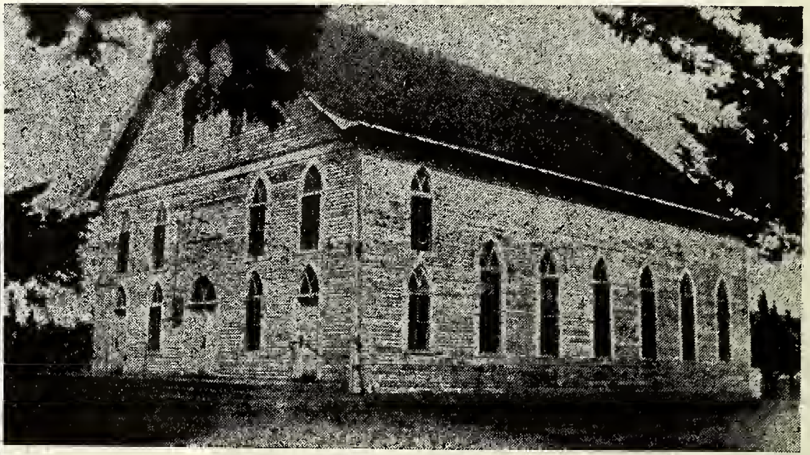
The names of some of the families were: Adam Beckers, David A. Wedels, Benjamin Ecks, Jacob A. Wedels, William B. Jantz's, Jacob B. Koehns, Peter K. Beckers, Peter D. Unruhs, Benjamin J. Johnson, Benjamin P. Jantz's, Henry D. Koehn, Cornelius P. Unruh. The Andrew P. Koehns and Benjamin P. Koehns came a little later. As the years went by more Mennonite families came to swell the community.

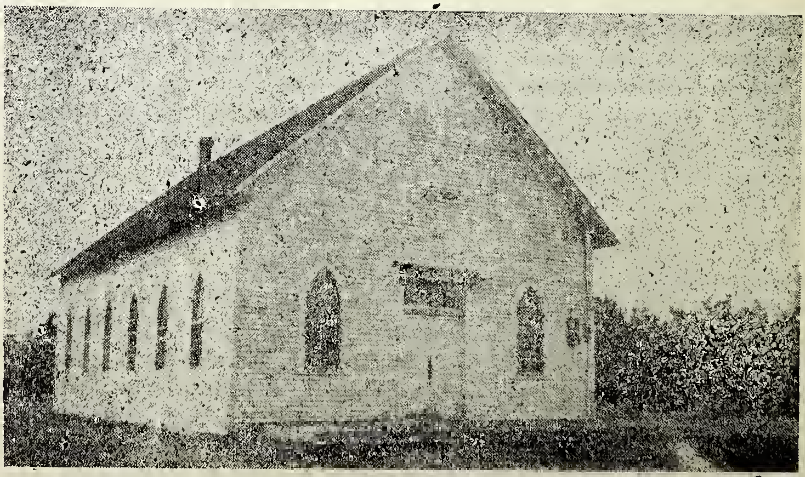
Although these Mennonite families had no shepherd, they assembled for worship on Sundays and holidays. Some one capable in singing and in the discussion of God's Word presided at such times. Occasionally visiting ministers, including Rev. Christian Ramseyer from Orienta and some brethren from Kansas, would come and minister to the group.

Elder Johann Ratzlaff joined the settlement. By the spring of 1895 the group felt that a church ought to be organized. On June 13, 1895, in the basement of the Benjamin P. Jantz home, a resolution was passed that all present would be considered members of the newly organized church. Rev. Johann Ratzlaff was chosen as pastor and was also asked to be the superintendent of the newly organized Sunday School. To complete the organization the group elected some Vorsänger (songleaders).

Elder Johann Ratzlaff served the church as long as his health permitted. When the General Conference was to convene at Meno in 1914, he requested that someone take his place. Rev. J. B. Epp was called and served the church as Elder for five years. Succeeding him Rev. J. J. Ratzlaff served until Rev. H. U.

Rev. and Mrs. H. U. Schmidt





1. Upper right: The New Hopedale Church near Meno, Oklahoma.

2. Lower right: The house of worship used by New Hopedale members who live near Ringwood.

Board To Have Executive Secretary

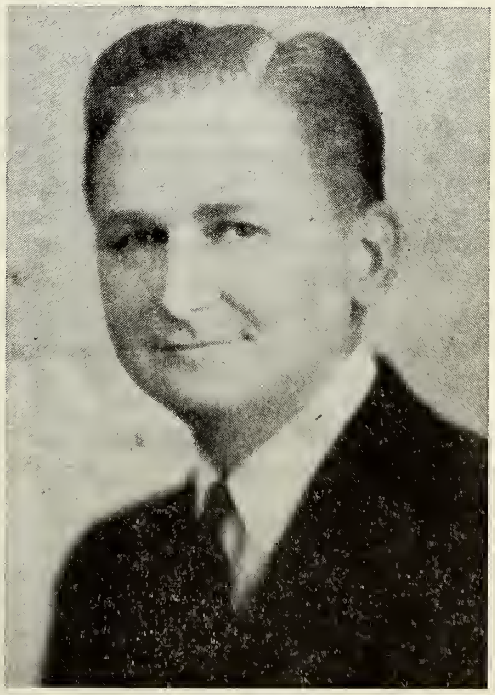
Rev. Ronald von Riesen, Walton, Kansas, becomes Executive Secretary for the Board of Education of the General Conference beginning with February 15, 1946. Reverend von Riesen has served the Walton Mennonite Church since 1941, beginning as a student pastor. The congregation was organized in June, 1942; and has steadily grown under Reverend von Riesen's ministry. A church building was erected and dedicated in March, 1945.

Reverend von Riesen grew up at Beatrice, Nebraska, attended the University of Nebraska from 1938-40 and Bethel College, 1940-42, where he received his A. B. degree and completed his fifth year in ministerial studies. He attended the Garrett Biblical Institute one summer and has taken one quarter's work at the Central Baptist Theological Seminary in Kansas City. He is the present Secretary of the Western District Conference.

His wife, the former Edna Ruth Stucky, from Moundridge, attended Bethel College for two years and has taught in rural schools for four years.

Ever since Dr. J. H. Langenwalter resigned from his position with the Board of Education to take up the pastorate of the Wichita Mennonite church. the Board has been looking for someone to take up this important task. The work of Reverend von Riesen as Executive Secretary of the Board of Education, in the main, will relate to Sunday School, Christian Endeavor and Young People's work, ministerial retreats, and in general promoting all phases of the Conference program entrusted to the Board of Education.

The prayerful support of our congregations is solicited for him as he undertakes this new task. His office will be at the Conference headquarters in Newton, Kansas.



Rev. Ronald von Riesen

Schmidt was called to the Eldership on March 8, 1921.

Ministers who have at some time served the New Hopedale Church are: J. J. Ratzlaff, David H. Schmidt, Tobias P. Wedel, Tobias P. Unruh, Karl Schärtner, Heinrich T. Neufeld, Henry Thiessen, and Gerhard Friesen. Teachers from the Oklahoma Bible Academy have also assisted in the preaching. Among them were: Abram Albrecht, Karl Friesen, August Schmidt, Lubin Janzen, and Homer Sperling.

When in the spring of 1941 the church felt that the pastor should have more help, Albert J. Unruh was called and ordained as assistant.

Numbered among the Christian workers from this church are: Harold Ratzlaff, missionary in India; Sister Eva Becker, who for a while served as Deaconess, and twelve other women who have taken or are taking nurses' training.

The Oklahoma Bible Academy, which is today supported by the churches of Oklahoma, began as a preparatory school, built mostly by members of the New Hopedale congregation. Many of the local young people have attended the O.B.A. Some have attended Bethel College, and others have attended various Bible schools. Over forty young men entered the service in World War II. Some chose C.P.S., and a large number entered military service.

The congregation now totals about 384 members. Since the settlement is widespread the congregation has had two places of worship from the beginning. The smaller group meets near Ringwood. This group first met in the local public school. In 1919 the present church was built. The larger group near Meno first had its meetings in private homes, then in a school house built of logs. Next they built a small church. When this became too small in 1914, they erected the building which is in use today. The present structure is felt to be very inadequate on account of room and conveniences, and almost everyone is looking forward to the time when it will be possible to erect a new house of worship.

In 1944 the congregation contributed $10,000 for various purposes.

(The above write-up is based on facts furnished by Rev. H. U. Schmidt.)

Material appearing under the head "Foreign Missions" is contributed by P. H. Richert, Secretary of the Board of Foreign Missions.

How Much Would You Pay?

By Harold Ratzlaff

In business transactions, we pay much or little for things in accordance with how great or small our desire for them is. This is also true of our religion. We are willing to sacrifice much or little in accordance with how greatly or how meanly we value our religion. In Matthew 10:34, 35, 36 Christ says, "Think not that I am come to send peace on earth: I came not to send peace but a sword. For I am come to set a man at variance with his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

Aghori, a man of Belladula village in the Champa district, has experienced and is still experiencing the full significance of this saying of Christ for he values his *newly found* religion highly and is paying accordingly. Would you be willing to pay as much? Let me briefly tell you about Aghori.

Aghori is a middle-aged man and, until just a few months ago has lived his life as a Hindu farmer in Belladula. One day I was in Belladula village visiting our Christian evangelist there when Aghori came in and finding me there said, "On April 22nd I want to be baptized. That is Sunday, but my father will not let me get away from the field work, and besides if I did ask to be excused from work that day my father and my brother would probably make it impossible for me to come here to the Evangelist's house because they do not like it when I come here. So, I will work all morning. Then we will come in for our meal. I will eat, take a short rest, as is my habit, and then come over here. It will be about 3:30 P.M. when I get here; so please be ready to baptize me then." Well, after further talking the matter over, it was agreed upon. When the appointed time came and we were all sitting ready to start the meeting, true to his word, Aghori also came. The meeting proceeded. When we were in the midst of the baptismal ceremony his father and brother arrived. Immediately they started lashing him with their tongues and tried to pick him up and carry him away. But he managed to get himself free from them. Then all of us helped in talking to them, and finally we got them to sit down and talk the matter over. The brother was inclined to listen to us, but not so the father. Finally the father left, but the brother stayed and saw the baptismal ceremony completed. Then he too got up and left.

Well, many more things happened that afternoon, but I cannot tell all. In short let me just say that the villagers (several hundred of them) then came to the Evangelist's home and tried in every way they could think of to get Aghori back. They tried inducements, promises, and threats, but Aghori would not renounce his baptism and go back with them. That evening when he went home and tried to get into his *own* house he found the door literally filled to the top with a large pile of stones making it impossible for anybody to use that door. Hence he had to come back and stay with us in the Evangelist's home. That night, while he was with us, his father took his wife and left her with her relatives in a village about ten miles from Belladula. The father got back from that trip before morning, and as soon as people began to stir he arranged many other obstacles by which to make it impossible for Aghori, his own son, to ever enter his house or take possession of his land again.

Thus for one whole month Aghori did not see either his wife or child, nor was he allowed to go and care for his buffalos and property. About that time his wife came back. Although her "in-laws" tried to force her to break her armbracelets, she firmly refused to do so. (Breaking the arm bracelets is a sign of widowhood in India, and in this case would have meant that she considered her husband dead.) Aghori managed to enter his house through the help of his wife who was then still on the inside. Once there, he stayed for about a week. Of course, he was discovered, and then his father, brother and their fellow Caste people really made it hot for Aghori. In a desperate effort they tried to get him to recant but he stood firm. He suffered much. These days we read much about the sufferings of the prisoners-of-war. Well, Aghori can heartily sympathize with them, because he too knows what torture means—only in his case he suffered it at the hands of his own father and brother and relatives. Finally they kicked him out, and he had to come back to the Evangelist's home again.

I could go on and on telling other things about the whole incident, but I must hasten on to say that his wife finally brought the little boy and came away from the home to be with her husband again. She is still not baptized but will soon be, for she has called herself a Christian ever since that day when she came out of the home. Since then many efforts have been made by which to make it possible for Aghori and his family to return to their home and land, but so far it has not been possible. If he were to ask the law to help him, he would be reinstated very soon, and the father would be duly reprimanded and possibly even punished. But Aghori loves his father and has deliberately chosen to let God do it for him even though it means a loss of over six hundred dollars worth of property and rice and will take a long time.

That very choice of his is proving to be the greatest thing that has ever happened to that village. By now two more people from that same village have been baptized, and many others are seriously thinking about doing the same. Even Aghori's father is showing signs of repenting and has even said that he would become a Christian—although we do not, as yet, know whether he said it as a threat to his fellow Caste people or whether he really meant it as we would like for him to mean it. At any rate, we have reason to believe that the firm faith which Aghori is displaying in spite of much suffering and loss is a mighty testimony before the villagers and they cannot help but reflect and sometimes act upon it.

For the time being Aghori has erected a very small one-room, straw-roofed shack (and straw roofs leak during the rains), and he and his family are abiding their time there. Only time will tell how it will all come out, but we are confident that they will not only come back into full possession of their house and land, but that through the witness, which he is giving by enduring the persecution and bearing the loss, many more of his relatives and of his fellow villagers will also come to Christ. Won't you help him and us to pray it all through to this end?

What Can I Do about Potsdam?

by J. P. Baehr

We are living in a world where the forces of evil are on the march. Up to date UNRRA is still not permitted to operate in Germany except in camps for dislocated persons. The *Christian Century* tells us that even if the army suceeds in distributing the food ration of 1,550 calories a day, which was supposed to go into effect in the American Zone on January 1, this still will be one hundred calories a day less than was fed the Americans who were subjected for experimental purposes to a designedly starvation diet during the war.

On Armistice Day, 1941, Col. Frank Knox, Secretary of the Navy, made this statement: "War breeds vengeance. Vengeance breeds hatred. Hatred breeds revenge. Revenge breeds war. The circle must be broken if peace is ever to come either to Europe or to any other part of the world. The whole weight of the United States must be thrown upon the side of making a peace, not of revenge, but of justice, and righteousness."

What are we doing today? Are we following the advice of Secretary Knox? Anyone who reads what is going on in Germany today knows that we are following a policy of revenge. We must change that policy. There are enough good people in this country to bring influence to bear on our government in Washington that this policy will be changed.

In order to bring home to us the importance of this work, let me quote from an article in the *Christian Century* January 16, 1946 by Sylester C. Michelfelder, who has been in Germany and tells us what he saw: "I am haunted by the faces of the men, women and children who lie in crude wooden bunks filled with straw. They are the ones who were pushed out of the east into Berlin. They arrive daily on trains so crowded that women and children are hanging on the rods between the box cars. They huddle together to try to keep warm. They have left behind them everything but a few personal belongings thrown in a Rucksack. When they get to the border, even these things are taken from them. Bands of irresponsible bandits in Russian or American uniforms pillage and rob the trains. Women and girls are violated in sight of everyone. They are stripped of their clothes. Even the swaddling garments of the infants are pulled off. One mother in Berlin told me how her baby was snatched from her to get its blankets, after which the helpless child was dropped between the cars of the moving train and run over. Another woman to whom I talked had her five children clinging to her. She had no dress, no shoes, and was standing on the cold cement floor in weather that was almost zero. . . .

"I repeat, I am depressed. Never in my life have I felt so helpless. Never have I been brought face to face with such stupendous need. We in America have what is needed. In fact the American army of occupation has what is needed in the emergency if they were allowed to use it for the German people. A general assured me that the army was ready to use these supplies just as soon as it would be allowed to do so."

Now, dear reader, you can read this and do nothing. But all of us who want to take our religion seriously realize that we are under moral obligation to do something. Let me repeat the words of Secretary Knox mentioned above: "The whole weight of the United States must be thrown upon the side of making a peace, not of revenge, but of justice and righteousness." We all know that this is violated today. So here is my task and your task: *First:* Pray for those in high position that God may lead them through his Spirit to open Germany to the churches for relief work. *Second:* Write to the president and to your senators and representatives and protest against our policy of revenge and ask them to open Germany for relief work that the work of peace and goodwill can make progress. Dear reader do not fail us in this request.

RELIEF

Tuberculosis in India

One of the more recent medical units is rather unique. It is intended for women and children only and it is located in the slum section of Calcutta. Many of the patients are tubercular. All conditions conducive to T.B. are present in Calcutta—filth, dark hovels called houses, moist climate, insufficient food and the bhurka which shades the sunlight from faces of women in Purda. It has been reported that there are twenty-five thousand cases of tuberculosis on record in Calcutta, and one can only imagine how many cases have never come before a doctor. Over against this figure is the pathetic fact that here are only four thousand beds for tubercular patients in India. Almost every day several people come to Lee Memorial Mission asking for hospitalization only to be told that there is no room in the few Christian sanitariums in India. Many of them are walking skeletons and are too far gone to recuperate. Some of us have come to feel that this is a great field of service which the Mennonites might consider in connection with the missions at Champa or Dhamtari.—J. Lawrence Burkholder

The Joy of Giving

"In a usual day we take care of around one hundred people. The joy that comes with giving out these gifts can be measured in a sense by the way faces light up and eyes become moist as these folks attempt to show their gratitude. It is very common to have them ask us to carry their thanks also to the Mennonites of Canada and the U. S. A. The other day a lady was getting clothing for her children; noticing the label, she said to her husband, ("And it's all given 'In the Name of Christ'.")

Facts and Figures

During the year 1945 over 135 tons of clothing, shoes and soap were shipped abroad for distribution. The value of these shipments was $263, 357.22. A total of 204,544 quarts of canned foods and 50,091 pounds of other foods with a total evaluation of $58,241.89 were contributed for War Sufferers' Relief. Up to December 20, 1945, forty carloads of flour, wheat, beans, corn and raisins, valued at $93,608.70 were contributed. By the same date there had been shipped or was awaiting shipping space 1,771.1 tons of food valued at $204,118.42; these figures include both Canadian and U. S. contributions.

Dutch Interest in American Mennonites

One outgrowth of the work among the Mennonites in Holland during recent months has been an awaking interest in Mennonites in America. They are deeply touched with the interest shown to them in their need. One of the workers in Holland, Ruth Hilty, writes: "It is amazing how interested the Dutch Mennonites have become in the Mennonites of America and Canada just within four month's time. Their church publications are carrying items about our customs, church practices, etc. They are just as interested in the accounts we give weddings, funerals, baptisms, age of young people at the time of baptism, etc., as we are to learn about theirs. Those who can read English are eager to read anything that is on the table or desk in English.

C. P. S. Contributions to Relief

One avenue of sacrificial service rendered by men in Civilian Public Service has been their liberal contributions to the War Sufferers' Relief fund. During the year 1945 their total cash contributions amounted to $15,592.47. This figure does not include the amount raised in a special Christmas drive by the Relief Training Unit at the Ypsilanti State Hospital. The goal had been set at $1,000; the total amount paid and pledged was $1,065.13.

Witnessing with Tracts

The Evangelism Committee has a selection of tracts which may prove very helpful in efforts of winning people to Jesus Christ. There is quite a wide range for selection to meet various people's particular needs. There are tracts which appeal to people on the basis of reason, showing that it is the reasonable thing to do. There are other tracts which explain how people come to salvation and assurance of eternal life through stories that tell how different men and women have found Christ. There are stories of conversion experiences which show the urgency of facing the question of one's salvation.

Every church should have a supply of these tracts so that lay people who wish to help someone face the question of salvation may have this help of tracts available. A tract may do a great deal of good. Here is an instance. A lady once handed a tract to a wild-spirited young actor. He received it politely and read it. It was the means of his conversion. The young man was George Lorimer who later became the pastor of Tremont Temple in Boston and through whose ministry multitudes were won to Christ. A tract well selected and given in love may be used by the Holy Spirit to lead people to Christ.—The Evangelism Committee.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference
Editor
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Newton, Kansas

A Survey of the Youth Program in Mennonite Churches

by Mary Becker

IN MANY LOCAL CHURCHES of our Conference, those actively concerned with young people's work are constantly in search of new ideas and new evaluations of their efforts. This spirit of seeking reflects a desire to make the work of young people in the church a fruitful, spiritually enriching experience.

Most of us are not in the position to conduct a thorough program of research. Yet, for our work in the church or any other of life's work to be the best, research is necessary. It is from research that we see new needs and new methods and ways of doing. And often from these new approaches, we reap great benefits. From a dead routine program, we suddenly are able to touch on genuine needs and interests and youth takes a vital creative interest. Youth likes great challenges and the Church of Christ must challenge greatly to capture their zeal and interest.

Such research has been conducted by Mary Becker in her work at Biblical Seminary, New York. Her study centered on the Youth Program of the Western District. However, the results of her findings have a Conference-wide application. We submit in four issues, a summary of her findings and recommendations with the hope that they will be helpful to each local young people's group.

Miss Becker's thesis of which this is a summary, is now under consideration for publication by the Western District Young People's Union. Should this be done, a more thorough discussion will be available to those interested.

Mary Becker's home is in Newton, Kansas. She left the States this Autumn for Medellin, Columbia, South America where she is preparing to serve as a missionary. E. L.

SUMMARY OF THESIS: THE YOUNG PEOPLE'S PROGRAM OF THE GENERAL CONFERENCE MENNONITE CHURCHES OF THE WESTERN DISTRICT

(This summary of the above-named thesis is devoted more fully to the second chapter since this deals more specifically with the findings in the study of the young people's program of the Western District churches. The first chapter, which deals with the rural church of today, as a basis for the study, and the third chapter, which attempts to give suggestions that might be worthwhile to the Mennonite churches, will be summarized briefly, using for the most part the brief summaries of the thesis itself.)

The Scope and Approach of the Study

"When an individual takes membership in a church he lays a responsibility upon that church to provide him with pastoral care and leadership," says Earl A. Roadman in **The Country Church and Its Program** (p. 44). The questions the study attempted to answer, at least in part, were: (1) What does the church provide for its young members? (2) Is what it provides adequate to meet all the needs of youth, or does it minister only to one area—the spiritual—leaving the other areas to be ministered to by secular organizations? (3) If the latter is true, what can the church do to provide a program that will complete its mission to its young people?

Since the Mennonites are a rural people and most of the churches are located in rural areas or in small towns of fewer than 2500 inhabitants, the study was approached from the rural angle. The young people, as referred to, are those between the ages of thirteen and twenty-five, or roughly, the high school, College, and post-college ages. This grouping was decided upon because of the definite break between the grade and high school as a result of the educational set-up.

Nature and Problems of the Rural Church

The first chapter deals with the rural church—its importance, problems, advantages, and present trends—especially as it concerns the youth of the church. It shows that the church is important to the young people themselves as a laboratory in which they can experiment in Christian living and as the agency which alone can provide a worthy motive for life and which can lead to the salvation of the souls and "lives" of these young people.

It also shows that the church is important to the home as it works hand in hand with this unit which is recognized as the foundation and cornerstone of society. The church must provide the inspiration, create sentiments, and give practical help to the Christian home if both are to fulfill their God-given functions. More than that, from the church should radiate powerful influences into all areas of the community life. Thus it should establish itself as the most important factor in the community as well as the home, around which life revolves.

The importance of the rural church to the city, nation, and the world is also recognized from the fact that it almost exclusively provides the population growth of the nation, and many of its sons and daughters find places of service in the cities and foreign fields in secular or religious vocations.

Some of the problems of the rural church that are dealt with are (a) isolation and distance, (b) lack of education and adequate leadership, (c) lack of rural-centered materials and adequate equipment, (d) increasing secularization, (e) and some undesirable attitudes of rural people. Many rural churches are not aware of these problems; and to overcome them, they must be recognized and tackled. This must be done by the men and women who constitute the church.

It is also found that the rural church possesses certain advantages that must be preserved and utilized. These are (a) the solidarity of the group and (b) the advantages inherent in rural life—its closeness to nature and to the family, (c) its resources for character formation, (d) its conduciveness to the fostering of close personal relationships, (e) and its provision for physical freedom.

Trends of Youth Work in the Rural Church

Some of the present trends in the youth work of the rural church that are noted are (a) an increasing awareness of rural youth and its problems on the part of the leaders, (b) a recognition of values inherent in country life, (c) the tendency to consolidate churches into "larger parishes," (d) a new emphasis on the stewardship of the earth in the teaching that the earth is holy and the popularizing of the "Lord's Acre" plan, (e) a realization of the necessity for trained leaders, (f) and a new emphasis in the five areas of the Christian education curriculum—**worship, study, the social and recreational, personal Christian living, and service.**

The second chapter proposes to investigate the extent and scope of the young people's program of the General Conference Mennonite churches in the Western District. The information is derived from questionaires sent to the pastors of the sixty churches studied, forty-nine of which were returned; from reports of discussion programs held by five young people's groups; from personal contact of the writer; and from reports appearing in **The Mennonite** and the **Western District Tidings.**

The location and distribution of the Mennonite population in the district are discussed first, and here it is noted that there are two types of Mennonite communities—the solid and the isolated. The approximate number of young people this particular branch of the Mennonite Church has in its fellowship for whose total well-being it is responsible is discovered to be about 3400.

The Pattern of Activity in the Churches

The survey shows that some churches are more active and provide more areas of activity for their young people than others; but, in general, the same pattern of church activity is discovered, a traditional pattern followed in the mother church and very naturally adopted by the daughter churches as they were established. This pattern, with slight variations, consists of a one-hour Sunday School period on Sunday morning with a ten- or fifteen-minute opening session and a five or ten-minute closing session, the rest of the time being given to the classes for discussion. This is followed by the worship service of forty-five minutes or an hour. A General Christian Endeavor (called Senior Christian Endeavor in some churches), composed of all ages and in some churches attended almost as faithfully as the morning service, has its meeting once a month or every two weeks, this often being the only Sunday evening service except special meetings. Some add to this a Sunday night or mid-week Bible class and choir practice and one or more graded Christian Endeavor groups, which usually alternate with the General Christian Endeavor.

(This is the first in a series of four discussions on "A Survey of the Youth Program in the Mennonite Churches." The second in this series will discuss the worship and study program being conducted in the Western District.)

One God-One Purpose

". . . when thine eye is single . . ."

Christ was speaking to a crowd when a woman cried to him, "Blessed is the mother who bore you and nursed you!" to which Christ replied, "You might better say, 'Blessed are those who hear God's message and observe it!'" (Luke 11:27 and 28, Goodspeed). Later Christ said to this crowd, "The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; and when thine eye is evil, thy body also is full of darkness." (Luke 11:34) In Moffatt's translation this reads, "Your eye is the lamp of the body: when your eye is sound, then the whole of your body has light, but if your eye is diseased, then your body is darkened."

The Christian life is not just a Sunday affair. It requires one's devotion throughout every moment of his living. Either one is totally devoted to God or he isn't, there is no in-between. Christ says, "A house divided against itself cannot stand." in Luke 11:17 and a little later He stated further, "He that is not with me is against me: and he that gathereth not with me, scattereth." There Christ clearly taught that double living is impossible. We may be able to live a double life for awhile, but we are doomed to failure if we try.

But, too often, in little things we try to live on double standards. The ability for an individual to be good and bad is illustrated in sharp contrast in Sir Arthur Sullivan's account of a burglar:

"When the enterprising burglar's not a-burgling,
When the cut-throat isn't occupied in crime,
He loves to hear the little brook a-gurgling
And listen to the merry village chime."

Unfortunately, this extreme illustration of an individual's love of some of the good things of life and at the same time his sordid selfishness is too often true in a lesser degree of us.

We try to mix opposite purposes in our living. We sincerely devote our lives to God, but unconsciously cling to a bit of ourselves in the form of desire for material comfort, self-gratification, pleasure, etc. Or we try to divide our lives up into compartments—on Sunday we sincerely worship God, on Monday we forget God and do all we can for our own welfare. Or we may claim during wartime to be lovers of peace, but during peace-time we may let our love of peace lie idle while we busy ourselves in the conflicts of the world—that is one criticism those who disagree with us have to make.

Christ spoke directly to us about this when He said we must have singleness of eye. He meant we must completely surrender our lives to God. We cannot hold back anything. If we try to hold a little back, we loose everything for at that moment we are as a house divided against itself.

Christ showed the way to the abundant and full life. In Him and His way we can place full trust and faith. After twenty centuries of human experience and living, during which time remarkable skills have been developed and a vast mass of knowledge in all areas of living has been acquired, Christ's message is as full of meaning and as deeply true as it was the day He uttered the words. We don't have to look far to see a vain, cocksure, yet groping and bewildered world placing its faith in many different cure-alls of its ailments. Yet, in this highly trained, ingenious world full of vast stores of knowledge, the very sins, weaknesses, and blindnesses Christ spoke of remain with us.

In such a world, the call rings clearly for men with singleness of eye whose utter and complete devotion and trust is in God. And the call rings loudly for men whose love of God will be radiant in their lives, in their works, and in their love of men.

Some Reactions to the Y. P. Leaders Institute

The following statements were made by individuals who attended the Western District Young People's Insititute held at Walton, Kansas, December 28. It will be of interest to Districts planning similar institutes in the future.

Annie Ruth Schmidt, Cordell, Oklahoma: "To me the institute was very interesting. One reason was that I found out how the young people of other churches conduct their Christian Endeavor meetings and what they do to stimulate interest. I think it would be of great value to have an Institute like that one more often, so we can share our methods and problems with others."

Violet Goering, Moundridge, Kansas: "From the Institute I gained not only inspiration, but also some practical ideas for my future Christian Endeavor work. If possible, institutes of a similar nature should be held to improve our Christian Endeavor Societies."

Lamont Woelk, Peabody, Kansas: "It was a great benefit to me to have become acquainted with the young people and the work they are doing in the Christian Endeavor Societies of our churches. I know that I will be able to carry out God's work through my own C. E. in a much better way.

Ernest Mueller, Halstead, Kansas: "The Institute at Walton was inspirationally helpful and gave us the broad outlook of the youth movement which we often miss in our home groups. However, it also proved that in most things there is still plenty of room for improvement."

Robert Bender, Moundridge, Kansas: "I felt the good method of getting together with other C. E. groups and discussing each others problems in such a way that each may have new ideals to take home to his own group. It also creates a closer fellowship with all the churches and C. E. groups in the Western District."

—**Linda Bartel, Hillsboro, Kansas:** I think it is a Institute is almost a necessity for the Young People's Union. Many new ideas can be exchanged between the C. E. Societies of the Churches. The knowledge gained from the Institute can be put to use in the betterment of Christian Endeavor Societies."

Clippings of Events

A new translation of the Bible is in the process of being prepared for publication. In February, the New Testament will be published. This new translation is a revision of the American Standard Version published in 1901. A committee of scholars have been at work making the revision for a number of years. It is making full use of the discoveries made by archeologists and is said to be a real improvement over the American Standard Version and King James Version. An effort is being made to make the Bible translation both authentic and understandable to the modern day reader.

The Rosthern Academy students in Saskatchewan have been visiting the sick in the community. They make up teams or groups who arrange for such visitation. Songs are sung and Scripture and prayer is shared with the sick people. Programs are being given in the churches around Rosthern by the students, also.

In Holland an adoption system has been established whereby cities which have not been destroyed take on the responsibility of sharing what they have with those that have been severely damaged. Amsterdam has assumed the responsibility for Arnheim where 158 out of 20,000 buildings are reported undamaged.

The week of January 27 to February 3 has been designated as National Youth Week. During this week many youth groups in churches will observe special programs and events.

Last year, through the American Bible Society, 12,172,143 Bibles, Testaments, and Gospels were distributed. This is the largest annual figure in all its history. A Gallup poll taken shortly after the war started revealed that 48 percent of Americans were Bible readers. In 1944 the percentage stood at 62 percent.

In Holland an evangelical movement is underway which is becoming a spiritual force in the church. In one instance a special invitation was issued to the unchurched of the community. .The sermon was on "Is there a God?" The church at which the meeting was held was packed to its capacity of 800 and a crowd gathered outside. Such meetings are reported to be successfully held weekly in Holland.

A recent letter from Esther Pauline Wang gives glimpse of China through the eyes of a young girl Miss Wang is a close friend of Miss Aganetha Fas coming from our church in China. Miss Wang i now studying in Chello University in Chengtu, Szehu an, China. Miss Wang states Miss Goertz is studying at the College of Chinese Studies and Miss Regie is at Yenching University teaching English. Sh further states, "I have not heard from my famil since last May. The situation over there is ver bad. I cannot do anything for them but pray fo their safety, and then have firm faith in Christ."

Choose Thou For Me

I dare not choose my lot;
I would not if I might;
Choose Thou for me, my God,
So shall I walk aright.

The kingdom that I seek
Is Thine; so let the way
That leads to it be Thine,
Else surely I might stray.

Take Thou my cup, and it
With joy or sorrow fill;
As best to Thee may seem,
Choose Thou my good and ill.

Choose Thou for me my friends,
My sickness or my health;
Choose Thou my cares for me,
My poverty or wealth.

Not mine—not mine the choice,
In things great or small;
Be Thou my Guide, my Strength,
My Wisdom and my All!

—Horatius Bonar.

C. P. S.

C. P. S. Population Less

There were 3,626 assignees remaining in Mennonite units out of a total of 7,369 still in the program as of December 31, 1945, according to recent statistical reports. This represents a net reduction of almost 600 in the population of Mennonite units during the last three months of 1945, due to systematic releases. Induction of new men continued however, 99 new assignees being inducted during October, November, and December.

Men who had served three years by April 30, 1945, are now being released, and as of January 15, wenty-nine three-year men in M.C.C. units had eceived their final papers.

Ohio Hospital Units Receive Recognition

It is quite generally recognized that one of the more significant services performed by C.O.'s during he war period is the work done in mental institutions of the country. C.P.S. men have been commended for helping to bridge a serious labor short-ge, for the high quality of their service, and for elping to raise the level of attendant care. Recently, the work of the 160 C.P.S. men working in Ohio institutions was praised by Frank F. Tallman, ommissioner of Mental Diseases for the State of hio, in a letter to a National Service Board official. r. Tallman reported that hospital superintendents describe the quality of work done by C.P.S. men as better than average. It was quite generally agreed the superintendents that the presence of C.P.S. en had led to a more humane attitude toward atients on the part of other employees. There was sagreement, however, as to whether this attitude ould carry over after the C.O.'s leave. The letter ncludes:

"From the foregoing it is apparent that the C.P.S. its contributed very greatly to the mental health ogram in Ohio. Not only were they valuable as endants at a time when vacancies were appalling, t they helped in a large number of categories. All superintendents who worked with them were pressed with their sincerity and kindness and in-est in the patients and their eagerness to do any-ng that would be helpful to the welfare and the terment of the patient with whom they came in ntact. We would be very pleased indeed if we ld look forward to the permanent employment of ery large proportion of our total 160 C.P.S. men."

ptist Fellowship Movement

mong the non-historic peace churches which are resented in C.P.S. is the Baptist church, and, as ld be expected, both the Northern and Southern tists have within their membership persons who re the convictions of the C.P.S. men. Among the thern Baptists, such persons have united them-es into the "Baptist Pacifist Fellowship" which lishes a paper for its members in and out of S. known as "The Baptist C.O." The movement ng Southern Baptists does not yet have a formal organization, but is known as the "Southern Baptist Fellowship Movement." This group also publishes a paper, the "Baptist Fellowship News Letter," which made its first appearance last October. Both groups have as one of their purposes a ministry to Baptists in C.P.S. As of July 1, 1945, there were 132 Northern Baptists and 22 Southern Baptists in C.P.S.

MENNONITE AID SECTION NOTES

Pamphlet Available

"Is Your Community Organized for Mutual Aid?" is the title of a pamphlet prepared by the Section for Mennonite Aid of the M.C.C., explaining the "What, why, and how" of mutual aid. The pamphlet outlines the purposes and principles of mutual aid, the functions of the Aid Section, and how local aid committees may be set up. Copies may be secured by writing to the Section for Mennonite Aid, Mennonite Central Committee, Akron, Pennsylvania.

Cost of Compulsory Training

Dr. Ralph McDonald, Executive Secretary of the Department of Higher Education of the National Education Association, told the House Military Affairs Committee, during a hearing on compulsory military training, that "The War Department is now asking Congress to give the military more money each year to train 900,000 boys than all of the educators of the United States spend in one year to train more than 25,000,000 students in all the schools of the nation.

"The amount of money required, even by the Army's own estimate, would be enough to pay the instructional costs at 1939-40 rates for four years of college or university training not only for the able-bodied boys but for every boy and girl in the United States from 18 through 21 years of age."

—U. S. Education News

IN MEMORIAM

Jacob R. Regier, son of Jacob and Katharina Regier, was born in Rudnerweide, South Russia, May 15, 1871. In 1875 the family migrated to Harvey County, Kansas. In 1899 he joined the Hebron Church, and in 1903 he married Mary Cornelson. On January 12, 1946, he passed from this life. He is mourned by his wife and six children: Arthur, Hesston; Edward, Moundridge; Carl, Sedgwick; Reuben, Moundridge; Anna Holzrichter, Buhler; and Grace Goering, Moundridge.

Albert A. Burry and Albert B. Hilty, Pandora, Ohio, neighbors who were married in a double wedding in their youth, brothers-in-law who jointly celebrated their fortieth wedding anniversary four years ago, lived on adjoining farms for many years, met their death in a highway accident January 15th, had a double funeral, and were buried in adjoining burial lots. Seldom do two lives parallel one another as these did at so many points. They were both, with their families, members of the Grace Mennonite Church, Pandora.

COLLEGE AND SEMINARY NEWS

BETHEL COLLEGE

At a recent meeting of the Bethel College Board of Directors the following resolution was carried: "After long and careful consideration the College Board deeply regrets that because of the housing shortage it will be necessary for the present to discontinue the Mennonite Bible Academy with the close of the 1945-46 school year. It is hoped that before long conditions will make it possible to reopen it again as a separate unit on a more permanent basis." Enrollment this year has remained constant at seventy-eight, with fourteen preparing to graduate in May. The teaching staff is composed of Theodore Schmidt, history and German, and principal since the Academy was reopened in 1942; Mrs. Anna Baumgartner, English; Miss Leonore Friesen, Bible; Eldon Graber, mathematics and science; and the part-time teachers who include: Mrs. P. R. Kaufman, home economics; Adam T. Mueller, commerce; Vilas Gerber, music; and P. R. Kaufman, physical education. Dr. A. J. Regier has been serving as director.

FREEMAN JUNIOR COLLEGE

The need for training our boys and girls to make the most of their rural heritage and to add their own contributions to it has become increasingly evident to us. For this reason a forty acre farm was recently purchased by the school. It is located about a fourth of a mile from the campus and will be used by the agriculture department. Classes in crops and soils as well as animal husbandry will get a great deal of practical experience here. Experimental projects will also be carried on. Besides this, the farm is expected to be a valuable source of vegetables, meats, and dairy products for the dining hall. The Boys' Shop II class is constructing flared wagon boxes and trailer boxes, and repairing truck racks. They are also busy doing leather work, splicing leather, making halters and learning how to care for harnesses. The girls' Shop II class is working on individual projects. They are making such things as shoe racks, corner shelves, chests, clothes hangers, and sleeve ironing boards. They have learned how to patch holes in plaster, how to repair chairs by gluing joints, how to clean paint brushes, the uses of various paints and varnishes, and many other useful things. The Farm Mechanics class is working on electric wiring projects, constructing tool and work benches by cutting pipes with electric and oxy-acetylene cutting and welding them. They are fixing these benches with finished tops and drawers. They are also making funnels, bread and cake tins, and racks for iron pipes, making use of welding, cutting, and lathe work. The forge has been set up and they are making good use of it in their various projects. Professor Waltner teaches the agriculture classes, while Professor Toews and Professor Linscheid have charge of the mechanics and shop classes.

MENNONITE BIBLICAL SEMINARY

The All-Mennonite Retreat Committee, sponsoring the young people's retreat for the Central Conference and the Middle District of the General Conference, met on the campus Monday, January 14. Those present were Robert Hartzler, chairman, and student in the seminary, Rev. William Stauffer, Rev. Jacob Enz, Rev. Harry Yoder, and Rev. Wilmer Shelley. On January 20, Willard Wiebe was installed as assistant pastor of the Mennonite Bible Mission where Rev. John T. Neufeld is pastor. Mr. Wiebe will share preaching responsibilities and assist in the young people's work. January 23, the students and faculty met in the Central YMCA for an evening of fellowship. After a pleasant dinner various topics of interest pertaining to the school and its future were discussed. It was expressed by all that such evenings of fellowship around the table are profitably spent.

JOTTINGS

—First Church, Colfax, Washington: Rev. W. Harley King, a member of the Home Mission Board, is visiting in British Columbia in the interest of the Board. On the way home he will visit churches at Vancouver and Mission, British Columbia, and Lynden, Washington. We very much need additiona classrooms for Sunday School. The church counci met recently and discussed the possibility of using portable partitions in the basement. Flossie Aeschliman and Hugh McMillan were married January 1 —Corr.

—First Church, Allentown, Pa.: On Tuesday evening January 15, Chaplain James A. Bryant spoke on th tremendous need of the family altar in our homes The meeting was one of a series sponsored by th Allentown Fundamentalist Fellowship and Christ fo America. Chaplain Bryant is the executive directo of the Christian Home League, an interdenomina tional organization to encourage family worship t train children through Christian home instructio —Grace Moyer, Corr.

—Bethel Church, Fortuna, Missouri: The Rev. Erwi A. Albrecht family arrived from Chicago, January 1 The church has planned a fellowship dinner in th church basement for January 20.—Mrs. Joe A. Le man.

—Eicher Emmanuel Church, Noble, Iowa: Th Christmas White Gift offering of $165.74 was se to the M.C.C. for European relief. Dale Nebel, wh has been serving as director of the C.P.S. camp Three Rivers, California, has been discharged. H is looking forward to doing relief work in Chin

—Mennoville Church, ElReno, Oklahoma: We a next to the smallest congregation in the Conferen However, our attendance has more than doubled the last year. The offering for foreign relief, tak up at the Christmas program, amounted to for dollars. Sister Martha Burkhalter has visited also. We were blessed by her message. The collection we took was fifteen dollars.—Rev. Henry Funk.

—**Apostolic Church, Trenton, Ohio:** Rev. J. E. Amstutz preached on "Even As Christ Also Loved the Church" on the day we had our annual meeting. The covered dish dinner at noon was followed by a social hour and that by the business session. The church decided to continue with the 100 Per Cent Subscription Plan. After the meeting a number called on Mr. and Mrs. Albert Augspurger, who celebrated their Golden Wedding Anniversary.—Lydia A. Augspurger, Corr.

—**Gnadenberg Church, Whitewater, Kansas:** John P. Loewen, Canadian ministerial student at Bethel College, pointed out on a recent Bible study evening that the Bible is like a mirror into which we need to look each morning.

—**Zion Church, Donnellson, Iowa:** Rev. H. E. Nunemaker was again elected to serve the congregation another year. John Logos was elected, deacon; Stanley Lowenberg, church secretary; and Carmi Lowenberg, church treasurer.—Corr.

—**Menno Church, Lind, Washington:** We are happy for the installation of a "Spark" Oil Burner in the church furnace.—Mrs. Henry J. Franz, Corr.

—**Rev. and Mrs. Elmer Dick and daughter Laverne Joyce** set sail from Jersey City, on January 10, on the Swedish steamer, **Gripsholm**, which was used to repatriate interned peoples during the war. Their destination is Port Francqui in the Congo, Africa, where they will serve under the Congo Inland Mission Board, with which the General Conference Board of Foreign Missions has a working arrangement. Their route leads through the Mediterranean to Alexandria, where they disembark and travel inland by river boat, bus, and train to Port Francqui. Rev. R. L. Hartzler, Recording Secretary of the Congo Inland Mission Board, also reports that the Misses Anna Liechty, Selma Unruh, and Agnes Lutke may leave in the latter part of April.

—**"The Value of C.P.S."** was discussed by Rev. H. T. Unruh on a visit to the C.P.S. sidecamp at Buckingham, Colorado, on January 13. He pointed out that C.P.S. has: 1. Revolutionized the treatment of the mentally ill, 2. Helped preserve the ideal of democracy, 3. Taught us all to live on less and live more, 4. Taught the various Mennonite branches to cooperate. Rev. Unruh also suggested to the group that C.P.S. men ought to organize their own "American Legion" organization after the war. The men liked the idea.

BLANKETS URGENTLY NEEDED

A telegram received from the M.C.C., Akron, Pa., on January 25th reads:

Blankets and comforters urgently needed to meet present emergency situation displaced persons Europe. Overseas shipping space now available. Rush express to Mennonite Central Committee, Akron, Pennsylvania.—Mennonite Central Committee

—**The number of subscriptions** for the first issue of **Mennonite Life** far exceeded the number of copies printed. Copies from a second printing are to be mailed before February 1.

—**The Mennonite churches of the Freeman, South Dakota,** community had raised $14,882.97 by January 16 for flour and other needed foods for relief. A meat canning and clothing project is to be completed by March 1.

—**Stirling Avenue Church, Kitchener, Ontario,** is carrying on a campaign to have more people present at starting time. The pastor reports 50 per cent improvement. Church members are encouraged to give at least once monthly to relief. A men's brotherhood may be organized. Dr. P. C. Hiebert, Chairman of the M.C.C., is to speak February 4. The Missionary Committee is purchasing a twenty-eight-dollar bicycle for the use of evangelistic teams which go out from the Bible Training Institute in Janjgir, India. The church may send a delegation to the Eastern District Conference, which is to convene in Souderton, May 2-5. An older young people's group has been organized for an exchange of ideas on vital topics of mutual concern. A total of 120 young people attended camps last summer. Average Sunday School attendance last year was 240. The church has voted to give $150 to the Rockway Mennonite High School.

—**The Hoffnungsau Church, Inman, Kansas,** raised $18,767.41 last year. (This amount exceeds all others in the history of the church.) Four different classes engage in Bible study every Wednesday evening. Funeral services for H. F. Schmidt were held on January 23.—Mrs. J. V. Regier, Corr.

—**Eden Church, Schwenksville, Pa.** Attendance at the annual meeting New Year's night was about the same as it usually is on Sunday morning. A total of $4,102 for flour for relief had been given by January 1. Any surplus is to be used for the purchase of tools and utensils for relief. Fifty dollars has been given to Rev. Jacob H. Janzen for helping displaced Mennonites in Germany.

—**Rev. Ward Shelly** is now devoting his full time to the ministry. He has oversight of Springfield, Saucon, and Perkasie.

—**Zion Church, Souderton, Pa.,** had a White Gift offering of over two thousand dollars.

—**First Church, Nappanee, Indiana,** recently had a question and answer period on a Sunday evening program. Members were encouraged to ask questions about the Bible or Christian experience. Questions were written out and handed in beforetime.

—**The Third Quarterly Conference of the Eastern District** will be held at Bethel Church, Perkasie, January 28. Rev. A. J. Neuenschwander is to give a paper on "Do Our People Know Our Conference?" The evening message is to be by a minister of the Schwenkfelder Church.

227 S. Pine

c. G. A. Linscheid
127 North Pine
Newton
Kansas

NOTIFIED

—First Church, McPherson, Kansas: Our bids for the two chapel buildings at Camp Phillips have been accepted, and the work of dismantling the buildings is about to begin. The building committee is planning the new church structure which should get under way by early spring. The ladies of the church met at the home of Mrs. Roland Goering a few weeks ago to mend and sort old clothes that had been given for relief. Some of the clothes will be sent to the mission station in India where Miss Martha Burkhalter is located, and the rest will be sent to Europe.—Mrs. Homer Kaufman, Corr.

—Bethel College Church: Our system of the support of the church and its benevolences is that of voluntary gifts on the part of the members and friends of the church. An increasing number are using the weekly envelopes for the support of the church. The deacons have arranged a schedule of offerings, assigning them to the various causes as follows: For Foreign Missions, 9; Church Maintenance, 12; Home Mission of the Western District, 2; Home Missions, Gen. Conf., 2; Relief, 8; Civilian Public Service Camps, 4; Publications Subscriptions, 2; Board of Education, 2; Education Com. W. D. Conf., 1; W. D. Church Building Fund 1; W. D. Treas., 1; Ministers' Aid Fund 1; General Conference Treas., 1; Bethel College 1; Mennonite Biblical Seminary, 1; Mutual Aid Board, 1; Church Building Fund, 1; Unassigned, 2.

—Summerfield, Illinois: Rev. A. S. Bechtel and family who recently moved here from Hanston, Kansas, were received into the fellowship of the First Church on January 20. We still have about eight young men in service. We expect that Orville Baer, who has been at the Denison C.P.S. Camp for over three years, will be discharged soon.—Joyce Basinger, Corr.

—First Church, Reedley, California: The Oratorio Society rendered Handel's Messiah on December 16th and at the Methodist Church in Kingsburgh on January 6. A Bethel College fellowship supper was enjoyed by a good assemblage of guests in the basement of the church on the evening of January 15. Several prospective and former students gave appropriate talks. The main speakers were: Rev. D. C. Wedel, president of the board of directors of the college, and Mr. Willis Rich, head of the public relations department. The occasion was unique, being the first Booster Banquet held off the Bethel College campus. January 24th is the time set for the Men's Brotherhood dinner. This is to be social night. January 29-30 Missionary H. J. Brown will be in our church to report on the China mission field. February 3-9 Rev. J. M. Franz, Minister-at-Large of the Pacific District Conference, will hold a series of meetings.—Mrs. R. Ewy, Corr.

—First Church, Nappanee, Indiana: Every family in the church will soon be receiving **The Mennonite**, for the church has adopted the 100 Per Cent Plan. Members gave a total of $8,389.36 in 1945. This was $250 more than in 1944 and averages 345.48 per church member, or about $83.89 per earning church member. Stanley Naylor was "high point man" in a church history test over a course taught by the pastor. On January 27 Rev. Wilmer Shelly told of his trip to Puerto Rico.

—First Church, Beatrice, Nebraska: On January 20 C.P.S. Unit No. 1 from Lincoln, Nebraska, gave a musical program for both churches at the Beatrice Mennonite Church.—Margaret Albrecht, Corr.

—First Church, Bluffton, Ohio: The yearly business meeting was well attended. Relief, church building improvements, and a home for the aged were among important problems discussed. J. N. Smucker was unanimously retained as pastor. Every church family will again receive **The Mennonite**.—Corr.

—Grace Church, Enid, Oklahoma: On January 6, Wesley Miller, Methodist C.O., told of his experiences under the semi-starvation program. The Mission Circle met on January 3rd and worked on a large quilt. Colds and the flu have reached into nearly every home. Eugene Paul is the new baby boy of Rev. and Mrs. Ben Rahn. In December Robert Bender from Akron, Pa., told us of M.C.C. work. —Mrs. J. T. Kliewer, Corr.

—Zion Church, Souderton, Pa., adopted the 100 Per Cent Subscription Plan at its annual congregational meeting. The average contribution per member last year was $46.10 for a membership of 563. The Peace Committee of the church reported donations exceeding five thousand dollars and over two tons of clothing contributed for relief. Elmer Ediger, Y. P. U. presidet, outlined the aims and activities of the Union at the regular session of the Church School on Sunday, January 20.

—Bethel Church, Mountain Lake, Minnesota: Erland Waltner, Pastor, plans to use his annual vacation time during the next few weeks for study purposes. Having arranged with Dr. A. Warkentin for the use of Chicago library facilities, he will be located at 3435 West van Buren Street, Chicago, Illinois, from January 22 to February 8.

—The Bible Conference of the Mountain Lake Bible School is planned for the week of February 3-8.

—Gospel Mennonite Church, Mountain Lake: Rev. August Ewert announced on January 20th that he had received a call from China to do relief work there. The Mission Board has informed him to be ready for a second cablegram form China. Such a message would probably mean an immediate departure form his family and congregation.—Elizabeth Lohrentz, Corr.

The Mennonite

VOL. LXI FEBRUARY 5, 1946 NO. 6

Photo, courtesy Doubleday, Doran and Company, Inc.

A Great Man

"Even when he was a young child the neighbors around Diamond, Missouri, recognized that George had a "magic way" with plants. They called him the Plant Doctor. . . . Although he had a special talent for painting, he decided that, if he were to help his people, he would need to do more than paint pictures; so reluctantly he put away his paints and brushes and went to Ames to study agriculture." (Turn to page three for an interesting story of George Washington Carver.)

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point-of-view:

RACE RELATIONS should be Christian first of all in the Church of Christ. If they aren't Christian there, how can we expect them to be Christian among those who don't profess loyalty to Him in whom there can be no division of race, nationality, or economic class? If the great majority of Christians had no racial prejudices, then undoubtedly there would not be much of a race problem in America. Dr. Edwin McNeil Poteat, President of Colgate-Rochester Divinity School, declared last December that public support of Christian racial attitudes "will not be developed except by those who see it as a moral priority of the first order." Here Dr. Poteat seems to suggest that discrimination against a member of another race should for the Christian be just as immoral as getting drunk or stealing. Dr. Poteat further said, "Before the Church can speak with moral authority, however, it must be confronted by its own complicity in the encouragement of race prejudice, and the practice of discrimination and segregation." Here he seems to suggest that before Christians can be filled with love for those of other races, they need to be emptied of the hostility that may be in their hearts by means of confession and repentance. Not a bad place to begin in the matter of race relations!

C.P.S. MEN in Puerto Rico have established such a witness of friendliness and helpfulness that the effect has made itself felt in the legislature of Puerto Rico. According to a report by E. Stanley Jones, who recently visited this island, the Puerto Rican legislature "voted $20,000 for each of the two camps which will remain (Mennonite and Brethren)—a very gracious tribute." Jones further says, "These camps have been a demonstration to the Puerto Rican church of the meaning of applied Christianity." According to Jones Munoz-Marin, the outstanding Puerto Rican leader, and the chancellor of a large university were, at the time of his stay in Puerto Rico, planning a visit to one of the C.P.S. units.

OUR GOVERNMENT'S ban on the shipment of relief supplies and mail into Germany is not in line with the Christian concept of feeding the enemy and of not seeking vengeance, and the government should, in view of this threat to future peace, make very clear just what its aims and strategies are. The National Lutheran Council has secured the permission of British authorities for the shipment of relief supplies into the British occupied zone of Germany, but the United States does not allow such an act in spite of the fact that its ally seems to be eager for it. Some of the most widely known church leaders of America have plead with the administration, but have been put off. An editor in answer to the question "Who is responsible for the relief run-around?" suggests that the finger points to President Truman, since he is the "highest authority." Christians, who are not pressure-minded, but who are constrained to witness of the light of God in them, should write to the President until he is overwhelmed by the witness to a God of love. If American Christians believe in such a God, then they ought to make it clear. "Ye shall be my witnesses."

THE UNITED CHURCH CANVASS, which is to be held February 17 to March 10 by many of the churches in nineteen different denominations, is something comparatively unfamiliar to most of us. This canvass is a time of widely observed religious emphasis, which according to reports has accomplished for the churches in many communities: increased church attendance, definite gains in financial support, and a quickened spiritual interest and awareness. A by-product of it is deepened interdenominational and interfaith fellowship. "In carrying through the plan locally, individual churches conduct their own separate fund-raising and loyalty campaigns. They cooperate, however, on a community-wide basis in observing the same dates for their campaigns and in carrying forward educational and promotional efforts, with the purpose of stressing the value of religion for both individual and community." Any Mennonite Church which may participate in this canvass is invited to report on its experience.

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George Washington Carver

By Leona Krehbiel

> **With me, as you know, the great men come first, and the military heroes last. I call those men great who have distinguished themselves in useful or constructive pursuits; the others, who ravage and subdue provinces are merely heroes.—Voltaire**

At the close of the Second World War we again witnessed the loud adulations according to military heroes by millions of ardent admirers. Such men receive the homage of the public while others, as George Washington Carver, who quietly pursue their work for the benefit of humanity live in comparative obscurity. However, if we measure a man's greatness by his useful and constructive contributions to society, we must recognize Mr. Carver as one of the truly great men of this century. He expended his talents in a lifelong effort to improve the conditions of the Southern farmer, white as well as black. His achievements, in promoting the welfare of mankind, stand in sharp contrast to the desolation, destruction, and death planned and wrought by the military heroes in our day. Mrs. Rackham Holt has written an instructive, understanding, and sympathetic biography (*George Washington Carver,* New York, Doubleday, Doran & Co., 1943, $3.50) of this great American. Yet, while reading it, we are always made aware of the color of this man's skin. The fact, that throughout the book such an irrelevant and unimportant matter must be stressed in order to show the handicaps under which he labored and their effect upon his character, is a sad reflection on the state of civilization in our country.

George was born to a slave mother during the Civil War. With his mother he was kidnapped by bushwackers, but was left behind by them later, probably because he was such a puny infant. He was taken into the home of Moses Carver who had owned his mother. Even when he was a young child the neighbors around Diamond, Missouri, recognized that George had a "magic way" with plants. They called him the Plant Doctor.

At the age of ten, George, who had a passion for knowledge, left his foster home to seek an education. Later when he thought he was ready for college, he applied for admission to Highland College, a small coeducational college in Kansas. His application was accepted, but upon his arrival he was informed that they did not admit "niggers."

In the fall of 1890 George enrolled in Simpson College at Indianola, Iowa, because it had an art department. Although he had a special talent for painting, he decided that, if he were to help his people, he would need to do more than paint pictures; so reluctantly he put away his paints and brushes and went to Ames to study agriculture. After his graduation in 1894 he became assistant botanist at the experiment station there.

Two years later he received an offer to come to Tuskegee Normal and Industrial Institute to head its Agricultural Department. Here in Alabama "the wasted lives and wasted lands that Mr. Carver saw everywhere called for his assistance." He devoted the rest of his life to the service of the farmers in that state and throughout the South. Although plants grown anywhere in the country could be grown here, the South depended solely upon one crop, cotton, for its livelihood. This one crop system kept the region in dire poverty. Dr. Carver by demonstrations at Tuskegee, in lectures and exhibits all over the South, and through an endless correspondence tried to induce the farmers to diversify their crops. His efforts brought meager results until the boll weevil invaded the South; then the farmers were forced to recognize the wisdom of his teaching.

Because Dr. Carver could not tolerate waste of any kind, he experimented with the materials and the plants which he found were neglected or wasted in his state. From them he made a great number of useful items. He consistently refused to commercialize on any of his products. As soon as the value of each new discovery had become obvious, he abandoned it.

By the time of his death on January 5, 1943, Dr. Carver had received many honors, all of which came to him entirely unsolicited. In 1916 he was elected fellow in the Royal Society of London, in 1923 he was awarded the Spingarn Medal for distinguished service in agricultural chemistry, and in 1939 he received the Roosevelt Medal for distinguished service in the field of science. Yet, all of his life he was subjected to slights and indignities because of his skin color. On his speaking tour to the colleges throughout the South, under the auspices of the Y. M. C. A., he found the doors of a number of the colleges closed to him, in others the students refused to shake his hand. At the hotels where he appeared before business men's associations he either had to carry his exhibits up several flights of stairs or take the freight elevator. On his travels he was forced to ride in dirty Jim Crow cars, and always he was confronted with the problem of finding a place to eat and sleep. He was not even allowed to drink at a public fountain. Crowds came to hear him and were charmed by him in spite of themselves. However, many Southerners preferred to do without his knowledge rather than admit that they had been helped by a Negro.

When some ministers asked him what they could do to better race relations he said frankly, "Your actions speak so loud I cannot hear what you are saying. You have too much religion and not enough Christianity—too many creeds and not enough performance. This world is perishing for kindness."

Science Also Says, "All of One Blood"

by Dale M. Stucky

In contemplating the problems presented by the physical forces of nature, we have long accepted the suggestions of scientists as authoritative. Our faith in the scientific method has been justified. Chemists, physicists, engineers and mathematicians have led us into a promising age of atomic power. Scientists have, all the while, understood that the Final Cause is ever just beyond their keen perception; and at the same time theologians have understood that, since God is Truth itself, anything which can be demonstrated by science to be true is a manifestation of God's purpose.

We have learned to use the scientific method to help reveal to us God's purpose with respect to things. but we are slow to learn to use this method to help reveal to us God's purpose with respect to people. The most gadget-ridden modern may be an enthusiastic amateur radio technician and may have at the same time medieval notions regarding social relations.

It is helpful for Christians to examine the problem of race relations as scientifically as possible. No doubt, the truth regarding race relations are all found in the Bible and in other religious writings. A scientific examination of the races of mankind may aid us, however, in understanding the truths found in the Scriptures.

Historians, sociologists, biologists, anthropologists and psychologists are all scientists who are able to tell us the truth regarding the races of mankind. What is the thing which these scientists tell us about the races of mankind? Students of the Bible well know the answer. The story of Adam and Eve, father and mother of the whole human race, told centuries ago the same truth that science has revealed today. That truth is all the peoples of the world are a single family and have a common origin. That truth is that all men are brothers.

All men have the same peculiar anatomy, the same intricate human body, the same kind and number of organs, muscles, bones, blood vessels and teeth. Missionary doctors who have studied medicine in America, a study based largely upon observations made of so-called white people, can diagnose and cure the blackest case in Africa. Medicine is the art of healing men. A doctor does not study a man as a member of a race; he studies him as a man. What few physical differences there are between people are purely accidental and fortuitous. Some people still distort the Bible by basing their ridiculous theory of racial superiority upon the story of Shem, Ham and Japhet. Such distortions should be exposed. The fact is that God made all people alike. They are all made in His own image and they were given a rational and spiritual nature like unto His. But more than that, He made them all the same physical color. The greatest adventure story in history is the spread of early man to all the corners of the globe. Those who settled near the equator developed a darker color skin than those who settled north of them. Isolated people developed peculiar physical characteristics. It is a scientific fact that if the fair people of our land were to live for centuries near the equator they would turn as black as any Negro.

The brothers of mankind are about the same height. Near the sources of the Nile the Negroes are six feet two inches while their black Pygmy neighbors are four feet eight. A six footer and a five footer could be native Italians for generations back. A report of the Selective System showed that registrants varied in height from four feet six inches to seven feet four inches. This represents the extremes of height found anywhere in the world. The best scientists cannot tell from examining a brain to what group of people the owner belonged. Neither could he discover their race by examining their blood. The brethren which are mankind have the same blood flowing in their veins. In addition, all of us have some of the chemical *carotene* and *melanin* which cause yellow and brown skin. We are all part yellow, part brown.

WHO ARE THEY

Leona Krehbiel, librarian at Bethel College, reads very widely and is much interested in the peace movement.

Dale M. Stucky, **Mennonite lawyer of Wichita, Kansas, is a member of the Lorraine Avenue Church of that city.**

Needs of C.P.S. Program Continue

In the summer of 1941 the constituent groups of the Mennonite Central Committee undertook the support of the Civilian Public Service program as a ministry to those of their number and others who would be drafted into work of national importance. The size and needs of the program expanded during the war period beyond all expectations, and the support given by the constituency in a moral and spiritual way, and in providing leaders, professional workers, and funds was gratifying indeed. However, now that the war has ended, there are indications of a feeling on the part of some that C.P.S. with its many needs is a thing of the past.

Those working in the program are concerned that the rate releases from C.P.S. be speeded up and that the program be concluded as soon as possible. Every effort is being bent in that direction. However, in spite of these efforts, there yet remained in Mennonite C.P.S. as of December 31 over 3,600 assignees out of a peak number of better than 4,200. These men remaining in C.P.S. continue to need the counsel and support of ministers who can come to them in the camps and units, especially now as they face the time of their release and return to the community. Ministers who are to give as much as two or three months, divided among several camps, could render a particularly effective service.

Assignees in the fifteen base camps still in operation continue to need the services of dietitians and trained nurses, and a number of the camps now lack such personnel. This situation is made acute by the fact that, with the end of the war, a number of such workers wished to take other jobs after serving in C.P.S. for several years or more.

Another need of the C.P.S. program is that of continued financial support. While releases have reduced total expenditures somewhat, it has not been possible to reduce greatly the number of camps and units in operation. Total contributions for the month of December failed by $26,000 to meet the expenditures for that month, which amounted to about $61,000.

It has often been said of Mennonites that when a need is presented, the response is automatic. It is with the assurance of this fact that these concerns are presented. To complete the task started five years ago and to finish the C.P.S. program "on a strong note" will require faithful service by our C.P.S. men to the very end, and the renewed efforts of all of us in this final phase.

Via M.C.C. Headquarters, Akron, Pennsylvania.

A tiger cannot mate with an elephant; even a fox and a wolf cannot mate with each other. Whenever groups of people have traveled from place to place and met other people, they have, however, married and had children. This fact is of great significance, because it shows why every country has a *population* and why no country has a *race*. No one has been able to show that "race" mixture is bad. In fact it has sometimes been a social advantage. Sensible and Christian people will avoid making it a social evil by refusing to grieve if their children make such alliances.

Racial superiority is non-existent. A "race" does not have an inherent character. A race does not have a nature. Only man has a nature and all men have the same nature. Furthermore, progress in civilization is not the monopoly of one race or the other. The great inventions of mankind came from all races.

We have examined the races of mankind from the scientific point of view and have found that all men truly are brothers. Thus science re-discovers the Fatherhood of God and the brotherhood of man.

How can we tolerate anti-Semitism, segregation, discrimination? Such attitudes are the result of ignorance and fear and show a failure to understand the teachings of Christ. We must substitute aggressive good-will and Christian love for the fear which is causing us to hate our brothers.

BLANKETS URGENTLY NEEDED

Says Telegram

A telegram received from the M.C.C., Akron, Pa., on January 25th reads:

Blankets and comforters urgently needed to meet present emergency situation displaced persons Europe. Overseas shipping space now available. Rush express to Mennonite Central Committee, Akron, Pennsylvania.—Mennonite Central Committee

MENNONITES THE WORLD OVER

By Cornelius Krahn

Mennonites in a Prisoner of War Camp. Some of the Mennonites of the Ukraine were taken along with the retreating German Army and later drafted. When the Allies invaded Germany some of them were taken prisoner by the American Army, brought to this country, and are now located in a Prisoner of War Camp in North Carolina. They have contacted relatives in Canada.

A Mennonite Writer. Arnold Dyck has just published a second volume of **Verloren in der Steppe**. Under this title he relates the common everyday life of a boy who was born and reared on the shores of the Dnieper River. The books are enhanced by appropriate illustrations by the author and will be enjoyed in every Mennonite home where German is read. These books, the product of real art, will survive much that has been written by Mennonite authors.

Buried Alive. The large cities of Germany are reported to be cemeteries in a double sense. Thousands of homes have been buried in rubble and along with them the inhabitants of the homes. This is especially evident, even from a distance, on the scent of the breeze when the weather moderates.

"If Only Somebody Knew How!" A Mennonite boy (who is an American soldier in occupied Germany writes "Most of the Germans seem very anxious to get to work on the road back. Many are openly asking for a chance to make good . . . with a little careful guidance the new thought can be directed toward a very helpful and humane future Germany. I am quite afraid we are losing our second chance to use our popular appeal. . . America means almost everthing that is beautiful, rich, and free to Europeans. We could do a lot with our prestige if only somebody knew how." ("The Mountain Lake Observer")

Packages to the Mennonites in Denmark should **not** contain any food, according to latest reports. Food is removed from such packages after arrival and only the other items reach the addressee. The Danish government furnishes two thousand calories a day per person which is considered to be sufficient. Clothing, shoes, etc., however, are handed to the addressees. C. F. Klassen will soon be able to furnish lists of the Mennonites in Denmark to those who have relatives there.

Karl Barth and "Heil Hitler." Karl Barth, a renowned theological thinker of our day and influential in the resistance movement of the European churches to Hitler, announced one morning in 1934 to his students at the University of Bonn, "It has just been announced that all classes should open with the official greeting 'Heil Hitler'. God whose Word we are studying in this class is the highest authority, and I will not substitute Him for any other authority. If that means persecution, the first Christians, too, were persecuted." Barth continued to open his sessions with short devotions and was soon expelled from the university and returned to his native Switzerland.

Karl Barth back in Germany. The Word of God taught and preached by Barth could not be quenched. It was the source of inspiration and strength to many, including a number of Mennonites, who fought neo-paganism under Hitler. Now Barth is back in Germany and is supposed to lecture at the Russian-sponsored University of Berlin.

Mennonites from Brazil report good economic progress. Their schools have been nationalized and are taught by native Brazilians. Language: Portugese. Church services are conducted in Portugese and Low German. For these and other reasons they wonder whether it would not be better to join their relatives in Canada. They urgently invite Canadian visitors.

Berlin Celebrated New Year's Eve with selections from Strauss' **Fledermaus.** At the lines ". . . Dass ich sehe, wer mich besiegt Und wer meine Uhr gekriegt!" the audience roared because nothing illustrated conditions in Berlin better than that. Only the Russians, who have the habit of appropriating any watch they can lay their hands on, did not think it was at all funny. (Time)

A Mennonite Paradise in Canada. More and more the Frazer Valley in British Columbia has become an attraction for the Russian Mennonites from the prairie provinces, with Yarrow and Sardis as centers. Yarrow produces raspberries, strawberries. other fruit and potatoes. The Yarrow Growers' Co-operative Union processes the fruit and sells it on the market. In 1943, 230 barrels (400 lbs. per barrel) were shipped out.

I Was Enhungered and Ye Gave Me Meat. During October and November, 1945, the various Mennonite Churches and communities of the United States contributed 40 carloads of wheat, flour, beans, corn, and raisins. It is estimated that the total for the United States and Canada will be approximately 110 carloads. The home-processed food will exceed 800,000 quarts for relief and Civilian Public Service.

A Great War Casualty. C. F. Klassen found Dr. Benjamin Unruh, the man who has spent the best years of his life between the two World Wars to relieve the suffering of the Mennonites of Russia, in the home of his parents-in-law in South Germany tutoring in English. He had lost considerable weight and could hardly be recognized. But the greatest loss was the disappearance of the large archives concerning the relief work and much other valuable material. Indeed a great loss for the Mennonites everywhere!

Material appearing under "Home Missions" is contributed by A. J. Neuenschwander, Secretary of the Home Mission Board, Quakertown, Pa.

Not One Dull Moment . . .

by Jacob H. Janzen

(The following is an intimate glimpse into the daily life of one of the home mission workers, Rev. Jacob H. Janzen, who is pastor of the Kitchener, Waterloo United Mennonite Church, Waterloo, Ontario. Brother Janzen is also a prolific writer.)

As for me, well, I usually sleep during the night, —and I am glad to say that I still can sleep well during most of the nights—rise in the morning, work at my desk, do my part in taking care of my sick wife, work some more, eat my meals in between, preach on Sundays, conduct funerals, marry people, serve intermittingly in other churches, occasionally attend conference sessions, write articles and books, and as early as possible, at night, I retire to rise again in the morning to work at my desk and so on and on. . . . Not a dull moment in all my life.

At 9 a.m. the mail comes in. So many letters, periodicals, advertisements, brand new poetry, religious philosophy (some not so religious) that I cannot read one quarter of it all! But every sender expects me to take his views, suggestions, criticism, and occasional praise very seriously. I do!—I assure you, I do!

But I would have to employ two private secretaries to reply to every writer individually; and if I could comply with every suggestion—what a mess my work would turn out to be!

I try to overlook nothing. The advertisements and the petitions from humanitarian organizations and from different missions outside of our own Conference I take with me to church, distribute them among the readers, asking them to report on such cases as must be considered and dealt with.

I do my best to keep up my correspondence with some pertinent question concerning their spiritual life, but even they must often wait for a long time before I am able to react to their letters.

Often I let them pile up until I have enough questions on hand for an article in our papers, and then I reply to all those letters in one article, or, if the subject is too big to deal with in such an article, I even publish a pamphlet by means of my mimeograph.

My "Ebenfeld" stories were written as an answer to such personal questions. They constitute an effort to deal with questions which, at one time or another, have actually been put to me, i.e. with life itself.

Whoever gives his answers publicly must, of course, be prepared for the attacks which will be made on him by those who have a different answer to these questions. A writer is like unto a man who lives in a glass house; everybody not only sees but also observes him and has his comments to make.

Maybe I have uttered a phrase on the "Second Chance" or the final restoration of every being, including the devil, to God, the Sabbath-day Commandment, etc., and the blows come in by mail, thick and fast.

It is very helpful to get these blows, although I know of things which are more pleasant. Such letters force me to consider every question from all sides. But, in a way, they, also, make me a little harsh, if not rude. If you have to be on your guard day and night and have to be ready to defend yourself and your views, you simply have no time to smooth off every harshness in your replication, and as far as my liking is concerned, I like the straight, if even a little rough, fellow better than the sneak.

Then there are the anonymous letters, the worst of them with a typewritten signature to let you know who hates you so bitterly but at the same time to be careful not to make the writer responsible for the pasquinade which he sends you with the sole purpose in mind to hurt as terribly as possible.

The good thing about such letters is that you do not have to react to them. I collect them into a volume to be published after my death, and that volume, I think, will make very good reading.

The bad part is, that I have to read these letters and waste time on them. But, perhaps, that time is not wasted. Whether you like it or not, it is good for you to look at yourself from time to time through the eyes of your embittered, relentless enemy.

It seems that such letters are also a part of current Mennonite history which I like to study, both bright and dark sides. That made me write my "Tales from Mennonite History" and to translate them into the English. Now I am condensing and translating my "Ebenfeld" stories into one single story of educational value. The Lord willing, the translation of "People at Large" (Wanderndes Volk) will follow shortly.

My latest works are, a catechism on Biblical Knowledge (Bibelkunde) in German, and "A Contribution to the Controversy over the Doctrine of All-Salvation or the Restoration of All Things."

I, know I put my foot in that way, and they are going to step on my corns. Well, that's all in the trade. I feel constrained very often to step up in defence of our old principles of faith, if they are not of the kind which form a part of "our vain conversation handed down from our fathers" (I Peter 1:18).

I hereby wish to thank the Conference and the Home Mission Board and my many reading friends for their good efforts to keep me alive. As long as I live, I shall do, by the Grace of God, my work to HIS Glory, and if blows must come, I shall try to take them humbly and quietly. Yours in the Lord, *Jacob H. Janzen*

Foreign Missions

Material appearing under "Foreign Missions" is contributed by P. H. Richert, Secretary of the Board of Foreign Missions Route 2, Newton, Ks.

INSPECTION TRIP TO AFRICA

All mission boards find it necessary from time to time to send an inspector to the mission field.

The Congo Inland Mission Board is about ready to send their Secretary Rev. C. E. Rediger and Mrs. Rediger to their mission field in Africa, which of late has also become our mission field. Four of our missionaries went there last year, and two are on the way since January 10th, namely Bro. and Sister E. J. Dick. This makes Brother and Sister Rediger in a way also our inspectors, and we wish them God's speed on the way and for the whole undertaking. As most of the readers know, our General Conference and the Congo Inland Mission Board have joined hands on this field, where the work progresses well and is fruitful. Our General Conference Board is also planning to send a board member as inspector to all our fields in India, China and America. He would very likely be on the way by this time if the restless conditions in China did not make a trip there at this time inadvisable, as our representative in China, Missionary S. F. Pannabecker cabled us recently the second time. We cannot even send Missionary August Ewert to his aid in China, as he asked us, and Brother Ewert has consented to go. He only waits now for another cable telling him to come. Let all mission friends pray for all these undertakings so that the workers on the field may be encouraged and the native churches may also be strengthened. Brother R. L. Hartzler, Recording Secretary of the C.I.M. some time ago sent the following information to us, which we now publish at this time, when the inspection trip is about to begin. The hope was to go earlier, but war conditions evidently prevented this:

C.I.M. BOARD TO SEND REPRESENTATIVE TO THE FIELD

Foreign missionary boards have found by experience that it is a fruitful practice to send periodically some representative of the home board to visit the mission field. Some have indeed found this so helpful that they aim to send out such a representative about every five years.

The Congo Inland Mission Board has not felt itself in a position to operate on any such schedule, though recognizing that large benefits accrue to all concerned by so doing. In fact, throughout the history of our Congo mission, only one such representative has visited the field (in 1928-29). Feeling that now such contact should again be made, the C.I.M. Board voted at its annual meeting on April 10, to "send a representative to the field by the early fall if possible," and asked Rev. C. E. Rediger to act as such representative.

Traveling to and from Congo is still fraught with many uncertainties, but it was felt that a tentative time for leaving should nevertheless be set, and steps taken toward that end.

A number of factors converge at this time, causing the Board to feel justified in taking such action. For one thing, as suggested above, it has always been found a great advantage from the angle of the board and of the field, to have someone on the board who has personally viewed the work and conditions on the field, and who can accordingly approach problems as they arise, from the respective points of view of both the field and the home constituency. For a number of years there has been no one on the home board who was able to do this.

Moreover, war conditions have made it necessary to extend greatly our missionaries' terms of service, with the result that it has been a long time since most of them were privileged to have personal contact and fellowship with anyone from the home church or board. How long it will be until this condition will change, we can not tell. Even then they will need to take turns at more or less extended intervals; in order that the work may not suffer. Since they cannot come to us, this is one way in which we may go to them.

Finally, missionary leaders are already talking about the almost certain prospect that the Congo will experience a great incursion of western commercial activity in the post-war era. In view of such likelihood, it is highly expedient that such a representative visit the field at this time. To meet such a new and challenging situation, some long range planning will be necessary on the part of the mission and of the board. To do this most effectively, it is essential that all concerned have the clearest possible view of both the present and the future. By such a visit to the field the prospect of successfully formulating such plans should be materially enhanced.

The Board realizes that in undertaking to carry out such a venture at this time means facing many uncertainties and the need of adequate financial support for this purpose. To this end it entreats the earnest prayers and gifts of the brotherhood.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference
Editor
Esko Loewen
Route 2
Newton, Kansas

Worship and Study in the Church

by Mary Becker

THIS IS THE SECOND in a series of four articles written by Mary Becker summarizing her findings on young people's activities in churches in the Western District Conference. This article centers on the subjects of Worship and Study in the Church program of activity. Next week a discussion of the Social and Recreational activity will be presented.

For the most part the survey centers around the five areas of the Christian education curriculum: Worship, study, social and recreational, personal Christian living, and service. Other service of the church to its youth and participation in community and church-related organizations are also briefly discussed.

In regard to the Sunday morning worship service the observation is made that the Mennonite churches as such have thus far not had to cope with the problem of how to get the young people to come to this service. In most communities it is still the tradition that the family attend church unless sickness or bad weather and roads make it impossible. In some churches the service is not conducive to a real worship experience due to various factors. The young people are aware of this, for they remark about the difference a systematic order of service and good music make in creating a worshipful atmosphere, that environment helps or hinders, etc.

Regarding the Sunday evening worship service the questionnaires reveal that twelve churches have such services every Sunday; two, three Sundays a month; seven, every two weeks; four, once a month; eighteen, occasionally; one, never; and five, no report. These services are specifically designed for the young people every Sunday in six churches and to some extent in two more; every two weeks in two; once a month in two; occasionally in twenty-one; and never in five. The methods by which the young people share most frequently are by rendering special music, singing in the choir, and in several churches reading the Scripture lesson occasionally. Twelve pastors report that the young people plan and conduct the entire service occasionally, the number of times ranging from once or twice a year to once or twice a month. Other methods of sharing used by some young people are the sponsoring of sacred concerts, visiting ministers, the showing of films, and the sponsoring of mission programs.

The discussion on Study deals with the Sunday School, Christian Endeavor, and the midweek service even though some of these cannot be classified strictly in this area. Vacation church schools, weekday Bible classes, extended sessions, Bible clubs, etc., should find a place here, but very little is done for the young people of the churches studied along these lines.

The study of the Sunday School reveals a number of lacks: teacher problem, lack of equipment and efficient organization, failure to win the pupil to Christ and really make a lasting impression on him.

Nine of the churches realize the need for teachers' training and are providing short and concentrated courses of one or several weeks or weekly lessons over a longer period of time, or they are taking advantage of such courses offered in the community. It seems, however, that few teachers realize their need, for the number availing themselves of this training is exceedingly small. A few churches report regular teachers' meetings at which the lesson for the coming Sunday is discussed and teaching helps are given. For the most part meetings like these are of only comparatively little value.

The following are some of the statistics gathered from the questionnaire about the status of Mennonite Sunday Schools: Almost half of the churches (21) report between 90 and 100 per cent attendance of the young people of the church (of those at home in the community). The rest, with the exception of one, report approximately 75 per cent. As to Sunday School procedure it is found that all of the Sunday Schools have opening services from ten to twenty minutes in length. These, instead of being real worship services, it is feared may in many churches be only "opening exercises" which all too often are of little value except to latecomers. All except three report a closing service, ranging from five to fifteen minutes. Farmers and housewives make up the bulk of the teachers, which is as it should be in a rural church, if they are truly devoted to the task and are qualified to teach. Business men, grade school teachers, and ministers also rank high. Educationally, the average enjoy high school and some college training with smaller numbers in the upper and lower brackets.

The choice of the teacher is left to the young people themselves in practically all of the churches Where this is not made from a list of nominees approved by a Sunday School committee, it may lead to the selection of someone who is popular but who is not qualified to teach. Some of the young people reveal an awareness of the lack of qualification on the part of the teacher. It must be said that there is no excuse for not putting forth strenuous efforts to secure the best and most effective Sunday School teaching, especially when only an hour is devoted to Sunday School, qualifications for the teachers being in order of importance: knowing God, knowing the subject matter, the child, and the method.

The **Christian Endeavor** societies of the Western District in general are perhaps the most active groups in the district. The strength and activity of many of them can probably be attributed to the active district organization in the Christian Endeavor Convention which enlists the individual societies in working on various projects chosen at the annual meeting. As was seen above, most of the churches have at least one Christian Endeavor group, usually a General or Senior Christian Endeavor. Some have, in addition, one or two graded groups which usually alternate with the above. Two churches report four different age groups, strictly graded. On the average the attendance as reported is good. The types of programs used most frequently are topical, musical, and special speakers or a mixture of the suggested types. Some of the young people themselves feel that their group meetings are not as meaningful as they might be.

The midweek service does not find the place in most of the churches that it might have. Thirty-five report having such a service (six throughout the year, sixteen during the winter months, six at intervals, and seven at special seasons), but only eight have a division for young people, which in some cases includes children. Some that have a special division for young people report excellent attendance, bus at a whole the attendance is very low, nineteen of the thirty-five reporting less than 50 per cent of young people attending, some less than 25 per cent.

An Amish Brush Marine

The story is related at Belton that a husky young Amish assignee transferring West was approached on the train by a soldier who noticed his beard and different manner of dress. The soldier, apparently accustomed to seeing many varieties of uniforms and beards, asked the young Amishman what his branch of the service might be. Having been on a blister rust control crew in an Eastern camp, the Amishman with a flash of wit replied, "I am a brush marine."

The soldier asked what those were. With a surprised look, the Amishman said, "Do you mean to say you haven't heard of the brush marines?" The soldier passed on, not wishing to display further his lack of knowledge.

"...for All Come Short of the Glory of God"

The Christian religion has clustered around it, unfortunately, folk with odd ideas and attitudes. Some look upon religion as a refuge where they can escape from a world they can't face; others, through religion, seek escape from themselves; still others seem to think religion is for the purpose of self-exaltation; or they use it to put their judgment on the heads of other people, or religion makes them feel good inside (that being all it does), and there are many other ways in which religion has been misused.

The Christian faith, in its basic true sense, does not contain these distortions. One of the first things the Christian faith does for us is to give us an insight into or understanding of our own nature—what we are in the eyes of God. We have, as it were, a measuring stick by which we can measure ourselves and discover where we are. We discover, in reading the Bible, that man is a sinful creature, that sin is a very real thing, and that salvation means salvation from our sinful selves. This immediately means, as our Anabaptist forebears have emphasized, that salvation is a process as well as an event. That is, we first see ourselves as we truly are and confess our sinfulness and shortcomings, and we affirm our faith in God whom Christ revealed to us. Then comes what Anabaptists saw in the Scripture—we must live the faith that we profess. To live that faith requires of us both stern self-discipline and a spirit of humble repentance.

Christ spoke harshly to the Pharisees because of their self-righteousness and self-esteem. For an example of a Godly man, He did not point to the man who praised God because he was not like these others. Rather, He pointed to the man on his knees in the temple who was suffering in spirit and beating his breast, crying, "Oh God, forgive me a sinner." Christ taught that contriteness of heart and humbleness of spirit was virtuous. Vain glory, selfishness, and a high opinion of one's self was to be despised.

If we can humble ourselves to the point where we can see ourselves as lowly and full of shortcomings, we are on the road to shining victory. For such humbleness of spirit opens our lives to God's love and goodness. It is then that we become teachable, for our hard-heartedness has melted away. It is then that God's love becomes meaningful to us and we can radiate the spirit Christ taught was Godly.

Pres. Truman said the sermon on the mount is the pattern for the new age in his Christmas address.

What a Year Brings Forth

So many and so varied are the events which have occurred in recent years, it becomes impossible to keep abreast of all that is happening. As a matter of fact, events occur so rapidly that it becomes difficult for us to evaluate them and know just what to think of them. In order for us to keep proper attitudes and a proper spirit, this becomes important.

Events in World Affairs

To survey briefly events, let us look at those which occurred in 1945 alone. There was the collapse of Germany after six years of unprecedented horror and war; the Japanese surrender and the war's end in the Far East. The deaths of Mussolini, Roosevelt and Hitler, three men who led nations through this disaster that overtook mankind. Also came the defeat of Winston Churchill and the taking over of British government by the Labor party.

There was also the San Francisco Conference and the establishment of the United Nations Organization. The Potsdam Conference and the partition of Germany as well as the doom of thousands of displaced people was decided.

But, overshadowing all this is the atomic bomb.

Scientific Developments

In other than political areas much occurred which ordinarily would have been heralded by all newspapers. Four new elements have been discovered increasing the number of known elements from 92 to 96.

Three new comets called du Toit III, du Toit IV and Friend-Peltier, after their discoverers, turned up. But, more important a nova or new star was discovered in the constellation Aquilla, the Eagle. It is eighty thousand times brighter than our sun. Two shells of matter ejected from it are moving at the speed of 1300 and 800 miles a second.

Another new star was discovered in a spiral nebula, Messier 51. It is 100 million times brighter than our sun.

Medicine also made new strides. A new method of treating stomach ulcers was developed; a new virus that causes pneumonia was discovered; new information on the body use of sugar has been gathered which may be significant for diabetic cases; streptomycin has been discovered and its importance rates along with penicillin. And even hearts were successfully transplanted in warm-blooded animals for the first time in medical history.

Radar's abilities and its contribution to the development of television has been announced. New methods of forecasting weather have been developed with special electronic devices.

The World Faces a Decision

And so goes a long list of discoveries and inventions which have taken place. What is their significance? Obviously they bode either good or evil to mankind according to the way men use them. God gave them to men to be used just as He gave the earth, its plant and animal life for men's use. He also gave men the freedom to choose how they would use this remarkable fund of knowledge man has accumulated.

At present, above all else stands the atomic bomb in the minds of men. Scientists have actually become concerned over the way their discoveries are used. Mr. Waldemar Kaempffert states in **The New York Times**, "So appalled were the physicists (at the effect of the atomic bomb) that they banded themselves into a federation which has been prodding Congressional committees into a realization of what it means to release energy from the atom for good and evil. **For the first time science has been shocked into an awareness of the social consequences of its discoveries.** It is now either cooperation or vaporization, the millennium or destruction, or, as Louis Adamic puts it, 'one world or no world'."

Never before has there been such frequent reference to Armageddon, the Day of Judgment, the Millennium in the daily newspapers and in magazines. Repeated reference is made to the fact that man stands at the crossroads as never before. Here he can make his decision which will spell doom or glory—it is put in an either-or framework.

And of what significance is all this to the Church of Christ? What significance shall we place on these amazing developments as they apply to our own lives as people devoted to Christ as our Lord and Master?

It spells opportunity. Men of faith need never fear. Much of the talk today stems from deep-seated fear of what may occur. Only in calmness and quietness can we hope to find the solution to today's maze of problems. Too often our action has been motivated by fear. In the calm of fearless outlook and action, the love of God which motivates us will do its work. In such a spirit alone can we hope to serve as guides to groping men. In our service to men, be it on the mission or relief field, in camp, or at home, that within us will shine forth. In a day such as ours, the love of Christ and His way of forgiveness and redemption, needs all the more to shine forth. It is our opportunity to let it reach out to others! —E.L.

A Novel for Young People

SMOKE JUMPER

by Marjorie Hill Allee
Illustrated by Manning de V. Lec
Boston, Houghton Mifflin, 1945
160 pp., $2.00

In a day when violent action is a commonplace instead of a shock and when a dozen factual reports in the newspaper contain more drama than the most inventive blood-and-thunder novelist can cram into a romance, a book for young people in which action is both exciting and constructive is of especial value. When, in addition, a character is shown developing, the book is truly to be welcomed.

All this Marjorie Hill Allee's latest—and, tragically, her last—book has, and more. **Smoke Jumper** is the story of a boy in the Forest Service. The youngest in a smoke jumper squad, he is, when the story opens, still untested. Trained for the work and eager to prove himself, Bill is suffering from frustration and in consequence shows signs of retreating into a shell of self-absorption. His awareness of his fellows has dwindled to two older men: one whom he admires and one whom he dislikes and resents. With both of them he deals through day dreams. At this point an emergency call comes in, and the three of them, Bill, Walt, his hero, and the Kid, who he thinks is scornful of him, are flown to a distant mountain and dropped onto a fire.

The account of the parachute jump is vivid and exciting. All the details of landing—in a tree— are of compelling interest. Though because of its novelty this might be the high point of the book, there is no let-down afterwards. The felling of a snag, a dangerous operation that many professional lumbermen refuse to undertake, is described with full effect, and all the work and the smoke and the fatigue of fighting forest fires. Yet though the subject is squeezed for all there is in it, it is never overstrained. The boy, Bill, comports himself well, and in so doing manages that difficult shift of focus from self to the world outside which is so essential a part of the maturing process. Awareness of the physical world comes first. "Yesterday morning the heat had walled him off in that queer way from everything around him, so that neither work nor other people were as real to him as his day dreams. Today he had been in touch every minute with his surroundings." That is just the beginning. By the end of the book he has made his adjustments to the other men, he has won the quiet self-confidence that comes with responsibility well met, and he has gone beyond the need for the praise that at first seemed so important to him.

The story is well written. The personality of the boy is real and likable, and the other men and the girl warden who gives the tale a pleasant turn are sketched in broad outlines and clear colors. The forest and the mountains are suggested with a skilled touch that does not clog the action with description, and the philosophy behind it shines through and leaves, when one is finished, an impression of wholesome, constructive, objective living.

Elizabeth Janet Gray

Editor's Note: The author of this book, a member of the Society of Friends, was interested in writing novels with the purpose of presenting in them persons of noble character and with vision and ideals. Her numerous novels for young people all carry that emphasis. A personal item might be of interest, Mrs. Allee's daughter Barbara became well acquainted with the Mennonite church during her two year's service with the Institute of International Relations at Bethel College.

Of Interest to Youth

Sixty-four per cent of the public goes to religious services at least once a month, according to the National Opinion Research of Denver University. Forty-two per cent attend services at least once a week and 16 per cent say they never go to church. Catholics are the most regular church-goers. Sixty-nine per cent say they attend services at least once a week. Of Protestants, 36 per cent attend once a week. Nine per cent of Jews attend synagogue once a week. Negroes go to church more often than white people and farmers exceed city people in attendance. People in the South are the most regular church goers while the Rocky Mountain and Pacific states residents attend least—26 per cent never attend in this region.

The United Christian Youth Movement is offering eight college scholarships to young people between the ages of sixteen and twenty-four. In addition, twenty-four other winners will receive scholarships to the summer regional planning conferences of the movement. The awards will be made to outstanding young people of Protestant denominations on the basis of Christian character and service, and on an essay to be written on "The Meaning of the Christian Faith in My Community."—The Christian Century.

The Agricultural Missions organization is conducting a campaign to raise $250,000 to be used to send agricultural experts to mission fields abroad. Numerous requests have come in from all quarters of the globe begging for trained personnel to rehabilitate village and rural life. A program of training natives of the regions as well as sending out experts is underway.

Young people in seventeen churches of the Church of the Brethren in the Northeastern Kansas district decided to raise $1,800 in three weeks to buy a district campsite. With a contribution from each of the churches, they exceeded their goal by $170.

RELIEF

Food Shipments to Europe

During the past month 9,450 quarts of chicken and 10,000 pounds of dried milk have left New York for France. Holland will also be soon receiving several large shipments of food. Two ships which left New York harbor on January 15 and 22 carried the following: 80,412 pounds of dried beans and potatoes, 55,038 quarts of canned beef, chicken, fruits and vegetables, and 1,650 bushels of corn.

Membership in C.A.R.E.

By action at the Annual Meeting, December 29, the M.C.C. became a member of the Cooperative for American Remittances to Europe, Inc. (C.A.R.E.) CARE is a non-profit organization being set up with the approval of the President's War Relief Control Board for the purpose of handling individual remittances as well as material package forwardings from individuals in the United States to designated individuals in the foreign countries, especially Europe. In short, the organization is to provide a sort of mail-order service whereby the greatest amount of food can be sent across to an individual with the least amount of trouble and expense.

According to the proposed plan, one desiring to send a food package to a friend or relative in Europe would send a check or money order with the recipient's address to Mennonite Central Committee, Akron, Pennsylvania. The address would be forwarded to CARE who would deliver the package personally or by parcel post. It is planned that packages will at first be made up in the States; later on, food will be bought and transported in bulk to Europe where any necessary packaging will be done. In case the recipient could not be found, the donor would be reimbursed by CARE.

The plan is **not** yet in operation, so **do not send** remittances; you will be informed through this column as soon as remittances may be made.

Clothing Distribution in Holland

"Today I felt as if I were back in school with so many children's voices around, and the excitement of clothing then ran as high as if it were the last day of school before the Christmas holidays in the States. Siegfried Janzen and Elma Esau brought up the first group of "Volksherstal" children about ten o'clock this morning, and we were busy until about twelve-thirty fitting them in shoes, socks, undies, dresses or suits, and out-of-door garments. Many of these children today were Jewish, we were informed, but one certainly could never have told it from outward characteristics, and one never thought of it as one looked into their starry eyes and read the joy that the garments were giving them. 'Hee' Prettige!' or 'Dat is mooi!' 'Goed, goed!' and chatter that we could not catch or follow are the rewards of clothing distribution."—Ruth Hilty.

Rehabilitation in Bengal

While awaiting authorization to proceed in China, Lawrence Burkholder assisted in several rehabilitation projects in India. The following excerpt from one of his letters is indicative of one of the problems met by relief workers in India:

"In general rehabilitation is difficult because of the absence of honesty and initiative. The ordinary Bengali wants enough to eat and that is all. Some of us are of the opinion that if the Bengali people were at least honest a remarkable recovery would be possible in so short a time as five years. As it is the government and relief agencies can pour into Bengal any amount of money for rehabilitation and There will be little change. Those of us who have had a year in this Province have seen just what happens when dishonesty on such a vast scale, all kinds of controls, bureaucracy, checks and red tape are necessary. What Bengal needs most is a moral sense and it seems that Hinduism cannot supply this need. In short, Bengal needs Christ."—J. Lawrence Burkholder.

Jacob D. Goering, former director of North Fork camp, is beginning his new assignment as assistant to the Director of Relief, J. N. Byler.

C. P. S.

Additional Releases in February

Assignees with two children who have served at least two years by February 28, 1946, will be eligible for release during the month of February according to a recent announcement from Washington. The new ruling will affect sixty-five men in Mennonite units. Also to be released in February are all those who have completed three years of service by June 30, 1945.

January releases are proceeding according to schedule. Now being released are assignees with three or more children and those who completed three years of service by April 30, 1945.

C.P.S. Unit For Livestock Boats

Plans are under way for the use of several hundred C.P.S. men as attendants on livestock boats going to Europe. Although detailed plans have not been received at the M.C.C. headquarters, it is understood that the men will be drawn from Mennonite, Brethren, and Friends camps and that the unit will be restricted to assignees who were inducted between June 16, 1943, and June 15, 1944.

Ten Favorite Bible Chapters

As might be expected of C.P.S. men, the fifth chapter of Matthew was their first choice in the recent poll to determine the ten favorite Bible chapters of assignees in Mennonite units. The other nine selections, in order of preference were: I Corinthians 13, Psalm 23, Romans 12, Matthew 6, Romans 8, John 14, Matthew 7, John 3, and Isaiah 53. The idea for the poll was borrowed from the Army poll to determine the forty favorite chapters of members of the armed forces. Five of the C.P.S. choices are also found among the first ten choices of the armed forces, but not in the same order of preference. Psalm 23 was the first choice of the armed forces. **C.P.S. Briefs**

A new M.C.C. unit was opened on January 15 at the Roseburg Veterans Hospital, **Roseburg, Oregon.** This is a 25-man unit and the second such unit to be opened recently under Mennonite administration, the other being at a veterans hospital for tubercular patients at Livermore, California. Roseburg is a mental institution.

Farnhurst, Delaware hospital assignees contributed $500 to War Sufferers' Relief in a special Christmas holiday collection.

IN MEMORIAM

Edward Reinhard was born near Locle, Switzerland, May 14, 1863. At first a member of the Reformed Church, he joined the Mennonite Church at Pulaski, Iowa, when he came to America in 1885. In 1887 he moved to Washington and became a charter member of the First Church, Colfax, when it was organized in 1893. He was married in 1910. Death came on January 7, 1946. He is survived by his wife.

Henry H. Harms was born in Michalin, Russia, on March 27, 1862, and passed away at the Bethel Hospital, Newton, January 10, 1946. When twelve he migrated with his parents to Kansas. Here in 1882 he became a member of the Gnadenberg Church. In 1887 he married Elizabeth Klaassen. She passed away in 1905. In 1912 he married Anna Unruh who became stepmother to his family of nine children. She and the following children now survive him: Leonard, Newton; Emil, Hamilton, Ontario, Canada; Paul, Drake, Saskatchewan, Canada; Theodore, Wellington; Isaac, Whitewater; Valentine, Newton; William, Marion; and Henry, Champaign, Illinois. A brother, Rev. G. N. Harms, and a sister, Mrs. Anna Schmidt, also survive.

Emil H. Decker was born near Moundridge, Kansas, November 20, 1889, and grew to manhood near Meno, Oklahoma. Here he married Eva Buller in 1909 and with her was received into the New Hopedale Church in 1911. Death came December 11, 1945. His wife and the following children survive him: Edna Kroeker, Reedley, California; Sadie of the home; Rudolph, Meno; Leonard, Enid.

MINISTERS AID COMMITTEE ACCEPTS APPOINTMENT

The General Conference Ministers Aid Committee is charged with the responsibility of studying the possibilities of a wider service to needy ministers and needy widows of ministers, including the study of an adaptable pension plan.

Members of the Committee now are: August Epp, 116 Allison, Newton, Kansas, Chairman; Clinton Kaufman, 712 South Green, Wichita, Kansas, Secretary; Mrs. J. E. Entz, Route 3, Newton, Kansas; Miss Mary Bargen, Mountain Lake, Minnesota; H. Albert Claassen, 1508 Elk, Beatrice, Nebraska; and Robert Stauffer, Milford Square, Pennsylvania.

Conference Resolution No. 61 (1941) provides "that the Conference churches be requested to contribute annually 10c per member for this fund." Resolution 62 adds "that individuals be invited to make personal gifts or bequests to this particular fund."

Let us uphold this committee in our prayers; also "remember them which .... have spoken unto you the word of God." (Heb. 13:7)

Send your 1946 contribution to the General Conference Headquarters, 722 Main Street, Newton, Kansas. Be sure to designate "For Ministers Aid Fund." General Conference Executive Committee, Walter H. Dyck, Secretary.

COLLEGE AND SEMINARY NEWS

FREEMAN JUNIOR COLLEGE

Mr. and Mrs. Wilbur Friesen presented a musical program in chapel January 24. Ben Ferrier, the explorer, will give a lecture on "White Water Exploration" in the Gymnasium January 28. The Alumni Association Booster Concert will be held March 15. They have secured the Fisk Jubilee Singers for the occasion. This group is the third generation of these Singers, which has always been composed of graduates of Fisk University, of Nashville, Tennessee. With the proceeds the Alumni will sponsor a project for the school. Thursday evening a musical program was given in Chapel. The purpose of the program was to eliminate for the contest chorus and to decide on solo numbers to be brought at the state music contest.

BETHEL COLLEGE

As a token of esteem and in appreciation for his many years of service to the College, the Faculty arranged a special chapel service on January 24th to honor the seventy-fifth birthday of Dr. P. J. Wedel, professor and registrar emeritus. His book on the history of Bethel College is nearing completion. Rev. D. J. Unruh, representing the Conference Foreign Mission Board, spent two days on the campus, speaking in chapel and interviewing students. Other recent chapel speakers were Dr. E. C. Buehler, professor of speech, appearing on the University of Kansas Extension Program; Rev. Emerson Schwenk, Chicago, Mid-West FOR secretary; and Dr. Willard Smith, Goshen College, who recently returned from Paraguay. During the past week the Student Peace

Group, of which Viola Siemens (Manitoba) is president, carried out a second project to increase their donation toward the C.P.S. Rehabilitation Program of the M.C.C. and also arranged a window display for the Mennonite Relief Clothing Center in Newton.

BLUFFTON COLLEGE

Rev. Rudolph Marek, Chicago, Illinois, visited the Bluffton campus January 20, 21. He and his wife were guests at a tea in Ropp Hall lobby January 20 and he made two talks to students on the 21st. This was their first stop on a C.P.S. camp tour. Seventeen new students entered college at the beginning of the new semester. The majority of these are returned service men. On the evening of the 21st the faculty entertained the students at a formal reception in the Musselman Library. Housing for married students is a problem. Two apartments, two rooms each, have been made on the second floor of the Project Building, which has been used as a student recreation room for several years. Rev. Olin Krehbiel, Berne, Indiana, will be on the campus the first week in April for a series of meetings with students.

THE MENNONITE BIBLICAL SEMINARY AND BIBLE SCHOOL

A day at the seminary begins early. Our first classes open at 7 a.m. Each class period is fifty minutes in length with a five minute intermission between periods. After the second hour we attend the daily chapel service where one can sense the spiritual pulse of the school. On Thursdays these chapel services are sponsored wholly by the students themselves. Three more class periods are scheduled between chapel and the lunch hour.

As a rule this marks the end of the day's class sessions, leaving the afternoon and evenings free for work and study. A few classes meet during the afternoon and evening hours but only if conflicts prevent having them in the regular morning schedule. Our school week is limited to four days—Tuesday through Friday. This consentration of class hours necessitates long assignments and intense study.

We are always happy for the relief that the three-day week end brings us. Saturday, Sunday and Monday are always busy days too. Aside from work and study these days afford an opportunity for recreation and give us chances to do work in churches and Sunday Schools. The three-day week end also brings us the advantage of the possibility of servng churches at some distance from Chicago.

Our school year is divided into three quarters of welve weeks each. We recently passed the middle mark of the winter term which means that half of he 1945-46 academic year is over.

Graduates from here receive either the degree of Bachelor of Divinity or Master of Religious Education. The student seeking to graduate must hold a college degree of acceptable standing, show high degree of scholarship, satisfactorily complete the work of the seminary curriculum, show consistent record of supervised Christian work, nd pass the comprehensive examination. Besides this, in meeting requirements for the B. D. degree, which is a three-year course instead of a two-year course as for the M. R. E. degree, the candidate must also have had at least six months of actual pastoral service under seminary supervision.

Prayer plays a very important part in our school life. Each Tuesday afternoon we gather for our weekly prayer and fellowship meeting. Thursday evenings we have opportunity to join with the entire student body in a weekly prayer and devotional service. At eight o'clock each Sunday morning students are privileged to participate in the Morning Watch service, all of which adds to our spiritual growth.

This hasty sketch may give a limited understanding of the spiritual, intellectual, and experiential training received in our seminary.

JOTTINGS

—First Church, Pretty Prairie, Kansas: A total of 1,978 quarts of beef and pork, which is to be sent to Europe, and 956 quarts of fruit, which is to be sent to C.P.S., were delivered to the food collection center at Lehigh, January 22. Three carloads of flour have already been sent overseas for relief purposes.—Ralph Krehbiel, Corr.

—Moundridge, Kansas: The women's organizations of the Christian, Eden, and West Zion churches purchased 150 pairs of pre-war shoes for relief.—Mrs. Ernest Miller, Corr.

—First Church, Mountain Lake, Minnesota: At the annual meeting it was decided that the church council should look for a new, young pastor, since Rev. I. J. Dick has asked to be relieved of his duties as pastor. He will, however, remain pastor of the church until the new pastor comes. A committee has been appointed to draw up a plan for giving mutual aid to returning C.P.S. servicemen. The fifteen dozen **Mennonite Hymnaries**, which are to be purchased, will be used to replace all the song books that are now being used. Two mission societies recently sent 250 pounds of new and used clothing for relief. Included were eight wool and cotton filled comforters.—Mrs. Willmar Loewen, Corr.

—East Swamp Church, Quakertown, Pa. Rev. H. P. Fast of Orienta, Oklahoma, is to hold evangelistic meetings during March.

—The Menno Church, Lind, Washington, hopes to be host to the Pacific District Conference in June. The dedication of the church at Newport, Washington, has been tentatively set for June 16. The Washington Young People's Retreat has also been tentatively set for the latter part of June.

—First Church, Berne, Indiana: The church has adopted a "Heifers for Relief" project. Efforts are being made to get a carload of about twenty-five heifers for overseas shipment.

—Mennonite Church, Hanston, Kansas: The report of the church treasurer at the annual meeting listed the total receipts for 1945 as $2,375. This did not include the sums raised in Sunday School and C.E.

The ladies shipped 168 pounds of clothing to the Relief Clothing center in Newton during 1945. We are to have regular monthly mission offerings during 1946. We are to continue our pledges to build up a reserve fund that might be used for paying a new minister or for building a parsonage. We are also to continue our special quarterly offerings for C.P.S. It is hoped that it will be possible for us to install electric lights in our church.—John Lingenfelder, Corr.

—Salem Church, Freeman, South Dakota: After the young people's C.E. last Sunday evening there was "Open House" at the parsonage for the young people. It is planned to continue this from time to time in the future. During the last year the Ladies Missionary Society sent 2,334 pounds of clothing, 83 blankets, 190 pounds of utensils, 460 pounds of soap for relief and 1,903 quarts of canned food for C.P.S.—Corr.

—All Mennonite churches of the Freeman-Marion South Dakota, community have gathered to date (January 22) $14,882.97 for flour for relief.

—Gerhard and Mildred Buhr are leaving in about a month for relief work under the M.C.C. in Paraguay, South America. Mr. Buhr is a member of the First Church of Mountain Lake, Minnesota, and Mrs. Buhr is a member of the Salem Church, Freeman, South Dakota.

—The faculty of Freeman Junior College had a panel discussion on "The Place of Freeman Junior College in the Community" at the C.E. in the Salem-Zion Church recently.

—First Church, Hillsboro, Kansas: Rev. H. T. Unruh visited the C.P.S. unit at Buckingham, Colorado. He found the men cheerful and happy, and the government officials friendly and proud of the men. He also stopped briefly at the Colorado Springs camp. Dr. H. A. Fast brought a searching message January 13 during Rev. Unruh's absence.—Mrs. B. A. Goertz, Corr.

—Johannestal Church, Hillsboro, has had a total of twelve men in C.P.S. Two were discharged for physical disability and three for length of service. The church decided to give each man ten dollars a month, beginning the second year of service. Milton Penner is our new choir director since Walter Jost left for Bethel College.—Mrs. Arnold A. Plenert, Corr.

—First Church, Lehigh, Kansas: January 27th the congregation enjoyed a basket supper in the church basement in honor of Rev. B. H. Janzen's fiftieth birthday. A fifty-dollar bill was presented to him as a gift. At the same time a small gift was also presented to the choir director for his faithful service. A C.E. program followed the supper. The ladies are busy sewing, collecting, and patching for relief. The sudden death of Mr. Pete Stubby January 25th was a shock to all.—Mrs. Ferd Unruh, Corr.

—Grace Church, Dallas. Oregon, is planning to build a sixteen by forty-four building unit, which will add to the present structure a large sound-proof mother's room, classrooms, and an enlarged auditorium so that one hundred more people can be seated. The work may begin in February. The present buildin was dedicated in 1939 when the congregation nun bered fifty-two members. Now the membership 275. During the past years floodlights were installe for the parking lot. Now a large sign is in proces of construction. Mr. and Mrs. Peter Hiebert hav given a bell to the church.

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Newton
Kansas

—Immanuel Church, Los Angeles: A total of $822.6 was given for relief during December, and anoth ninety dollars was given on January 6. The Women Mission Society sent 810 pounds of clothing for relie during 1945. Dr. Wm. Pettingill is to conduct prophetic Bible conference, February 24-27. Th present membership totals 253. This past year th church bought a parsonage for $7,450. A total c $4,500 has been paid. Offerings for C.P.S. are hel once a month.

—Mennonite Bible Mission, 4215 South Rockwel Chicago: Willard Wiebe, Mennonite seminary student, is serving as assistant to Rev. John T. Neufel Pastor. Wm. Unrau and Gerhard Neufeld are teaching in the Sunday School.

—Lorraine Avenue Church, Wichita, Kansas: Las Sunday the members of the church voted to buil our new church building of stone instead of bric with stone trim. Many of the members had hope that this change would be made. The cost of th materials are the same, but the labor for the layin of the stone is somewhat higher. However, on member has taken it upon himself to pay one-fourt of the additional cost. Mr. Muller pointed out tha good brick is hard to get, practically impossible.

Material for the church is expected within a fev days and work is to begin by February 4-9.—Mrs E. D. Schmidt, Corr.

—First Church, Mountain Lake, Minnesota: Farewell services were held January 27 for Mr. an Mrs. Gerhard Buhr, who are leaving for Paragua as M.C.C. relief workers. Mr. Buhr was recentl discharged from C.P.S. where he had served fou years and two months. The Oakleaf Mission Socie is making another relief drive for used clothi —Mrs. Willmar Loewen, Corr.

—Bethel Deaconess Home and Hospital Societ Newton, Kansas will hold its annual meeting February 12, beginning at 10 A.M., at the First Me nonite Church. The annual reports of the institutio as well as those of the Women's Auxiliary and Junior Auxiliary will be presented. All members and friends are most cordially invited to atten The ladies will again serve a noon lucheon in basement of the church. During the forenoon session, Dr. Cornelius Krahn, of Bethel College, will give an address on the history of charitable institutions in our church. Since the installation of the new X-ra equipment is nearing completion, Dr. Nanning, radiologist, will discuss the functions of the X-ray during the afternoon session.

The Mennonite

VOL. LXI FEBRUARY 12, 1946 NO. 7

BLANKETS FOR EUROPE

50,000 Blankets for Europe

It Can Be Done

The bitter winter in Europe is taking daily toll of the weakened, undernourished population of Europe. An emergency situation exists among Mennonite refugees and other displaced persons in Denmark, Holland and Germany. Thousands are perishing from the cold! Through special facilities provided by UNRRA we are able to ship any quantity of blankets and comforters overseas as fast as they can be packed and delivered to port. Immediate and equitable distribution in Germany is assured and recommended through local military government. Other areas wll be handled through M.C.C. workers. Each article will bear the M.C.C. label with the inscription, "In the Name of Christ."

If EVERY Mennonite family in America would donate only ONE blanket or comforter, a total of over 40,000 blankets could be sped on their way to Europe. Send immediately all you can by express direct to Mennonite Central Committee, Akron, Pennsylvania.

Proper warmth will make a meager meal last longer! What can you spare that will keep them from freezing?

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point-of-view:

NONVIOLENCE is rather minimum-like and negative when compared with Christian nonresistance. Undoubtedly, it is true that some of the pacifists in the United States who uphold nonviolence have helped to unveil certain wrongs which should perhaps have been pricking the consciences of nonresistant Christians much more. Nonresistant Christians can well afford to ask themselves as to what they are doing more than the believers in nonviolence. Furthermore, nonviolence certainly is less destructive than the war method, which is participated in by the vast majority of Christians. However, with these aspects admitted, it is still a faulty method of changing human attitudes. It seems that the success that non-violence might achieve would be somewhat like that of the mother who slammed her Johnny onto a chair with the admonishment that he sit down and keep sitting there. Johnny sat, but he wistfully exclaimed to his mother, "Mother, I am not sitting down inside." He was compelled to do something that he did not voluntarily choose to do. Maybe that was better than running around, but it was not as good as getting him to divert voluntarily the running-around energy into other constructive and more calm expressions. One wonders in what kind of resentment Johnny's inside feeling may later have expressed itself. In this issue we present what we consider a very fair and intelligent treatment of the subject of "Satyagraha (nonviolence) and Christian Pacifism."

PERSONAL TESTIMONIES in regard to spiritual birth and growth are very helpful when they are given in a spirit of true humility. Perhaps, because such testimonies somewhat frequently degenerate into religious bragging, some Christians are very skeptical of them. Since pride is a sin that doth rather easily beset even Christians, this point must be considered. However, this fact makes it all the more necessary that some genuine testimonies do get through, for the growing Christian needs to know the trying and victorious experiences that others have had. Such sharing of experiences gives the growing Christian added understanding and a warm sense of fellowship. Ideals expressed in impersonal, theological abstractions can become somewhat of a holy terror to the immature Christian who acknowledges their excellency but is at the same time driven to despair by the gap between what he is and what he is expected to be. Personal testimonies can help to put a stairway into at least a part of that gap.

FINANCIAL REPORTS which indicate how much and for what congregations and individuals have given suggest certain questions that ought to be answered: 1. What is the purpose of publishing such a financial report as we publish quarterly in this paper? 2. Is there a competitive element in such reports? 3. Is such reporting in fullest harmony with Jesus' admonition "let not thy left hand know what thy right hand doeth"? 4. Are they necessary for checking on the honesty of the treasurers involved? 5. Are they completely read by at least 50 per cent of the readers? 6. Would an annual report in the *Yearbook* be just as satisfactory or more so? 7. What is the most Christian (and therefore the most effective) way of fostering stewardship?

THE GENTLE BUT FIRM requests of Christian concern for the starving and freezing in Germany must come to the ears of the administration. Otto A. Piper, Princeton University professor, pleads, "Won't you write the Secretary of State and request him to change his policy in this matter. Or write to your senators and ask them to make your sentiments known to the President of the U. S. A. and to the various departments of the Government. In Washington they have listened for a long while to the yelling voices of revenge and hatred. Let now the gentle but firm requests of humanity and compassion ring in their ears. No change of policy will be effected unless the Government realizes that it has public support. There lies your responsibility as a citizen and as a Christian."

THE MENNONITE

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Satyagraha and Christian Pacifism

by R. C. Kauffman

Asked one time, "What is India's real message to the world?" Gandhi replied, "Non-violence. India is saturated with that spirit . . . If there is not this message there is no other message that India can give . . . ."

Satyagraha is a word commonly applied by the Hindu to his principle of non-violence. *Saty* means Truth and *agraha* means search for, the implication being that a search for Truth both requires and results in the use of non-violent means. Since, further, God is this Truth that is sought after, the principle partakes of the nature of God and becomes a religious one. Reduced to its simplest terms and in Hinduism's own expression, Satyagraha means a reliance on *soul-force* as over against *brute-force.*

In light of our Mennonite tradition, I have found it interesting to draw such comparisons as I could in the one year that I have been here between Hinduism's position on this point and our own, particularly as expressed in life itself. A comparison based on our respective sacred classics, such as conducted in our courses on "Comparative Religion," can be quite artificial. A discovery one soon makes when living among people of another faith is that there is a considerable difference between their religion as expressed in literature and again as expressed in the life of the masses—between the faith revealed in books and the faith men live by. This should really not be so much of a discovery, since the same thing can be observed within our Christian society, but we are too near to this to see it as clearly and forcibly.

In any discussion that involves Hindu thought and conduct, it must be borne in mind that Hinduism is a very diverse sort of thing and that what holds true for one group or section may be contradicted by another. Keeping this in mind, I think it is safe to say, however, that for the average Hindu Satyagraha is something more than mere theory. Taken as the sort of pacifism that it represents, it is a rather genuine thing. In fact, it is in all probability more genuine and more nearly achieved on the whole than is true of us in the case of our Christian concept. It would of course be difficult to put this to an empirical test, but there are certain indications that incline me to this point of view. The Hindu is more manifestly religious than we and, while his motives for adherence to its dictates may be more a matter of social pressure and less spiritual than ours, yet such adherence seems more complete in general than is true with us.

Apart from the obvious fact that India is not one of the warring nations, a subtle and yet forceful expression of Hindu non-violence can be seen, for example, in the type of heroes they admire. Among these, at least in comparison with countries like our own, the soldier is conspicuously absent. Craftiness and intrigue may impress them, but not sheer brawn. More recently, through the incessant bombardment of Allied war-time propaganda in films, newspapers and magazines, some have come to accept the idea that there must be something heroic about military life. One of the sad by-products of our war has been precisely this effect that it has had upon the Oriental mind—an effect for which we ourselves may someday pay. Yet, by and large, the Indian feels a righteous sense of superiority as he views our Western conflicts, and continues to express his detachment. Here, for example, is a statement I picked out more or less at random from the "personal opinion" column of one of India's leading English-language newspapers:

> "Sir: The ancient Hindu sages, emphasizing the superiority of spirit over matter, of soul force over brute force, teach man the better way of living at peace with himself and his fellow-men. They never condemn science, but make it subservient to religion, for religion according to them is the highest cementing force. It is the synthesis of science and philosophy, the harmonizing of life. When the crowning achievement of science in the modern era has brought world-shattering atomic energy into the hands of men, let that energy be harnessed to the cause of peace and the service of humanity, not to the subjugation of the weak by the strong. Yours, etc."

Another, commenting on the atomic bomb, writes:

> "Exactly what has happened? Merely that a new weapon has been used, many times more destructive than any other known weapon, but nevertheless a weapon for all that.—Once we are agreed on the rectitude of man killing man, we cannot expostulate on the means employed. Yours, etc."

When the atom bomb came out, Indian people, Hindu and Christian, watched the reaction of the Church of England, to them the epitome of Christianity. Some were sorely disappointed when they found it blessed by the Church.

During the famine, thousands of people starved on the streets of Calcutta—many barely across the street from a grain or food shop. Yet there were very few cases of looting or assault. Begging, yes, but not violence. A sign I saw in one Hindu shop (not a food shop!), very much upheld in the mind of the proprietor, said, "Injustice always comes back to the doer: leave revenge to time and God." Another Hindu, upon learning that I was a pacifist, said, "As such you will be very popular in India"—a rather remarkable statement to hear during time of war.

One seldom sees a fist-fight, either among children or grown-ups. I have seen a number of India motion pictures, but have yet to see an argument settled in any of them with one man knocking the other out. Fist fights, in Indian pictures, are evidently as much taboo as kissing and that means taboo! To see an honest-to-goodness knock-down, drag-out fight, one has to go to see an American picture. Indians know this too. One coming out of the theater expressed his disgust: "Why," he said, "there wasn't even anybody killed!"

An interesting and yet common form of "retaliation", especially on the part of Indian servants, is that, when severely rebuked for something or other, they will come around after a while asking you to grant them a favor—often a rather big favor at that, such as loaning them a piece of personal property, a sum of money, or giving them a raise in wages. While not exactly returning good for evil, they give *you* a chance to do so! Just what hidden logic there lies in this odd response is hard to say. I suspect, however, that it serves the same purpose to them personally as a "vote of confidence" to the political leader—that is, it lets them know just where they stand.

More pertinent, however, than these incidental observations, are certain general characteristics of the Indian people. While perhaps in no wise consciously linked to their doctrine of non-violence, they are characteristics having an important bearing on amiable individual, social and even international relationships. India's people are on the whole a *friendly, out-going and non-arrogant people.* Their non-arrogance may be the expression more of an inferiority feeling deeply instilled through centuries of subjugation, than of genuine humility but, whatever the case, one likes them for it. They are quite *devoid of overbearing nationalism.* Recently, to be sure, under the impetus of their desire for national freedom, nationalism has grown to ominous proportions, but it is so clearly and completely linked with this cause that it lacks the offensive aspects of the "super-man" type of nationalism—the type that of itself makes for war. They *lack aggressiveness.* While they do so to the point of a weakness, as is only too well known, it does minimize one important source of conflict. Again, they are a peculiarly *tolerant people.* This is true particularly of the Hindus where, again, it is carried to the point of a weakness. It is actually difficult to know whether they have any common convictions at all outside of their common social observances. But it also serves to ease many tensions. I sometimes wonder what our reaction at home would be if we had some five hundred proselytizing missions of another faith in our land. Also, the ordinary Indian is peculiarly *oblivious to "rights" and "privileges" on his own behalf.* Every time I go to the Post Office or Bank and see a queue of "chaprassis" step aside in deference to the "Saheb" (white man), I am reminded of this. Why should the Saheb—a foreigner at that—just because he has a light skin have first chance. But that is the way it's done—and the Saheb loves it and comes to expect it. As over against our American preoccupation with justice, rights and privileges, these mean nothing to the common Indian. While this has no doubt helped perpetuate injustices that should long since have been up-rooted, it is one of India's assets for peace. A preoccupation with one's own "rights" makes for war, whether among individuals or between nations. Finally, to the extent that they are *philosophically minded,* do India's people possess a boon for peace. Anything that helps to take man's mind off of grossly materialistic pursuits, whether art, play, philosophy or religion, makes its contribution toward this end. Unfortunately the all-embracing perspective of philosophy has for many of India's people given way to a narrow religious sectarianism with the result that this very disposition on their part has become the source of internal strife, as seen particularly now in the conflicts waged between Hindus and Moslems. Nevertheless, so far as the international scene is concerned, one can be quite sure that India would have been in the world's squabbles right with the rest of us had she not kept herself entertained with other than material pursuits.

Altogether, then, though one would be reluctant to put it as strongly as does Gandhi when he says that

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WHO THEY ARE

R. C. Kauffman, on leave of absence from his professorial duties at Bethel College, to do relief work in India, has observed Indian life for over a year. He has done so with a background of extensive training in psychology and theology.

J. G. Rempel, Principal of the Rosthern Bible School, Rosthern, Saskatchewan, writes a weekly German commentary on the Sunday School lesson, is a member of the Board of Publication, and (if we are correct) is Secretary of the Canadian Conference.

India is "saturated" with the spirit of non-violence, there does seem to be truth in what he says and that, in fact, India may have something to teach "Christian" nations along this line. However, simply to say this without any reference to the differences in the pacifistic principle itself is not very significant. In this connection then, and again without entering upon a comparison of, say the Baghvadgita with the Sermon on the Mount. I think the following five points of differentiation can be observed:

1. Hindu pacifism grows out of a respect for life in general; Christian pacifism, out of a respect for human personality. The difference is a significant one. Where the only requirement is that you do not take life, you may deceive, molest, humiliate, exploit, take advantage of your neighbor in a thousand ways, just so you leave him alive. Caste with all of its attending evils could hardly have existed side by side for all these centuries with a pacifism that insists on the sacredness of human personality. Nor could a man-made calamity such as Bengal's famine have taken place where this view prevails. For each one of the 1,500,000 or more lives lost in this famine, it has been estimated that some rice hoarders, which included wealthy Hindus, made 1000 rupees (about $300) profit. Where there is a disregard for the sacredness of human life in its wider aspects, there life itself degenerates in value and will be offered on the altar of material gain as the inducement occurs. Meanwhile, however, on the basis of his belief, the Hindu may find himself concerned with saving the life of a cow, a rat, or even an insect. Consistent with this, Gandhi remarks, "Cow protection is an article of faith in Hinduism. Apart from its religious sanctity, it is an ennobling creed. I would not kill a human being for protecting a cow, as I will not kill a cow for saving a human life, be it ever so precious." Life is life wherever found and is not to be taken. The Jains, a Hindu sect intent on carrying this principle out to the full, may be seen coming down the street wearing cleated shoes, thus preventing stepping on more insects than can be helped; or wearing a mask over the mouth to prevent inhaling any insect life. For similar reasons they strain their drinking water and refuse to eat in the dark. May they never see a microscope! Until recently, Jain communities would maintain cots with lice and pay poor people As.4 to 8 for stationing themselves on these cots for a ten-minute feeding period for the creatures. Now they keep ants instead and feed them a daily portion of sugar. When one time a plague threatened one of India's cities and it was proposed that all rats in the city be killed, Gandhi explicitly vetoed the proposal on the grounds that rats had as much right to live as man. Jesus had a different answer to the question,"How much more then is a man worth than a sheep?"

2. Closely related to the above is the fact that Hindu non-violence tends to be legalistic. It is subservience to a code rather than the expression of a spirit. It is wrong to take life: that you thereby also attest to a love for all life, rats and insects included, is hardly to be supposed. Perhaps nowhere in the world are animals permitted to suffer more than in India. The concept of universal kinship under God and the corresponding sentiment of love and goodwill which prompts the Christian pacifist are largely absent. It is simply a matter of following the rule. In terms of the three classes of people portrayed in the Parable of the Good Samaritan, one is inclined to place much of Hindu pacifism on the "Live and let live" level of the priest and Levite. While repudiating the "Kill to live" principle of the robbers, it also fails to achieve to the virtue of the Good Samaritan in living to help live. In fairness to the Hindu it must be said that this difference between his pacifism and ours is a relative one. In actual practice we know that our pacifism, even where maintained, is often an unreasoned dogma while, on the other hand, I have myself met enough Hindus with an outgoing and self-abnegating love for their fellows to know that such certainly exist. But where this charitable attitude does occur among them, it appears more like a carry-over from Christianity than an intrinsic aspect of their Hindu doctrine. Because of its inarticulate nature, Hinduism is like a giant sponge which absorbs everything it encounters. It is by this fact that it has survived rival faiths in the past and a similar occurence is taking place now in its encounter with Christianity.

3. Satyagraha is a relatively negative approach to the problem of evil. While the Christian pacifist proposes to meet evil with good, the Hindu's emphasis is on non-cooperation. In speaking with a Hindu recently I asked him, "Would you fight or do any work for the military?" His answer was, "No." "Would you not even go to war for the sake of India's freedom?" "With weapons, no. With my tongue and brains, yes I would fight. If I am pleased with you, our relations will be cordial; if displeased, no cooperation—our relationship is finished." This is an honest and representative statement. In a sense, therefore, the Hindu pacifist leaves off where the Christian goes to work, namely, at the point of reconciliation—the restoration of fellowship, which constitutes the real essence of forgiveness.

4. Satyagraha differs from Christian pacifism in spirit. In its application it is often little more than a means to an end. Though non-violent, it is nevertheless a weapon, an instrument for achieving ends, often of an ulterior nature. One strongly suspects, for instance, that Gandhi's non-violence has been a political expedient, used to embarrass the British. However

much we may sympathize with his cause and admire his restraint, yet his methods would hardly qualify as fully Christian. It is because of this difference in spirit that non-cooperation readily gives way to violence, as was the case in the Nationalistic uprising of 1942, when railroad tracks were uprooted, government buildings burned and demolished and lives taken. The spirit behind non-cooperation is so nearly akin to that of actual warfare that only a legalistic barrier divides the two and this, under duress, gives way. In a sense, Christian pacifism is also a means to an end and we continue to speak of pacifistic "means". Yet, in a deeper sense, it is a means so consistent with the end, so thoroughly identified with it, that it really becomes the end itself, namely, the Kingdom of God and His righteousness. To speak of the Christ-like way as a political or personal expedient, as a means of winning friends and influencing people, shocks our Christian sensibility.

5. Hindu pacifism is in larger measure a response or, more simply, resignation to prevailing conditions. Both individually and nationally, a resort to nonviolent techniques is about all that can be done. Nationally, India is not sufficiently mechanized to wage contemporary warfare with any hope of success. Individually, the common man has so long been subjected to exploitation and to forces beyond his control that he has become accustomed to resignation. He speaks of his *Karma;* that is, of his inexorable fate. With a gesture toward his forehead, he dismisses his lot as something indelibly written there. And, in view of his educational, economic and social limitations, there is an austere truth to his doctrine of Karma. His lot is hopelessly fixed. I have already referred to the submissive conduct of the masses during the famine, as also to the general acquiescence with regard to rights and privileges. Starvation, in the case of the famine, was their Karma and there was little to be done about it. Pacifism here really becomes *passivism.* In Christian thought, justice is tempered with mercy; here, justice is tempered, and distorted, by fate. Caste, with its social stratification, is but another of those prevailing circumstances that make for this passivism. Just as conflict is an integral feature of democracy and part of the price we pay for it and its laissez faire policy, so fixed stratification dampens all strife and striving and produces peace, even though it be the peace of a graveyard.

In the final analysis, therefore, it remains questionable as to just how much of Hinduism's pacifism can be credited to the principle and acceptance of Satyagraha. It is as imposible to do this with any finality as it is, in this land of dire destitution, to attribute all dishonesty and theft to an inherent weakness of Hinduism or its co-religions. If Casper Milque-Toast, to use an inept analogy, turns out to have pacifistic inclinations, no one is greatly surprised. But if some physical giant, with all destructive resources at his disposal, turns out to be peace-loving, we feel quite sure that he must have principles.

Has Christianity strengthened Hindu pacifism? One would be inclined to think that a meeting of Christianity and Hinduism in the Hindu convert would make for a forceful combination in this direction. Yet, this does not seem to be the case. My impression is, in fact, that organized Christianity has done more to undermine than to strengthen what pacifism there is in India. Christians have supplied more than their share of the Indian Army. They exceeded in number of recruits even the belligerent Sikhs. In proportion to population, Christians and Sikhs came first in India's armed forces, then Moslems and then Hindus. Christians constitute 2 per cent of the Indian population, but supplied 14 per cent of the Indian Army. This figure should not be taken too seriously since factors other than personal conviction entered in—such as, for example, the fact that most Indians are or were in the Army for the money they got out of it and Christians generally comprise the poorer and more needy classes. That this is a determining factor is seen in the further fact that among the Telegus, one of the poorest peoples of India, Christians supplied 88 per cent of the recruits. Moreover, it may be supposed that Christians felt more sympathy with the Allied cause or, at least, less detachment. But the fact still remains that the sort of Christianity to which people are here converted evidently provided no great obstacle to anyone who, for one reason or another, felt inclined to "join up." I heard one Christian missionary, speaking of the Garo Hill people among whom he works, saying, "Fifty years ago there wasn't a single Christian in that locality; now we have five thousand of our young Christian men and women in the armed services of our country." Having at one time been head-hunters, these Garos should, under the inspiration of their new faith faith, make formidable soldiers.

Recognizing, however, that Christian pacifism is something much more than refusal to participate in organized warfare, the verdict on Christianity's contribution to Indian pacifism may be quite reversed. Wherever are planted the ideas that there is something distinctively God-like about human personality, that love is the law of life, and that man's fellowship in Jesus Christ encircles the globe, there we have the seeds that may someday yield the full-blown flower. Even Hinduism has felt the impact of this tremendous concept and many not numbered among Christian converts have incorporated it in their philosophy of life.

Home Missions:

Material appearing under "Home Missions" is contributed by A. J. Neuenschwander, Secretary of the Home Mission Board, Quakertown, Pa.

Prayer Meeting at Rosthern Bible School

by J. G. Rempel

It is Saturday evening, the evening in which we have our prayer meeting. The main room of the Bible school is filled to capacity. This is due to the greatly increased enrollment and the many academy students who attend. A student leads in the introduction, announces the songs and prays.

I suggest that we deviate from the usual course of procedure and testify about life experiences for which we feel especially thankful. Now I relate experiences out of my own life and tell how I was often miraculously saved from death during the hard times of the Russian revolution. In conclusion I add that this is my eleventh year of teaching in Rosthern and that, during the whole time, I have not missed a single day on account of sickness. I am thankful for such health.

Now an enthusiastic youth, who used to earn very high wages in a mill, gets up. An inner voice admonished him, "You are mostly living for yourself even though you give gifts for good purposes out of your salary. You should go to a Bible school, prepare for the work of God's kingdom and dedicate yourself entirely for such work." However, it was difficult to leave such a high-paying job. But along with the conviction come difficulty in breathing. The doctor said, "It is asthma; you must leave the mill immediately and choose another profession." Thus the decision was made. The young man went to Rosthern to attend Bible school. "Today," he concludes his testimony, "I can dedicate my whole time to the work in God's kingdom. I thank God for asthma."

Other testimonies followed. After the period of prayer, shortly before the closing song, another student asked for permission to say something. She has, as we look at it, a special "thorn in the flesh." Her body is developed to only half its normal height. For this reason the girl stepped forth from her seat and said, in a voice which moved all of us, "You all know and see my condition. Often I complained to God about the heavy lot that had fallen to me. Today I am at peace, satisfied and thankful. I am a child of God."

We teachers give Sarah the testimony that she belongs to the happiest and most contented pupils of our Bible school.

Tha evening I went home with a deeper understanding of the Word of the Apostle Paul, "In everything give thanks: for this is the will of God in Christ Jesus concerning you." I Thess. 5:18.

ANNUAL MEETING

The Lord willing, the Board of Home Missions is planning on holding their annual meeting in North Newton, Kansas. February 19-21 in cooperation with all the other General Conference boards and standing committees.

There are always many important problems of policies and placement of workers and the care of congregations that need to be considered. The possible opening of new fields will also be considered.

We desire the prayer of all interested friends of our far-reaching mission work, so that the work might be done in harmony with the Lord's leading. In dependance on prayer and the Lord's leading, A. J. Neuenschwander, Secretary.

Foreign Missions

Material appearing under "Foreign Missions" is contributed by P. H. Richert, Secretary of the Board of Foreign Missions Route 2, Newton, Ks.

Due to the illness of Brother P. H. Richert, Secretary of the Foreign Mission Board, all mail pertaining to the Foreign Mission Board should be sent to the General Conference Headquarters, c/o Dr. P. A. Penner, 722 Main, Newton, Kansas, until further notice.

Annual Board Meeting

The Lord willing our Board will meet February 19-21 in the Memorial Hall, North Newton, Kansas. Weighty questions are again before us for consideration and action. For this we herewith call on our mission friends for their prayers for guidance and wisdom. We are glad that the other boards will meet at the same time and place for mutual consultation.

China is still the outstanding problem. Missionary S. F. Pannabecker is not far from our field, but he finds it difficult to get direct contact with our churches there. May the Lord soon open the door wide in all of China.

The greatest need for India: three evangelistic couples and a doctor. All the boards in the United States altogether call for over one thousand mission workers. "Pray ye the Lord of harvest that he send laborers into the field." And thank Him also for those that could be sent last year and for those that are waiting for passage to Africa and South America.—P. H. Richert, Secretary

The Time Element in Winning People to Christ

The questions of how long it takes to win a person to Christ, how much patience a person should exercise in soul-winning, and when a person is sufficiently prepared to make a decision are problems that often confront a personal worker. One of our missionaries in India has an experience to share that will throw some light on these questions. He writes as follows:

"It was probably Paget Wilkes who stated, that given ten minutes time and a soul who understands these Three Minimum Truths, anyone can be brought under conviction and to a decision to accept Christ,—be it in a traveling railway carriage, or in an after-meeting in a City Mission Hall, or in the quiet of a drawing room. The Three Minimum Truths are, (a) God is calling YOU, (b) Sin hinders our life and response, (c) Jesus saves.

"Another point which I always remember is one from Emerson, 'Nerve us incessantly with affirmations.' I have concluded from experience that to bombard a prospective convert with questions, and nag him thus is an excellent way for him to build up resistance to accepting Christ. When we say, 'Why do you not come to Christ?,' 'When will you come?,' 'What hinders you?,' he at once begins to manufacture all sorts of excuses which he might never think of if instead he was bombarded with affirmative challenges.

"An illiterate day-laborer, a small land-holder, Amolsai had followed our workers for some nine months. Unobserved, he was quietly listening on the edge of village crowds; hence had gotten many of the truths we teach by means of Biblical story. He finally made himself known and when asked to accept Christ said he would. Still he always delayed and evaded every plan for his baptism. Every Indian coworker failed in his efforts to bring him to Christ in baptism. I decided when we camped at Pisaud that I would try out these three truths on him. We were there just before the Pitampur Mela (a Hindu religious festival) when Amolsai again appeared amongst relatives in that village, enroute to the Mela.

"I had my tent cleared of vistors, had him called at nine o'clock in the morning, and said, 'God is certainly calling you. As the Shepherd called the lost sheep, so Christ has been calling you. For the past nine months He has called you in Dhirkot, in Putpura, in Mehenda, and now again in Pisaud. If the Superintendent of Police calls, we all jump up and run at once. But the King of Kings is calling and is calling *You!* Should you not respond' Of course you should. Will you not do so?' And Amolsai said, 'Yes.'

"Then I said, 'Sin has hindered you. Remember the story of the Potter and the Clay and how that pebble prevented the potter from making his vessel. So it is sin hinders the Heavenly Potter from making you into the kind of vessel that He would. It is sin that has spoiled your life, is it not?' Again Amolsai said, 'Yes.'

"Then I said, 'Jesus can save you. He has shed His precious blood for you. If your plowshare is broken, or spoiled, would you take it to the carpenter?' Amolsai said, 'No.' 'Of course not,' I followed on, 'We take the iron to the blacksmith who made it, the wood to the carpenter, and I take my wrist watch to its maker. If sin spoils us, we need go into the hands of our Maker, the Lord Jesus. That is true, is it not?' Amolsai gave me a 'Yes' with assurance and conviction.

"Then I plead fervently, 'Come, commit yourself to Jesus *Now.*' And when Amolsai said, 'I am ready,' I tasted of the joy of the angels of heaven. I then asked him to bow in prayer with me as I dictated a prayer of commitment which he repeated after me. Such prayers I have learned release a mysterious divine power in the life of the inquirer. I gave him one hour to get ready, while I prepared for the baptismal ceremony. At 10:30 all my Indian coworkers gathered with me in the tent. Then and there we baptized him, and never did we sing more lustily 'Sowing in the morning.' Amolsai has had his troubles since then, but for two years he has stood up under persecution and domestic issues, and is true to Christ."

—*The Evangelism Committee*

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference
Editor
Esko Loewen
Route 2
Newton, Kansas

Social Life and Service of Young People in the Western District

by Mary Becker

(This is the third in a series of four articles summarizing Mary Becker's findings regarding young people's activities in the Western District Conference. In this article, Miss Becker discusses the social and recreational life of the young people. Also, she tells of the types of service performed by young people in the interest of the church. The final article summarizing her findings will appear in next week's issue. E.L.)

Social and Recreational Activity

The questionnaires revealed that very little is done to provide social and recreational activities for the young people of the church, although today some churches are beginning to realize that no area of life is secular but that all of life is sacred and that the church must be concerned with anything that enters into the life of its members. According to the pastors, church-sponsored social functions in about half of the churches consist of one or two Christian Endeavor socials annually, a very few having these socials monthly or bi-monthly. A few Sunday School classes have monthly or fewer class meetings; and about two-thirds of the Sunday Schools have annual picnics. A number of churches have church-sponsored young people's parties; and fourteen report church fellowship suppers, a few as often as four times a year, but most of them once a year. Several report choir socials, skating parties, parties for boys home on furlough from C.P.S. camps, etc. The two churches of Beatrice, Nebraska, unite in a Peace Fellowship, which combines the social side with service, thus realizing a double value. They are also working on a workshop project for the members.

Elaborate Planning not Necessary

Often when the social and recreational program is mentioned, the mistake is made of thinking of elaborately planned functions or thoroughly equipped social halls and the more spontaneous types of recreation are overlooked. Many churches who realize the need complain that they do not have the facilities nor the money to supply them. They fail to recognize facilities they have or have access to. It was found that the home plays some part in this area but not as large a part as it should. In some parishes the pastor's home is open to the young people for occasional parties.

The Mennonite and the **Western District Tidings** frequently carry short reports on social and recreational activities of the young people's groups of various churches.

Commercial Amusements

Commercial amusements, which often neither amuse nor re-create, are also making inroads into Mennonite circles. Some pastors report as many as 95 per cent of their young people attend the movies. This is unusual, nor is it any indication of frequency of attendance. Dancing is very infrequent according to the reports; roller skating is reported by some.

Some of the young people's discussion groups report a need for more social life; and the suggestions made in this connection are of a type that would include the whole family. This is a healthy indication and should be utilized before it is too late.

Boy-Girl Relationships

Boy-girl relationships also present a problem in many Mennonite communities. One pastor, in fact, considers the hesitancy of couples to come to church together and their tendency to go to the movies instead as one of his greatest problems as far as young people are concerned. The young people attribute this tendency to the attitude of the older people, and one group says that they feel that this is one respect in which the church can help them.

Personal Christian Living

In regard to the area of personal Christian living the pastors feel that the worship service, family devotions, and group Bible study contribute most noticeably to the spiritual growth of the young people. Two young people's groups which took a vote on this question differed markedly from this. This, of course, is conditioned by leadership, family influence, church emphases, and even the rest of the group while voting. On the whole, indications are that not too much special help is given the young people in this area, that most pastors depend in general upon their regular preaching ministry to accomplish this rather than giving specific suggestions.

Service of Young People to the Church

Service is discussed under five different classifications: Local church, community, District and General Conference, Civilian Public Service, and relief. There are many opportunities of service for young people in the local church, and many pastors report using young people as ushers, members on church committees, in the choir, in the missionary society, as pianists, Sunday School and Vacation Bible School teachers, etc. Percentage of participation varies considerably. There are, of course, many other avenues through which young people can serve.

Service in the community, as reported, consists mostly of conducting services in hospitals and homes for the aged, occasionally in jails and county homes, and a few report services for shut-ins and the aged of the church. Here, too, some groups are much more active than others.

Service to the Conference

The service to the Western District and the General Conference is rendered mostly through the youth organizations of these conferences and of the local churches, except as individual members enter full-time service. The groups support Conference projects and activities as submitted by the various committees and boards, especially that of foreign missions, and, to a lesser degree, of education. The work of many boards and committees remains an unknown quantity to the greater number of young people. If the needs here were known, it is safe to assume that the young people would enter these new areas also with zest and willingness.

Civilian Public Service

Civilian Public Service is a special area of service discussed. The demands of the war and the necessity of the youth of the land to answer the call of their country to service have given new impetus to the emphasis of Mennonite groups as members of a historic peace church to express their willingness to serve their country in a constructive rather than a destructive way. This is made possible through the consideration and tolerance of the U.S. Government. Most of the boys who have been drafted have shown their desire to do really worthwhile service, not looking for an easy way out, and have volunteered for special projects—service in mental and epileptic hospital units; "guinea pig" projects; health and sanitation projects; parachute fire-fighting units; and reconstruction work as soon as the way opens. Because of the desire on the part of many girls who want to do their share in service as well as register their conscientious objection to war, women's training units have been conducted the last two summers, many nurses are serving as camp nurses for a nominal salary instead of the lucrative positions they might have while salaries are high, and some with dietetic or home economics training are serving as dietitians in the camps.

Western District young people have also responded to the call to relief service, most of them by supporting relief projects and some by volunteering for overseas relief.

An Open Letter to the Ministers

There are two concerns which we would like to share with you regarding our channels of reaching each other as youth. It is our prayer that the young people can help each other in realizing the hopes of the church for its eight thousand or more youth.

1. Would you introduce the **Mennonite Youth** section to your church young people? A youth said recently that he always read the **Readers Digest,** but he never thought of reading this four-page- youth section of **The Mennonite.** He didn't realize it was written for him! The youth section with its own editor, since the first of November, is growing more and more to be a paper of interest to youth throughout our conference. You might introduce this "stranger" to many youth by an announcement from the pulpit, in the church bulletin, or in Sunday School or youth meetings. We invite the younger and the older young people to read it and write to the editor regarding local group activities or their reactions to articles in "our youth paper."

2. When you receive a letter from the district young people's Executive Committee announcing a state or district Young People's Leaders' Institute, would you encourage the interest of your young leaders and officers? The General Conference YPU Executive Committee is working with the district committee in arranging for such gatherings in all of the U. S. districts and some Canadian provinces. Through these institutes the young people are seeking: (1) to study the work being done by the local groups in the entire conference, (2) to encourage sharing of local Y.P. activities of study, projects, fellowship, (3) to gain a new vision and renewed leadership for the local and larger group program. We need consecrated local leaders. We must study our programs and then follow the leading of the Holy Spirit. Your encouragement and suggestions are welcome. Y.P.U. Executive Committee

What Young People Expect of the Church

by Helen Louise Penner

Along with being aware of what is expected of us by the church and church people, all young people set their own standard as to what we expect of our church and the people who make up its congregation. Although each individual's expectations may differ somewhat, there are definite ideas among all of us.

A Church to Attend

The most outstanding and uppermost is a church to go to and the right to go there for a common purpose—the right to worship in the way in which we were brought up. We want our church to be a place where we are welcomed. If we young people are to be in the place held by the older members today, we expect coaching and training to enable us to take charge of the church tomorrow. If we want to have our church according to our expectations, we will have to have supervision and training to enable us to put those ideas not already used in use. We expect our ideas and abilities, whatever they may be, to be made use of. We want to know we are doing a definite good for the church and that we have this responsibility to the church. We don't consider any responsibility as an obligation, but as an opportunity.

A Young People's Organization

The young people want their own organization in order that they may get together and do good for the church. Just as any church is practically helpless unless there is unity and consistency, so the young people need to be organized within a church. We expect the privilege of working together and showing what we can do by ourselves.

Older Members an Example

Many young people aren't as attracted to religion as they are many times expected to be. Young people, being as "know-it-all" as they are often inclined to be, don't want to be pushed. We expect older people to be aware of this fact, and we want to know that instead of having it held against us, it is an inspiration to the older members to be an example of what they have acquired in the years young people have not yet passed through. When we cause any disapproval, we want to know about it—directly. Quiet disapproval can have serious results which may not have been intended, but just the same occurred. We expect to be curtailed in some matters, but encouraged in others.

A Social Program

It is expected and taken more for granted that the church will offer a good social program, and if it does it can be used greatly to the church's advantage. If the church doesn't offer such a program, the young people are going to find their own means of entertainment that in many cases harms and even destroys anything the church teaches. We also expect to have other young people in our church who we can be friends with and be the kind of friends we want to have.

We want the church building itself to be neat and impressive, a place that we may bring our friends to and also to be proud of our membership, a place that young people love to go to because it is their own place to worship and it is a place that inspires reverence.

The Minister a Friend

Young people want the pastor to be one of them. We want him to be more of a "big brother" than a person who, we are afraid, will think our troubles and concerns are childish. Young people need someone who can acquire their respect and be a good example of a Christian.

The Church a Fellowship

Not only the minister is expected to be a good example—how can we be expected to be devoted church members when there is trouble among the older members who have lived together much longer than any of us? There can be no greater inspiration to the young people than to see people getting along together and staying together as a result of Christianity. Therefore, young people expect that they will have examples to go by that will be worthwhile spending a lifetime to duplicate.

The church can teach more than just religion. Music, literature and art can be combined with religion. In this way both can be made more beneficial. Young people expect that culture will not be neglected for it has come as a result of Christianity and must continue to grow with Christianity.

Any improvement that is yet to be made is a challenge to the older members of the church, but it is a far greater challenge to the young people for they are responsible for deriving every benefit from it and in that way making the church a better church for all members.

Helen Louise Penner is one of the young people in the Second Mennonite Church, Beatrice, Nebraska. In this article, she looks at the church as many youth see it. Other young people are welcomed to express themselves on the needs and the service the church should perform as they see it.

Youth Events

According to a survey made by Maynard Shelly, forty-six Mennonite students are registered in twelve different seminaries. Of these thirty-three are General Conference students.

Negotiations are under way to use two hundred C.P.S. men as attendants on cattle boats. UNRRA has been working on the details of clearing these men with Selective Service, labor unions, and other interested groups. If approved, C.P.S. men will be able to volunteer for this service.

The need for attendants on cattle boats going to Europe continues to be urgent. Anyone interested in this service can obtain information from Mr. J. N. Byler, Mennonite Central Committee, Akron, Pa.

To date no British conscientious objectors have been released, according to the "Friends Intelligencer." There are thirty thousand who have been conditionally registered, a considerable number of which were to remain at their jobs, according to the draft act. A bill has been submitted to Parliament to release C.O.'s at the same rate that any army personnel is being released.

The Eastern District Young People have raised $303 of their $500 budget for this year. This money is to be used as follows: $300—new Janjgir Bible School; $100—gospel car for Miss Elsa Grantland; $100—Elim Gospel Beach, Swift Current, Canada. In addition to the $303, a contribution of $90 was made to C.P.S.

The Hoffnunsau, Hebron, and Buhler churches are planning a Young People's Union Institute for February 16-17. The three churches plan to combine their talent and efforts in the meeting and in future youth work. The institute will discuss the question: "Who are our youth? Where are they? Why a youth program? What is essential to a good youth program in our community?" The three areas of program, service, and fellowship will be discussed. Sunday evening at Hoffnungsau a joint meeting of the three churches is planned to which all are invited.

The Young People's Union will have its first joint meeting with representatives from each of the Conference districts on February 19-21. This is the time when the General Conference Boards will have a joint meeting and the Young People's Union will also meet. The meeting will be held at Newton, Kansas.

Volunteers of the youth group of the Soudertown, Pa., church recently made house-to-house requests for soap for relief. The result of the campaign was 2,031 bars.

The third session of the Young People's Institute of the Eastern District Conference is tentatively scheduled for March 3. At this time the annual Youth Fellowship Banquet of the district is also scheduled. In normal years more than two hundred young people attend this banquet.

The Role of a Saint

It is recorded that Francis of Assisi—12th century Italian friar, founder of Franciscan Order—toward the end of his life gathered his disciples and beseeched them, "Let us begin, brethren, to serve our Lord God, for until now we have made but little progress." Such was the mind of a saint after a lifetime of earnest, sincere, careful search after devotion to the will of God. The dynamic, consecrated John the Baptist, after completing magnificently the mission for which God had sent him into the world, said of Jesus—without the falter of disappointment, "He must increase but I must decrease." (John 3:30). And these are the last words we have from him until the despondent message came from the dungeon of his death. The triumphant apostle and missionary, Saint Paul, with Macedonia and Romans behind him, wrote seriously from prison, "Unto me who am less than the least of all saints. . . ." (Ephesians 3:8).

The saint is never in the role of a saint. If so he is not a saint. Watch the man in C.P.S. who considers himself a better Christian than his fellow-campers. He is not a saint; he is wearing a saint's mask. It is rather difficult to spot a saint. Finding him, you will be surprised how uncommonly ordinary he is, after all you have heard about him. It is surprising how much time he has for other people. Spiritually, he is not distinguished by unusual faculties as much as by his abandonment to God's will for his life.

Members of the first Christian communities were called "saints." The name is used throughout the New Testament and is translated from a word which in other forms is translated, holy, sanctuary, sanctified. This original meaning then would indicate that a saint is a Christian set apart for a righteous work. It is a separation from sin and sinful living and the base things of the world.

It is this type of separation that the saint is aware of. It never keeps him aloof from other people. His brother he esteems better than himself. (Phil. 2:3). The ungodly person is his neighbor and his concern—a man like himself, except for the grace of God.

RELIEF

Beginnings in Ethiopia

Permission has been granted to use an abandoned cotton ginning mill at Nazarit, about a three-hour drive from Addis Ababa. Before actual operation of the medical unit can begin, machinery has to be moved out of the buildings, remodelling must be done and furniture built. Ervin Hooley states he finds the local people friendly and authorities cooperative. About the need he writes: "I saw the needy people by the thousands in the markets here the other day."

Clothing Arrives in Holland

Word has been received of the arrival in Holland of 456 bales of clothing. Peter Dyck writes: "We would like to say once again how thankful we are for the large quantities which have arrived in recent months and are continuing to arrive here. Distribution of these will keep us more than busy."

A Request

We wish to pass on to our readers a request from C. F. Klassen, recently rturned commissioner to Mennonite refugees in Europe:

"Our dear refugees in Denmark, Holland and Germany had in most cases brought with them their Bibles, but as they were fleeing almost all of them lost their personal possessions, and now many of them are without a Bible, Testament or hymn book. They asked me to share this with our congregations and to ask for Bibles, Testaments, hymn and worship books."

Surely many of our homes have a surplus of such books which would provide a valuable ministry to our brethren in Europe. Kindly send them direct to the Mennonite Central Committee, Akron, Pennsylvania. Please send only **German** religious books which are well-bound and in good condition.

War Sufferers' Relief Bulletin

We wish to recommend to our readers the **War Sufferers' Relief Bulletin** which is our standard monthly relief publication. This publication features significant letters and articles from our relief workers and is distributed without cost to anyone desiring information regarding Mennonite relief activities. Sample copies are available upon request; address all communications to Daniel B. Suter, Mennonite Central Committee, Akron, Pa.

C. P. S.

Wisconsin Unit to Close

Unit No. 122 at the Winebago State Hospital, Winebago, Wisconsin, will close sometime in February due to a returning labor supply and the release of a number of the unit members.

Closing of the camp at North Fork, California, originally scheduled for the end of January, has been moved to February 28. Also scheduled for closing on February 28 is the Hill City, South Dakota camp.

To Continue Administration of C.P.S.

There has been a question on the part of some as to how long the church agencies should continue the administration of C.P.S. now that hostilities have ended. As announced some time ago, the Friends have decided to end their administration of Friends camps and units as of March 2, 1946, six months after the signing of the Japanese surrender. The result of this decision is that the government will take over administration of Friends units on or before that date, although the Friends will continue to minister to their C.P.S. men in an unofficial capacity. The Brethren Service Committee decided to continue administration of C.P.S. at least until March 1, 1946, when the matter will again be reviewed. The Methodists considered the matter but took no action. A statement presented by the Peace Section in agreement with the C.P.S. Section at the recent Annual Meeting of the M.C.C. recommended that the M.C.C. continue its administration of C.P.S. until all men are released. This recommendation was based on two principles which were considered basic, namely: (1) That the Mennonite bodies entered upon the C.P.S. program in order to minister to their drafted men and that this need continues as great as ever, and (2) that the alternative service program continues to offer the opportunity to render constructive service in lieu of military service. The recommendation also urged that the program be concluded as speedily as possible.

Meanwhile, the possible closing date of C.P.S. remains a matter for conjecture. Since C.P.S. is under the Selective Service System, failure of the Congress to extend the Selective Service and Training Act before the Date of expiration, May 15, 1946, would mean the automatic ending of the program on that date. It now seems likely that the President's recommendation for extension of the Act will come up for Congressional action around the middle of March.

C.P.S. Briefs

Albert Bohrer, accompanied by Mrs. Bohrer, is touring a number of camps and units to talk on Puerto Rico. He was recently released from C.P.S. and rturned from a two-year period of service in Puerto Rico.

Rudolph Marek, a Mennonite minister from Chicago who was formerly a Catholic, is visiting a number of eastern units to speak on "How I Found Peace and Why I Chose a Peace Church."

COLLEGE AND SEMINARY NEWS

BLUFFTON COLLEGE

Rev. D. J. Unruh visited the campus January 29-31 as a representative of the Foreign Mission Board. He interviewed prospective missionaries and spoke in chapel. President Ramseyer spoke before the Wyandot County Teachers Association on January 28th on the subject, "One Fellowship." He will teach a course in Lima on "Understanding Youth" in a Leadership Training Curriculum there, beginning February 4. Four faculty members, Shelly, Bohn, Bauman, and Ramseyer attended the Pastor's Convention at Columbus January 30. Rev. Shelly attended a meeting of the Cultural Conference committee in North Newton February 2. While there he also made preliminary plans for the Christian Workers Institute to be held on the Bluffton campus next summer. Mrs. Rosa Page Welch, Negro soloist, will give a sacred concert in the First Mennonite Church Sunday evening, February 17, at 7:30, under the auspices of the Bluffton College Vespers. This will be her second appearance in Bluffton.

FREEMAN JUNIOR COLLEGE

Dr. Harold Gross recently attended a meeting of the planning committee for the Conference on Mennonite Cultural problems. The Cimonoce Emoh club held their regular meeting Tuesday evening. This is an organization of students interested in Home Economics. Miss Elva Ratzlaff is the instructor in this deparement and has charge of these activities. Members of the Home Economics I class are finishing their sewing and will soon start work in cooking. This year several boys have enrolled in this course, and while the girls made cotton dresses as their final project the boys made boys' shirts. The Home Economics II class finished the meal preparing part of their course by preparing and serving a three-course dinner to the faculty and faculty wives. They begin their sewing work with a unit on "making over" clothes. The Girls' Shop I class is studying a unit on social relationships and personal hygiene at present.

BETHEL COLLEGE

Two new student groups have been organized on the campus this year in response to needs felt in their respective departments. The new Christopher Dock Chapter of the Future Teachers Association, an affiliate of the National and Kansas State Educational Associations, has been recently installed under the direction of Dr. A. J. Regier, with a charter membership of seventeen prospective teachers. The new affiliation will offer various materials and privileges in "fostering greater interest in the teaching profession and upholding the high standards of true teachers." This group, headed by Mary Lou Franz (Inman), will after this year absorb the **Elementary** Teachers Club, of which Dorothy Duerksen (Goessel) has been president. The Offistocrats, with Professor Bargen as sponsor, organized during the first quarter to give the commercial students supplementary knowledge of "things pertaining to business and practical suggestions for office procedures." Dorothy Anne Goering (Moundridge) serves as president.

Bible Week, March 17-22

Rev. J. N. Smucker, pastor of the Bluffton, Ohio, Mennonite Church and Rev. D. H. Bittinger, editor of the Church of the Brethren organ, **The Gospel Messenger,** will be the speakers at the annual Bible Week, beginning the evening of March 17 (Sunday) and continuing through March 22.

The addresses of Reverend Bittinger, formerly a missionary, are to center around the missionary challenge of our time. Reverend Smucker, now president of the General Conference—and to many remembered as the former pastor of the Bethel College Church—in his lectures will discuss the book of Philippians and present character studies. A more detailed announcement will follow later.

MENNONITE BIBLICAL SEMINARY

Rev. D. J. Unruh was here on February 1 and 2 in the interest of our Foreign Mission Board. He has also been visiting our other campuses to present the cause of Missions. This personal presentation of Missions from one of our board members was welcome. It can not be too often that our young people have the challenge of foreign mission work placed before them in such a direct manner. Rev. Erland Waltner is spending his vacation with us. He is using these few weeks for study. Gerhard Neufeld traveled to Beaver Dam, Wisconsin, to meet the C.P.S. men there. Maynard Shelly spoke at the Silver Street Mennonite Church near Goshen, Indiana, the last Sunday of January, and Arnold Regier spoke at the First Mennonite Church here the same Sunday.

JOTTINGS

R. M. ZIGLER TO SPEAK

R. M. Zigler, Executive-Secretary of the Brethren Service Committee and one of the best-informed men on starvation conditions as they exist in Europe today, will speak in the Memorial Hall, North Newton, Sunday evening, February 17 at 8 P. M.

—**Rev. P. H. Richert, Secretary of the Foreign Mission Board,** suffered a stroke on the morning of February 5th. He was taken to the Bethesda Hospital, Goessel, Kansas. On the morning of February 6th his condition was reported to be about the same as the day before. The report stated that he was able to take a little nourishment. Rev. Richert, who is seventy-four, has been a member of the Board of Foreign Missions since 1910 and has served as its secretary since 1911. For thirty-five years he has served as Elder of the Tabor Mennonite Church, and most of the time since 1915 he has been a member of the Board of Directors of Bethel College. Besides this he has served in a great many other capacities.

—**First Church, Halstead, Kansas,** located a carload of flour for relief. This will probably be sent to France.—Mrs. Carl Dettwieler, Corr.

—**Buhler Church, Buhler, Kansas:** On February 3rd we had the privilege of listening to a sacred musical program given by Mr. and Mrs. Gibs, a blind couple from Hutchinson.—Mrs. F. F Matthies, Corr.

—**The 1946 Middle District Conference** is to be held **June 8-11** at the First Mennonite Church, Nappanee, Indiana. The young people are to be in charge of the program Saturday evening. The conference theme is: "The Churches' Supreme Opportunity in the World Today."

—**Grace Church, Pandora, Ohio:** For an evening service, an hour of hymn singing, with explanations of the hymns, was conducted by Russell A. Lantz of Bluffton College.

—**Menno Church, Lind, Washington,** has collected 1,040 pounds of lard for relief in Europe. The congregation is looking forward to the installation of a light plant. Planning has begun for the Pacific District Conference to be held here the latter part of June.—Mrs. Henry J. Franz, Corr.

—**First Church, Monroe, Washington:** The Women's Missionary Society canned and shipped 233 gallons of fruit and vegetables and three gallons of jam to the C.P.S. camps. They also sent 160 pounds of clothing for relief to the Mennonite Central Committee. The Seattle staff of Youth for Christ is conducting a youth rally in Monroe once a month. The first rally was held on January 10th in the largest auditorium in Monroe, which seats over seven hundred people. The place was filled to capacity.—Eleanor Goerz, Corr.

—**Eden Church, Moundridge, Kansas:** Rev. C. E. Krehbiel has consented to serve our church as pastor during the absence of Rev. Walter Gering, who expects to leave for Europe in about two weeks.—Ellis Goering, Corr.

—**First Church, Beatrice, Nebraska:** Colored slides of the Grace Children's Home, Henderson, Nebraska, where shown on January 27. This program was sponsored by the ladies mission societies. On February 3rd the C.E. sponsored a musical program, which was given by the "Cretonians" of Crete, Nebraska. We had a full church for this program. —Margaret Albrecht, Corr.

—**Deer Creek Church, Deer Creek, Oklahoma:** A farewell service was held at the parsonage on January 23. All that were able were there to bid goodbye to Rev. and Mrs. Herbert Miller. We are now without a pastor and feel their absence greatly. However, Rev. John Loewen from Bethel College filled the pulpit this morning, February 3, and we were all blessed with his message of "I Am the Door."—Mrs. W. E. Reusser, Corr.

—**The Salem Church of Wisner, Nebraska,** in cooperation with the Plum Creek Mennonite Church of Beemer has successfully undertaken a project of buying a carload of flour for relief in Europe. The collections for this purpose in the Wisner church amounted to $776.50. This will be used to pay for one-third of the flour, the Beemer church paying for the other two-thirds. The remainder will be sent to the M.C.C. for relief.—Mrs. Wm. R. Leisy, Corr.

—**Second Church, Paso Robles, California:** We have just concluded a most enjoyable and spiritually profitable week of meetings with Rev. J. M. Franz, our Minister-at-Large, and Rev. H. J. Brown, senior missionary from China, as our speakers. After more than forty years of service, the Rev. F. F. Jantzen handed his resignation to the chairman of our Board of Trustees on the first Sunday of the New Year, to take effect March 1. It was considered at a special meeting and accepted. At the request of the Board, the Deacon and one other member were added to their number to form the committe to seek the Lord's guidance in the matter of a new pastor. Brother Franz gave them valuable counsel when he was with us. One of the most interesting of our C.E. programs during 1945 was the "Absent Member Program." Themes were sent to us from southern California, France, and the Pacific, and musical numbers were given by representatives chosen by members in Georgia, Stockton, and the Bay Region. With the exception of three, who were sent out quite recently, all of our boys have been returned to the United States and discharged. Those who are still out are all in the Pacific.—Mrs. W. N. Claassen, Corr.

—**Bethel Church, Mountain Lake, Minnesota,** is installing an electronic tower chime and music equipment. The same equipment will make possible the reinforcement of all services in the main auditorium as well as their transmission to the mothers' room and the basement when desired. It is not intended that regular services be sent out through the tower reproducers, which are capable of putting out sound at a high power level; rather they are to reproduce the chimes from the pipe organ as well as organ music. At present tower music is being played every Wednesday night, which is church night in Mountain Lake, at seven and every Sunday morning at nine o'clock. The addition of an automatically timed striking chime is also being planned in connection with which the Westminster Chime may be employed. It is also possible to play recordings through the system. Besides chime and organ pickups, microphones are provided at the pulpit, a general purpose mike for Sunday School and general use, and at the basement platform. A remote volume control will make it possible to control the system from the basement. The equipment is being installed by John A. Warkentin, one of the members of the church.—Helen Penner, Corr.

—**Meadow Church, Colby, Kansas:** Rev. William C. Voth of Lorraine is serving us three Sundays a month.

Mrs. G. A. Linscheid
222 South Pine
Newton
Kansas

The fourth Sunday he goes to Colorado. The three Sundays he is here we have evening meetings in which we study the Book of John. Rev. Voth also has charge of a catechism class. The community, under the direction of the Mennonite group, gathered wheat for relief and sent it. The Sewing Circle is busy sewing for relief. On January 24th Rev. Solomon Mouttet of the "Go Ye Mission" showed us pictures of the work. Three different groups, namely the Mission Covenant, the Mingo Community Sunday School, and the Meadow Church participate in a "community C.E." on the last Sunday of the month. We have a blessed time together. Martha Burkhalter was with us in December. The Sewing Circle made a few things for use in India.—Mrs. Dan N. Epp, Corr.

—Friedensberg Church, Avon, South Dakota: The young men who were in the service are now returning home from all parts of the world. There have been no casualties. Our church has given generously for relief, missions, and other Christian work so that the offerings the past year were the largest in the history of the church. "Something New" in bedding or clothing for relief was the project of the Mission Society this month. Mr. and Mrs. Frank Ewert and two small daughters are attending Grace Bible Institute, preparing themselves for Christian service. The Ewerts were engaged in farming but felt the call of the Lord very definitely. Rev. Paul Dahlenburg also is a student at Grace Bible Institute. He formerly served a church at Langdon, North Dakota, but felt the need for further preparation and study. On January 21st H. G. Quick of Wichita, Kansas, and Mr. and Mrs. Art Christman of Aberdeen, South Dakota, presented to us the work of the Rural Bible Crusade. We were impressed by the need and importance of this work. At the annual meeting the church adopted the 100 Per Cent Church Paper Plan. It also decided to renovate completely the church building.—Anna Unruh, Corr.

—During January the Relief Clothing Center at Newton received around twenty-three thousand pounds of clothing. This is more than was received in any previous month since the center was opened about a year ago, the largest amount received during one month previously being sixteen thousand pounds. Mrs. Selma Linscheid, director, attributes the increased amount to an increasingly widespread concern and to the fact that supplies can now be sent across. In regard to the present blanket drive, she suggests that all blankets and quilts be sent directly to the M.C.C. at Akron. They should be sent directly rather than brought to the center. Mrs. Linscheid reports that a carload of clothing is about ready to go again The center shipped one about three weeks ago. Mrs. Linscheid stated that some of the clothing which comes in is in very good condition; other clothing is not. Local people are very helpful in mending, washing, and ironing.

—"CHRISTIAN COMMANDOS, A Gospel Team of Ex-service men pulling a 'Blitz for Christ'" was the heading on the leaflet describing the service held at the St. John Mennonite Church, Pandora, Ohio, February 3-6. Main speaker was Claude H. Curtis (ex-U.S. Marine). Two ex-U.S. Navy men and one ex-U.S. Coast Guard man were also featured on the announcement. A youth rally was held Sunday,

—The Salem Church, Freeman, South Dakota, has two mission societies which plan their programs for the entire year, thereby eliminating the traditional stewing around to "get up the next program." Two very attractive booklets, prepared by the pastor's wife, give the programs for the entire year.

—Sichar Church, Cordell, Oklahoma: We have gathered lard and clothing for relief. We are studying Ephesians in our mid-week Bible study, which is led by Rev. M. H. Kliewer. We are also planning a "Youth for Christ Rally" which is to be held in this community February 19.—Esther Kliewer, Corr.

—Zion Church, Elbing, Kansas: Our pastor, Rev. H. J. Dyck, held services at the Eden Church, Inola, Oklahoma, from January 27 to February 1. In his absence Arnold Nickel, a ministerial student at Bethel College, filled the pulpit. We have organized a local Mutial Aid to assist the returning C.P.S. boys with loans. "Our Society Offers Fellowship for All" was the C.E. topic February 3. Much zeal and adventure for the future were displayed during the open discussion. The young people with P. C. Andres, recreational director, plan to spend one evening soon at the clothing depot in Newton, polishing shoes.—Mrs. Louis A. Janzen, Corr.

—Walton (Kansas) Church: February 3rd we had a record Sunday School attendance. There were 141 persons present. The Mennonite Bible Academy chorus, under the direction of Elvera Voth, furnished our special music that Sunday. The mission society spent February 1st patching clothing that was collected in our community for relief.—Mrs. Ronald von Riesen, Corr.

—Mennonite Bible Mission, Chicago: "The Railway Express just picked up three boxes of clothing to go to our eastern clothing depot. Every garment sent from the Mission here is clean and in good condition. We give this clothing in the name of Christ and therefore every garment must be in such a shape that we can be proud of it.—An item in the mission's newsletter.

—"We are informed by the **Mennonite Book Concern, Berne, Indiana,** that they still have a few 1946 **Higley's Sunday School Lesson Commentaries** ($1.25) and a few **Daily Talks with God** for 1946 ($1.00). Anyone desiring either of these items should order soon, while they still have stock. 1946 catalogs are still available, and anyone who didn't receive one, or who has lost theirs, may have one for the asking."

The Mennonite

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Photo by Philip Gendreau, N.Y.

FEB. 19, 1946

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point-of-view:

THE REVISED STANDARD VERSION of the New Testament, released this month, and heralded by its sponsors as "The Most Important Publication of 1946," will prove its worth to the degree that it makes the Word of God clear and beautiful. It's a long story from around 1380 when John Wycliff produced the first English version of the Scriptures. In 1611 a group of scholars, officially chosen by the Church of England, brought out the "King James Version," which to this day has enjoyed a wider use among Protestants than any other version. But for the first fifty years it too had hard going (see *Christian Advocate*, Vol. 121, No. 6). It was charged with " 'bad theology, bad scholarship, bad English.' " "Even in our own day that form of the Lord's Prayer which is most widely used among English-speaking Christians is not the translation which appears in the King James Version of the New Testament." In 1881 the *English Revised Version* of the New Testament appeared and in 1885 the Old Testament. American scholars had agreed not to produce their own version until at least 1901. In that year the *American Revised Version* came out. And now in 1946 it is the new *Revised Standard Version* of the New Testament with the Old Testament to follow in 1950. *Time* comments that the new version will "please those who want accurate scholarship, phrased so that it would read well aloud." It points out that the translators of the King James version "mauled the English language by following the Greek literally, like a dull schoolboy renderingHomer." Those who have been tempted to make their translations from German into English too literal may well understand how such "mauling" can happen. Except where God is addressed, the "Thee" and "Thou" are gone in the new version. In addition the use of prepositions has been corrected. The *Christian Advocate* describes the result as "a page of material as graphic as the best newspaper, as plain as a dinner conversation, and as dignified as Old English script." There are assurances that the new version has such dignity and nobility that no clergyman need be embarrassed about reading it in church services. It is melodious in sound and easy to understand. W. E. Garrison comments: ". . . if we are to read (as well as sing) 'with the spirit and with the understanding also,' it is important to have a translation which says in English what the original writers said in Greek, and which says it so that ordinary people can understand it." How the new version will bear up under use remains to be seen. (Copies may be ordered for two dollars a copy from either: The Mennonite Publication Office, 722 Main, Newton, Kansas, or the Mennonite Book Concern, Berne, Indiana.)

ADMISSION of one's own faults makes for confidence. Young people are by nature immature people. In fact, so are all people. It is this unfair comparison that can bring distress to young folks. We say unfair, for if older people were a little more sensitive about the standards of their Father in Heaven, they too would not appear quite so mature, but rather imperfect. As it is, parents and other adults are tempted to pose as models of perfection to younger people. This they plainly are not, and any refusal to admit this means a break in vital fellowship. Admission of faults similar or identical to those of another gives an assurance of empathy or "Einfuehlung." It makes people feel, "Well, we are alike." That is fellowship. Furthermore, it often gives confidence and calmness to the one struggling with a problem, for he is helped to realize that someone has had this same spiritual struggle and has come out of it victoriously, or is gradually winning the victory, or is confidently expecting the victory. Admission of faults helps us to fill our place in the great, common human family in a gracious and helpful way.

THE JOTTINGS can and ought to give a complete and up-to-date news coverage of all the churches participating in the work of the General Conference. It is evident that the readers need and desire such jottings. We have sent two letters to all correspondents, and three to most of them, asking them to send in a brief, interesting jotting at least once a month. In January forty-nine or 30 per cent of 163 churches sent in such write-ups. Definite improvement is indicated by the fact that in the first fourteen days of February forty-five, or 28 per cent, of the churches had responded. If as many respond during the last fourteen days of the month, the percentage for February will be 56 per cent, or 26 per cent more than January. By February 14, thirty-two churches, or 20 per cent, were still listed as having no correspondent. About that many pastors and church leaders have not yet responded to a letter of January 2, which asked about the appointment of a correspondent. Pastors and correspondents play a vital part in giving the readers a full news coverage of what the churches are doing.

Good Gifts for Our Children

by Mrs. Willis E. Rich

"If ye then, being evil, know how to give good gifts unto your children . . ." Matt. 7:11a. Goodspeed's American translation brings the same thought in these words "So if you, bad as you are, know enough to give your children what is good . . ." Still more freely interpreted, one might say, that it is taken for granted that ordinary, run-of-the-mill parents, such as we are, with all our faults, know enough to give our children what is good. Perhaps it would be a good exercise for us to examine the implications of this thought. What are the "good things" which we give to our children?

During the years just past and at the present time, many parents have begun to feel seriously that something has been overlooked, that parents have not been giving their children all the "good things" they need.

Marcelene Cox has said "In raising children it is necessary to know the fundamental rules; after that nothing takes the place of love and inspiration." I would like to ask, "Are not love and inspiration the fundamental rules?"

Let us begin with the premise that all thoughtful Christian parents wish for their children a happy, useful life. In order to attain that ideal the parents have an obligation. They must help and inspire their children to find the right relationship to God. This will bring inner peace which is a requisite for happiness. They must help their children by example and inspiration, to have kingdom relationships to man,—all mankind, including their nearest neighbor, and their farthest. This will lead to a useful life. Jesus summed it all up by saying that the first and most important commandment was to love God with all our being; and the second was similar to it, that is, to love our neighbor as we love ourselves (which is a very great deal.) This same principle of our attitude towards God and our fellowman is also laid down in the Ten Commandments.

How have we met this obligation of helping our children to understand and accept these fundamentals? We have churches, for one thing. That is one of the "good things" the parents have maintained for their children. Many times the churches are very imperfect, the Bible instruction haphazard, and yet, our churches are one of the best helps we have. We are profoundly grateful for them. But we all know we cannot leave the whole task of helping our children to learn right relationships to the church. There is so much to know about the world. In order to love and understanding our fellow-man, many kinds of knowledge and information are very useful. Solomon recognized his need for wisdom and knowledge, and then God commended him because he "asked not wisdom and knowledge for himself, but that he might judge the people." He needed it especially in order to do what was right towards others: "this Thy people which is so great, " II Chron. 1:10. There is a fine verse in Proverbs 14:6, "knowledge is easy unto him that understandeth," and verse 8 "the wisdom of the prudent is to *understand* his way." In one of the finest prophesies concerning Jesus in Isaiah, great stress is laid upon His wisdom, knowledge and understanding. In the story of the four boys in the book of Daniel we read that God gave them knowledge and skill in all learning and wisdom. They even knew about proper nutrition. A solemn warning is given in Hosea 4:6, "My people are destroyed for lack of knowledge."

In order to meet this need. we have established schools. We may include all schools from our elementary public schools on through to Bible shools, seminaries, colleges and universities. Schools, I believe are among the "good gifts" that have been given to our children.

Isn't that enough? Think of the enormous amounts of money we spend for churches and schools, and the army of people we hire to keep them operating, and the boards we elect to see that they are efficient and effective. Our children are very fortunate. The past several generations have had these fine opportunities in America and in many other countries.

Anyone who will take the time to look at the cover picture of this issue for a full minute will find it well worth while. What are some of the thoughts that come to your mind? Here is eager youth, with dreams for a good and full life. Here is buoyant spirit, ready to try anything that holds promise; not afraid of difficulties, but regarding a problem as a challenge—something to be solved. Here is energy and laughter, optimism and ambition, and the whole outlook is toward the future. Here is also high aspiration, great capacities for loyalty and devotion. This is our youth to whom we older folks are supposed to have sense enough to give what "good things" they need.

We cannot leave it all up to institutions. It comes down to a more personal thing. What help are we giving our children in our homes? Naturally we think of the material things needed for their physical health, growth, comfort and protection. These are "good things" which are required of parents to give their children. But I wonder if we sometimes place too many limitations on their mental life. We may be guilty of a kind of bondage which requires them to think just what we think. A new thought, that is, new to us, is often a shock to parents, and pronounced dangerous, when actually, it may be a revelation from God. A great illumination is often the experience of younger men and women, who are still teachable. We have reason to believe that Jesus chose men of his own age to be his inner circle of twelve disciples. He had hopes of imparting his great gospel to young men. And what a time they had later on, convincing older folks of what they had "heard, had seen with their eyes, had looked upon and their hands had handled, of the Word of Life." I John 1:1. Many of our young people are thinking more seriously these days than they have for many years. If a doubt is expressed concerning a long-accepted belief, the response on the part of the parents may be indignation, annoyance, and rebuke. Very recently I heard of a young girl saying "The less I tell my mom and dad, the better. I never tell them anything." What a pity, what a lost opportunity! Doubt is a healthy sign that some actual individual thinking is being done and presents an opportunity for discussion of the subject. This may prove very illuminating for all concerned. It may *re-establish the truth* which was called into question and satisfy the doubting mind, or it may *reveal a false premise* which *needs to be upset* in order that the path may be cleared for a forward step. Blessed are those parents who can think things through together with their. children One of the important needs of our children is that they can openly and freely discuss any preplexing and bewildering problem without being rebuked. It is not enough to support and maintain churches and schools, but there must be a home where friendship and companionship are as important as bed and board.

We can learn something from Mary and Joseph that illustrates what we are thinking about. They had gone a *day's journey* from Jerusalem before they began to inquire and search for Jesus among their kinsfolk and acquaintance. This shows the complete trust and confidence Mary and Joseph had in their twelve-year-old son, that he would be in the right company and do what was right. God had chosen carefully the home in which His Son should grow up, and Jesus had much freedom. When Mary could not understand something, she "pondered them in her heart." And Jesus had a great many "new thoughts" which the world is not yet accepting, which many of His followers still find is difficult or impossible to accept. Else, how could so many Christians take part in the war?

Right now there is a new spirit apparent in our churches, a greater seriousness on the part of its members, mostly because there is such a tremendous work to do in missions and relief. Our youth is sensing this and is gaining a new respect for the church and its message. For the first time they are studying our Mennonite heritage, and through our relief efforts we are in a larger measure supplementing "telling what Jesus did" with "doing what He said." We are often thrilled and impressed with the reports of the activities in our churches at the present time. A visit to a clothing depot gives ample proof of the "spirit that is within." This wholesome Christian activity is surely a "good thing" for our children, and we should make the most of it by sharing this work "in the name of Christ" as much as possible with our young people.

Those of us who have been church members for many years, who profess to have salvation and fellowship with our Saviour will take this injunction seriously and examine ourselves. Are we giving our children what they have a right to expect and what Jesus expects of us? "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him."

LUCY WINCHESTER

Lucy Winchester by Christmas Carol Kauffman. Published by Mennonite Publishing House, price $2.00. May be ordered either from **Mennonite Book Concern, Berne, Indiana,** or from **Mennonite Publication Office,** Newton, Kansas.

This book, although it is a true life story, is not like ordinary books of biography. It is thrilling, thought-provoking, and impressive. So written that it holds the reader's interest throughout; it therefore more deeply impresses the reader with its moral and Christian teaching.

Beginning when Lucy was twelve years old, it tells of her life in Missouri, in a community where Christianity was hardly known and even discouraged. Brought up in a family which was ruled by an iron-handed father, who although he was honest and sincere, had no use for religion and even forbade his children from mentioning the word Christianity; nevertheless, Lucy had a yearning for God and his teachings. For forty years she strove to reach that goal of peace and happiness which only Jesus Christ can give. Forty years of disappointment in love, marriage, death, hard times, and the misery of a drunken husband. But the triumph she gained at the end was worth it, without a doubt, she believed, and is a challenge to the readers of this stirring story, that they might appreciate more the wonderful privileges of freedom of worship and Christian forefathers. It is truly one of those books which leaves a lasting impression on one's mind, one that can only spur the reader on in his Christian life.—Fred von Gunten

1946 Vacation Bible School

Now is the time to begin planning for this year's vacation Bible school. It is the duty of the church to build "strong walls in Zion" that shall be able to stand against the assaults of the Evil One.

Because Vacation Bible school is the one opportunity of the Church to have the child in a period of consecutive days for spiritual training, we wish to encourage every church throughout our conference to lay hold of this opportunity and to plan now for a vacation Bible school this summer.

In order to be of specific help to churches who need help in such a project, our Western District Vacation Bible School Staff, under the auspices of the Western District Education Committee, is preparing a handbook for the vacation Bible school worker of 1946. .This handbook can be ordered now from Joanna S. Andres, 700, East Fifth, Newton, Kansas, the booklet—however—will not be mailed until after March 1. In order to meet part of the printing expenses, 25 cents per booklet is asked.

To those in the Western District who are looking for an announcement of another vacation Bible school workshop as was held in 1945, we wish to say that it seems wise to us to expand our efforts into a wider area this year in order to be of help to those churches who need assistance and who would not be able to attend a local workshop. In 1947 we hope to have another workshop "on the floor."

We trust, in throwing open our "workshop" through the medium of the printed page in our publications and through the planned handbook, the breath of God might make alive the letters set on white until the "shop" becomes astir with His Spirit working in the heart of every parent a new determination "this year my child shall go" and in every teacher a new consecration to teach the Holy Word of the living God—the rightful heritage of every boy and girl! The Western District Vacation Bible School Staff, Mrs. J. E. Entz, Mrs. W. H. Ebersole, Mrs. P. S. Goertz, Mrs. Arnold Regier, Mrs. R. G. Warkentin, Miss Marjorie Ruth, Joanna S. Andres.

Jottings

—**Bethel College Church:** Dr. Walter Sikes, Associate Professor of Philosophy and Religion in Berea College, Berea, Kentucky, was the guest pastor Sunday morning, February 10. Dr. Sikes is a minister in the Christian Church and has held pastorates in Texas, Tennessee, and New York. He is spending the year on leave with the American Friends Service Committee, and while here at Bethel, he spoke before the student peace conference sponsored by the Kansas Institute of International Relations. The Church Council met February 6, to discuss the question of mutual aid. The Board of Deacons and two other members, to be appointed by the chairman of the council, were asked to serve as a local aid board. Their immediate problem will be to study the needs of the returning C.P.S. men and to draw up plans to be presented to the church for consideration.

—**The First Church, Burns, Kansas,** has sent 180 quarts of canned goods, 21 pounds of lima beans, 6 gallons of lard, and one box of oatmeal for use in C.P.S. The women have done some mending for relief.—Mrs. Sam Stucky, Corr.

—**Fairfield (Pa.) Church:** Rev. George S. Stoneback and the writer attended the third quarterly conference held at Perkasie.—Henry Burkhard, Corr.

—**First Church, Hillsboro, Kansas:** Last Monday morning, February 4, thirteen comforters and fifteen blankets were shipped to Akron, Pa.—Mrs. B. A. Goertz, Corr.

—**Emmaus Church Whitewater, Kansas:** Rev. Theodore Epp, pastor of the Back to the Bible broadcast, Lincoln, Nebraska, will conduct evening meetings in our church, beginning Sunday, February 17 and continuing through February 24. Everyone is cordially invited.—Susan Thiessen, Corr.

—**Robert Kreider,** who until recently helped administer the M.C.C. units in mental hospitals, left February 9 on the **S. S. Argentine** for Europe, where he hopes to do relief work in France and if the doors open in Germany. Mrs. Robert Kreider will reside at 1230 Amsterdam Avenue, Box 210 New York 27. Robert is the son of Rev. and Mrs. A. E. Kreider.

—**Thomas Cornelius** is the name of the son born to Rev. and Mrs. Donovan Smucker, February 5.

—**Eden Church, Inola, Oklahoma:** Rev. H. J. Dyck from Elbing, Kansas, recently conducted special meetings in our church. The morning Bible study of John, chapters 13 to 17 inclusive was in German. Rahlen Unrau, who was in C.P.S. for many years, is back, but his brother Walter is still in C.P.S. camp.

—**Bethany Church, Kingman, Kansas:** During the first half of its fiscal year the Bethany Mission Society prepared, packed, and shipped to the clothing center nearly 500 pounds of new and used clothing. Three hundred ten quarts of fruits and vegetables and nearly 200 pounds of lard and dried foods were sent for European relief. The children's mission project netted $221.52. This was sent to India for

Bibles for school children. The society has adopted the 100 Per Cent Plan for the **Missionary News and Notes.** This has been helpful in stimulating interest in our own and other societies.—Mrs. E. Albrecht, Corr.

—**Inman Church, Inman, Kansas:** The church is planning on a week of services, beginning March 3, with Rev. H. P. Fast, Orienta, Oklahoma, as guest speaker. It is also planning to celebrate its twenty-fifth anniversary some time this spring. Mr. and Mrs. Waldo Friesen from American Falls, Idaho, were recent visitors at the Sunday services. Mr. Friesen is a former principal of the Inman grade school.—Mrs. G. B. Martens, Corr.

—**Zion Church, Donnellson, Iowa:** The Mission Society has shipped 166 pounds of used clothing for relief and has made 69 children's garments for relief. Many of these garments were made from feed sacks.—Pearl Krebill, Corr.

—**United Mennonite Church, Waterloo, Ontario:** On February 3, a congregational meeting was held at which the discussion centered on the action to be taken by the church towards members who had joined the active forces. After some deliberation it was decided that we, and the returned men, set aside a day on which we rededicate ourselves to God and also reaffirm our loyalty to the principles of our faith from which we erred. At the annual church meeting it was disclosed that over $9,000 had been raised for various missionary and church enterprises. On January 27, Rev. and Mrs. Jacob Braun, of our church, celebrated their twenty-fifth wedding anniversary. The congregation surprised the family by arranging a church supper at which occasion they showered them with many gifts.—Herbert P. Enns, Corr.

—**Bethany Church, Quakertown, Pa.,** Robert M. Landis, for many years superintendent of the Bethany Sunday School and active in Eastern District young people's work and retreat activities, was elected deacon in January. He was ordained February 3.

—**North Star Church, Drake, Saskatchewan;** Brother C. F. Klassen was in our church on January 26th and gave a report on his recent trip to Europe. The offering for refugee work that day totaled $385.45. Rev. H. T. Klassen of Eigenheim, near Rosthern, will give a series of lectures on Galatians in our church from February 18-21.—V. Schroeder, Corr.

—**First Church, Paso Robles, California:** Recent visitors and speakers here were: Rev. D. C. Wedel and Mr. Willis Rich from Kansas, Rev. J. M. Franz, Minister-at-large of the Pacific District Conference, and Missionary H. J. Brown (China), who is now making his home in Freeman, South Dakota. Rev. Orlo Kaufman, pastor, gave a short address on "Released Time for Religious Education" at a program given by our local school at the Baptist church.—Gus Toevs, Corr.

—**Winton, California:** Missionary H. J. Brown was with us January 31st and February 1st and told us of his work and confinement by the Japanese. Tomorrow Rev. J. M. Franz is to begin a series of meetings.—N. A. Koehn, Corr.

—**First Church, Aberdeen, Idaho:** In memory of their daughter Marion who was killed in an airplane accident, Mr. and Mrs. J. E. Toevs and sons have presented the church with an electric Hammond organ. This is very much appreciated by the church. The organ will probably be delivered in June. We were very happy to have Rev. D. C. Wedel and Mr. Willis Rich in our church Sunday morning and evening. Rev. Wedel preached Sunday morning on "The Voice Crying in the Wilderness" and Sunday evening on "Come and See." Mr. Rich spoke to the young people's meeting Sunday evening.—Arnold E. Bartel, Corr.

—**Emmanuel Church, Moundridge, Kansas:** Total contributions during our past fiscal year amounted to $3,732.72. This made $43.91 per active member, the highest ever. We have purchased a house for our church parsonage. It is to be moved from Galva to Moundridge as soon as a lot is secured.—Marie Wedel, Corr.

—**Grace Church, Dallas, Oregon:** William Bartel, baritone of Portland, Oregon, gave a sermon in song on the evening of February 3, singing such songs as, "Out of Darkness into Light," "The Fool Hath Said, 'There Is No God,' " "The Living God," "Place Your Hand in the Nail-Scarred Hand," "The Sinner and the Song," "The Ninety and Nine," "I Want My Life To Tell," "I'd Rather Have Jesus Than Anything," and "My God and I." After the program all the local churches met at our church for a singspiration Missionary Henry Brown was in our church February 7 to 10.—Mrs. Dave Balzer, Corr.

—**First Church of Christian Mennonite, Moundridge, Kansas:** At the February meeting of the Sisters' Mission Society, Miss Leonore Friesen told very interestingly of her experiences as a migrant worker. She also showed a few slides of migrant families and workers.—Linda V. Kaufman, Corr.

—**Zoar Church, Goltry, Oklahoma:** Once a month our church has charge of the Sunday evening services at the Boys' Reformatory at Helena. The institution has 170 inmates. Five young people plan to be baptized for the first Sunday in March.—Mrs. J. W. Bergen, Corr.

—**Goessel Church, Goessel, Kansas:** On February 7 the women did mending for relief. They got the clothing from the relief clothing center, Newton. They had another all-day mending on February 15. On February 9 they took 80 pounds of bedding to the express office to be shipped to Akron.—Margaret R. Schroeder, Corr.

—**Hoffnungsau Church, Inman, Kansas:** Excavation of the basement for the parsonage was begun on February 12. The men worked all day while the women of the church busied themselves with mending and altering several baskets of clothing which had been gotten from the relief clothing center in Newton. They also served the noon meal. The mission societies are busy making comforters and purchasing blankets for relief.—Mrs. J. V. Regier, Corr.

MENNONITES THE WORLD OVER

By Cornelius Krahn

For Conscience Sake is the title of a book by S. C. Yoder which has just been reprinted by the Herold Press, Scottdale, Pa. ($2.00). It deals with the Mennonite migrations resulting from World War I. First it follows the Canadian Mennonites to Mexico and Paraguay, and then those from Russia to Canada, Brazil and Paraguay. It is a very readable account which has been enjoyed by many.

Dutch Mennonites Appreciate Contact with American Mennonites in the "Singelgirk" at Amsterdam which was reprinted in a Dutch Mennonite paper. **De Tolk,** the periodical of the Amsterdam Mennonite Church, comments thus: Even though the Dutch Mennonites have experienced the war in a different way than the American Mennonites and are inclined to be realistic about it, they are to a certain degree willing to listen to the American testimony. More than that, it is a re-consideration of the Mennonite principles of the past ages. The Dutch writer hopes that discussions of these matters will continue throughout 1946 but in a brotherly and tolerant way.

Back in the Ukraine. A letter of September 23, 1945, written by a Mennonite of the Ukraine relates conditions in what was formerly a **"Mennonite paradise."** When the German army evacuated the Ukraine in 1943 they burned down every house in every village, applying the scorched earth policy. The writer was one of the few who returned to his home village. He writes that he is now living in a dug-out and that Polish settlers are establishing homes there.

In Memoriam. The periodical of the Mennonite Church of Amsterdam publishes an incomplete list of those members of the church who have suffered violent death during the time of the German occupation. Most of the fourteen listed died in concentration camps.

In Great Need of Bicycles. The Dutch people and especially the ministers are in great need of bicycles, their most significant means of transportation. Again and again in their letters they ask either for bicycles or bicycle tires. Unfortunately American bicycle tires do not fit Dutch bicycles. If a permit for a shipment of bicycles to Holland could be obtained and arranged for, it would indeed be one of the most significant services that could be rendered to our brethren in Holland.

Shoe Soles Wear Out quickly when walking is the only means of transportation. Therefore regardless of the variety of items placed into a package or to whom the packages are sent the reply is unanimous: "We thank you especially for the shoe soles of genuine leather."

Germany May Soon Get Some Relief. According to the **Christian Century** special categories of German civilians will be permitted to receive relief supplies of medical and sanitary nature—soap, cod liver oil, powdered milk. It is to be hoped that this will actually materialize on a broader scale.

The Pro and Con of the Death Penalty is being discussed by the Mennonites of Holland. The death penalty abolished in 1870 has now been reintroduced. The Mennonite congregations are airing the problem in order to take a uniform stand on this issue.

How to find displaced Relatives in Europe. A number of agencies have been established in this country with the purpose of locating displaced friends and relatives in foreign countries. One of the nine agencies is the **American Friends Service Committee,** 20 South 12th Street, Philadelphia 7, Pa. Just send in the name and the former address of the person for whom you are looking.

"Clothed and in His Right Mind"

John had become mentally ill. He was admitted to a mental hospital, and there placed on one of the wards. He had to be secluded because of his extremely disturbed condition.

John was not malicious or asaultive, but seemed to have lost all sense of reasonable and proper behavior. He tore to shreds his mattress, blankets, and clothes. He seemed to enjoy mixing and playing with his food. In his speech he was entirely irrational—disregarding one's questions and orders. "Lemme out, I want to go over here to my brother's house. I haven't seen him for fifty billion years. Who's driving this Buick 8, anyway. What's your name, I used to know your dad over in the old country. Lemme see your fountain pen. You can't fool me. Gimme some tobacco, etc. . . ." flowed continuously from his mouth as fast as breath would allow, for most of each day and part of each night.

The hydrotherapy baths which he received every day soon began to show a soothing and quieting effect. Although he continued to be rather irrational and disturbed, his behavior was not as vehement or destructive. His improvement was definite though gradual.

At this time he began receiving electric shock treatments. These were given three times a week. Each one seemed to bring about further improvement in his condition. He began to give rational answers to one's questions, and would engage in intelligent conversation with attendants and other patients.

John is now almost ready to return home. He will be able once again to return to society and take his rightful place as a citizen. In dramatic contrast to his former condition, he is "clothed and in his right mind."

Not all mental patients respond to treatment as this one did. In fact, this is an exceptional case in this respect. But it is here given to emphasize that a mental hospital not only gives custodial care to patients, but actually administers treatments which in many cases are effective in restoring the patients to normalcy.

One handicap which makes it impossible to give the extended care and treatment that would otherwise be given, is the present lack of help. C.P.S. men who are working in the many mental hospitals during the war period are making possible a correspondingly larger amount of patient care, which may be regarded as significant in helping a few more of them to be restored to health.

Methods of care for mental patients and the daily tasks of mental hospital attendants, as well as many interesting facts about C.P.S. life in the hospital units are described and illustrated with pictures in the *Anniversary Review*, which may be ordered for $1.00 per copy from C.P.S. Unit No. 93, State Hospital, Harrisburg, Pa.

HOME MISSIONS

A. J. Neuenschwander, Secretary

NEW LEADER FOR CALVARY CHURCH ARRIVES

Brother and Sister Walter McDowell, newly elected leaders for Calvary Church, at Mechanics Grove, Pa., have arrived from Markham, Ontario. Their address is: Quarryile, Pa. Route 2.

From December 30th to January 2nd the McDowells visited the Calvary people, and Brother McDowell brought a series of messages. After this visit the church extended a call with which the Board agreed, and this was acepted. They began their work February 1.

May the Lord richly bless these new workers. Will you please put Brother and Sister McDowell on your prayer list?

Progress Made with Church Auditorium

After a long unavoidable delay the United Mennonite Church at Toronto, Ontairio, could again take up the work of putting their church auditorium into shape and completing all other necessary arrangements, so that the worship services and Sunday School can now be held in their new location.

Rev. and Mrs. Arnold A. Fast, are the workers. They live upstairs, so that the church and home address is one and the same, 140 Victor Avenue, Toronto 6, Ontario.

There were considerable expenses involved in the renovation, and if you are interested the small group of worshippers would be grateful for your prayers and gifts.

The General Conference Mutual Aid Board

The purposes for which this Board is created:

1. To promote and provide a service of vocational counseling.

2. To provide information regarding job openings and jobs wanted.

3. To provide information regarding opportunities for small independent businesses.

4. To provide financial assistance on a mutual aid basis where there is a definite need for the purposes of establishing a modest home, getting an education, or getting a start in farming, business, or a profession.

5. To provide information regarding colonization and settlement opportunities.

How You Can Help:

1. Free-will contributions: Such contributions may be received from congregations, church auxiliaries, and individuals. These funds may be used for necessary expenses or for capital purposes.

2. Non-Interest Bearing Certificates: Such certificates are to be purchased by interested brethren who are willing to devote their money to the church and its youth without guarantee of interest for themselves. These certificates shall be issued in units of $100 or multiples thereof for a period of five years and shall be payable to the subscriber or his heirs.

3. Interest Bearing Negotiable Certificates: These certificates are to be issued in varying denominations bearing 2 per cent cumulative interest. This category gives brethren an opportunity to invest small amounts of money at a fixed interest rate for a period of ten years or repaid sooner at the option of the Board.

Send inquiries and contributions to: J. Winfield Fretz. Executive Secretary, Mutual Aid Board.

QUOTE

Dr. Walter E. Roush, Professor of Old Testament at the United Brethren seminary. Dayton, Ohio, says this about the way to peace:

"Oh, yes, there is a way, but no nation will try it. It is too simple. It was not proposed by a statesman or a diplomat. It is the Nazareth carpenter's plan of loving one's enemies, of doing good to those who despitefully use you. It is the willingness to go the second mile, to turn the other cheek. It is the plan which his followers profess but do not practice. It is the plan which statesmen dismiss with a wave of the hand as absolutely impractical. It means to give rather than to grasp, to build rather than to destroy, to feed rather than to starve."

Y.P.U. OFFICERS
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President
Akron, Pa.
Vice President
Verney Unruh
Secretary-Treasurer
Ruth Ewert

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference
Editor
Esko Loewen
Route 2
Newton, Kansas

Need to Evaluate Anew the Youth Program in the Churches

by Mary Becker

(This is the fourth and final article on Mary Becker's study of the Young People's Program of the Western District Conference. By reading this general survey, it is possible to get an over-view of the youth activity in this district. However, it does not only apply to the Western District, but as well to various aspects of all churches in all districts.

This summary was made from a thesis written by Miss Becker at Biblical Seminary last year. At present, the Western District Young People's Committee is giving consideration to the plan of printing the thesis and making it available for youth groups and leaders in the church. E.L.)

After each of the five areas have been discussed, the survey continues with an investigation of other services rendered by the church to its youth, such as contacting of absent members, vocational guidance, financial aid to those desiring a higher education and service men, follow-up of new members (referring to those recently baptized), and special doctrinal teaching (aside from catechetical instruction). Aside from the first-named, it is discovered that little was done along these practical lines. A study is then made of the participation of Mennonite young people in other organizations, both those related to the church and those not related to it, Christian and secular—community organizations, district denominational activities, and interdenominational activities. The participation in the first two is considerable; the value of participation in the last-named apparently is not recognized. Note is taken of the new movement of holding youth conferences among a number of churches in neighboring communities within the district and its value.

Much has been done by and for youth in some of the Mennonite churches studied. Much remains to be done if the church is to fulfill completely its God-given mission, which is to minister, not only toward the salvation of the individual, but also to his growth in every phase of life after his salvation.

In the light of the investigation of the young people's program in Chapter II, it is the purpose of Chapter III to offer suggestions, directly or by way of example, for the strengthening of this program. Aims and objectives, methods of procedure, and standards of evaluation are suggested for the various areas of the religious education curriculum. These, of necessity, can be only suggestive since local situations and needs must in the end determine what a given church can and must do to be of greatest service. More specialized services—contact with absent members, vocational guidance, financial aid, follow-up of new members, doctrinal teaching, and planning for the returning service men—are touched upon only briefly since they require specialized study. The place of community and church-related organizations is also discussed and the suggestion made that among the young people of the Western District Conference churches there is a need for a centralized organization that will correlate the work of the various organizations now working independently. Last of all, the challenge facing the church in recognizing and meeting the needs of the young people is considered. It is noted that many churches are still unaware of the fact that young people face problems, often being able to see only the problems they present to the church.

From the study it is concluded that there is great need among the Mennonite churches studied to make a thorough and frank investigation of their program for the young people for whose development they are responsible, with the intention of analyzing the needs and problems and finding and adopting those methods and procedures that will adequately provide for the youth of the church in their worship, study, social, and recreational activities, personal Christian living, and service. To maintain the *status quo* and tenaciously cling to old practices is not the important thing; the important thing is to lead youth into the abundant life which Jesus came to bring.

It is a common misconception that youth are not interested in spiritual matters. Present trends and movements show that they are interested, that they respond when challenged by a vital Christianity. Too often, however, this challenge is not presented to them; or if is presented, it is done only in word and not in life. To such a challenge youth will not respond. They must be challenged by difficult and worthwhile tasks; and they must be made to feel that the fulfillment of those tasks depends upon them.

While the church has the right to direct and organize its youth it should make use of this right, lest, in failing to do so, it lose the right. While the church has its young people, it should provide adequately for their growth and training, lest, in failing to do so, it loses them. The Mennonite Church faces a great task and a great challenge, but with the help of the One who looks upon youth and says, "Follow me, and I will make you," it can meet that challenge and fulfill its task.

An Alphabetical Prayer

Almighty God, to Thee I pray,
Because Thou'rt Lord of all;
Consider kindly what I say,
Direct me lest I fall.
Enlarge my views of holy truth,
For I am blind through sin;
Guide me, my God in early youth,
Heaven's journey to begin.
Incline my heart to do Thy will,
Jehovah, Jesus Lord;
Keep me beneath Thy Spirit still,
Lead me by Thy own word.
Make me to love what's true and right,
Nor wisdom's ways to shun;
O guard me e'er in "faith's good fight,"
Preserve me till it's won.
Regard my earnest cry;
Quicken me, Lord, when dangers lower.
Support me in temptation's hour,
Teach me, good Lord, to die.
Unlike the wicked, I would Thy
Vast mercies still implore;
Whenever Thy wishes they defy,
'Xtend Thy pardon more.
Youth, manhood, age, to Thee we owe,
Zeal, wisdom, love on us bestow.

Editor's Note: The above prayer is called an acrostic and appears in the English language as do a number of the Psalms in the Hebrew language. These are called acrostic Psalms. They were written to run through the Hebrew language and it is thought, this was done in order to aid in memorizing them.

Combatting Evil

J. H. Oldham in the **Christian Newsletter**, London, raises the question "whether the very evil against which we are fighting has not in insidious ways affected the life of the United Nations. The weakening of inner resistance to the lowering of moral standards may in the long run be as fatal to civilization as the onslaught of barbarous enemies ... The tides of barbarism threaten to engulf European civilization ... Our dilemma is this. Our task is to establish human relations on the basis of respect for the human person and to create a society animated by the spirit of tolerance. But a society of this kind can only grow if it is protected against the aggression of those who are completely indifferent to the human life and the value of the individual, and the problem is how these destructive forces can be resisted without a recourse to their own methods, and consequently without our succumbing inwardly to that which we are opposing. To this problem we have in our present state of intellectual, social, and spiritual development no adequate answer. An answer must at all costs be found if humanity is to survive." The answer, of course, of the nonresistant Christian Christian is to risk the aggression of the evildoer rather than to lower oneself to his methods. It is interesting to observe that those who chose the other horn of the dilemma have serious misgivings as to the effectiveness of their method.

—**Gospel Herald**

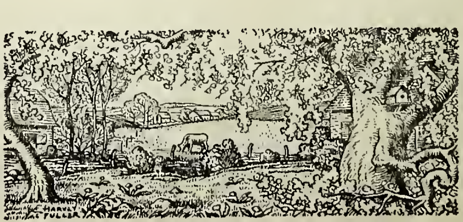
Thoughts about a Smile

A smile costs nothing, but gives much. It enriches those who receive, without making poorer those who give. It takes but a moment, but the memory of it sometimes lasts forever. None of us is so rich or mighty that he can get along without it, and none is so poor but that he can be made rich by it.

A smile creates happiness in the home, fosters good will in business, and is the countersigh of friendship. It brings rest to the weary, cheer to the discouraged, sunshine to the sad, and it is nature's best antidote for trouble.

Yet it cannot be bought, begged, borrowed or stolen, for it is something that is of no value to anyone until it is given away. Some people are too bored to give a smile. Give them one of yours, as none needs a smile so much as he who has no more to give.

—*The Dove-Tale*



Hold Music Institutes in C.P.S. Camps

Something new in the field of music instruction in C.P.S. were the music institutes conducted at the Hill City and Belton camps during November and December, and the reports from both camps are enthusiastic in their endorsement of the idea. For a three week period all other classes were suspended and a number of concentrated, practical music courses were conducted after working hours and on Saturdays.

Under the able direction of Alvin Reimer, high school music teacher from Buhler, Kansas, much enthusiasm was shown in the courses offered, which included sight singing, hymn study, chorister training, music appreciation, and private instruction in voice. In addition, assignees at each camp, more than 100 in all, participated in one or more of the activities. Many with an interest in music and with talents that were undeveloped had their first opportunity to study under a qualified teacher. Others who were not particularly interested in music discovered latent talents and a new interest. All had the opportunity to grow in appreciation of good music, and to develop skills which will be useful in future service in the church and community.

Interest and attendance was good for all of the classes, which met twice a week. Sight singing proved to be one of the most popular courses with a total enrollment of 68. The course started with music rudiments and continued into four-part reading in as high as four different keys. The hymnology course was a study of the great hymns of the church, and the chorister training course gave opportunity to learn the art of leading group singing. A total of 71 were enrolled for private voice lessons. Record albums owned by each camp were supplemented by additional ones borrowed from other camps for the music appreciation course. Several of the Classes purchased text books in order to continue study after Bro. Reimer left. At the end of both institutes, an "accomplishment night" was held in which those enrolled in the institute demonstrated their abilities for the enjoyment of the entire camp. Careful advance planning and the competance of the instructor contributed greatly to the success of the institutes. The general plan of the institutes may be suggestive to church groups wishing to improve the musical ministry of the church.—Released, Akron Headquarters, January 23, 1946.

"Differences of Opinion"

I am determined not to quarrel with other evangelical bodies of Christians, so long as I see the enemy at work, and Christ the Captain, calling me to take the field against him. Let us go and make mankind Christians first, and then discuss whether they shall be of our denomination or not.

I wish for the sake of sound doctrine that the brethren would love each other. For one I am determined to do so. I will not call any brother a fox though he should have some degree of management about him; nor a bear, though he may not have all the civility in the world; nor a snake in the grass, because he does not tell me all his plans.

If I really do fear that any one called a brother bears none of the lineaments of the first-begotten, I will tell the Lord my fears, and pray for him; and before I have done at the throne of grace, I will say, "Search ME, O God and know MY heart; try Me and know MY thought, and see if there be any wicked way in ME."—Nevins, *The Gem*, (Church of God)

Comrades on the Journey

Your path tonight is very dark,
For blown by winds of doubt
The fragile candle of your creed
Has flickered and gone out.

But see, my taper is aflame
With light enough for two!
And I will reach a comrade hand
To guide and steady you.

But in an hour of weakness when
My own small light shall fail,
Your hand and voice will give me
strength
To keep the slippery trail.

Then it will be your lamp of faith
That guides another's feet;
So mankind climbs together toward
A bright, celestial street.

by Hazel M. Kerr

Youth Events

The Young People's Union officers are proceeding with plans for bringing students to America to study. Information is being gathered about the method of obtaining clearance from the State Department for the entrance of such students into this country. Complete information on the student, where he was born, his parents, their birthplace, his brothers and sisters, citizenship, and many other details are necessay. Added to that, three affidavits must be signed and two persons must be able to sponsor the prospective student financially during his residence in this country. The areas from which students are under consideration are India, Paraguay, Puerto Rico and Europe.

* * *

At the time of Dr. Langenwalter's resignation from the Board of Education, he also resigned as advisor of the Young People's Union. Since then, Dr. L. L. Ramseyer, President of Bluffton College, has accepted the appointment as Young Pople's Union advisor. Dr. Langenwalter's connection with young people's work has been a long one and one that has been very helpful. He has been closely connected with the development and organization of the Young Peoples Union since its inception in about 1926. The services of Dr. Ramseyer have been welcomed by the Y.P.U. executive committee recognizing that he maintains close contact with the young people of the church and is interested in their growth and development as true servants of the church.

* * *

Early in December the American Friends Service Committee ran a full page advertisement on the theme "If Thine Enemy Hunger" urging that German children and civilians of "enemy" nations receive food from the United States. The Service Committe office received 37,000 replies of which 45 or 1 to 820 expressed disapproval of the proposal. Also, although money was not requested, $27,000 was spontaneously contributed.

* * *

Not until very recently has it been possible to send relief supplies into Germany. The Allied military governments would not permit it. However, it is now possible to send blankets into Germany where the need is extreme. Young people in local congregations can help gather blankets, pack them and hurry them to the Mennonite Central Committee, Akron, Pennsylvania. The time is late and winter has been here many weeks.

The report of the Young People's Leaders Institute held at Walton, Kansas, December 28, 1945, is now being distributed to each pastor, Sunday School superintendent, C. E. society, each person who attended the meeting, and each Young People's officer in all the districts of the conference. It is hoped that this report will contain helpful ideas and suggestions and for this reason this distribution is being made.

* * *

Testimony before a joint Congressional meeting by General Eisenhower indicated that army men with thirty months of service as of April 30th will be separated from the army or aboard ship returning home by that date. Those with two years of service will be released by June 30. By the end of June, 93 per cent of the V-E Day army enrollment will be demobilized. In contrast, C.P.S. men with thirty-six months of service are not eligible for discharge until June, and approximately only 60 per cent will have been released according to the present schedule of discharge of 4E personnel.

* * *

Under consideration by the Middle District Young People and the California Young People is a Leader's Insititute. Since their inception last Fall, Leader's Institutes have been held twice in the Eastern District and once in the Western District. The Y.P.U. executive committee is suggesting that similar istitutes be held in all districts of the Conference for the purpose of becoming acquainted with the program and problems of the Church and in order to help each other in developing a vital youth program in the church.

* * *

As this issue goes to press, the Conference Boards are meeting at Newton, Kansas, for their annual meeting. Young people from district conferences have also been invited to attend a Young People's Union Board meeting at which a report is being made of Y.P.U. activities during the present year, and a discussion is being undertaken regarding Y.P.U. activities and projects such as: (1) the Leader's Institutes, (2) Voluntary Service Program, (3) Retreats, (4) **Mennonite Youth** section of the **Mennonite**. Each district is sharing with the others the activity and program being undertaken by their district.

* * *

Investigation is being made of the various possible voluntary service projects which the Young People's Union can sponsor. Such service as work with home mission stations, service in mental hospitals, hookworm and in needy areas of the South, among migrants, is under consideration.

RELIEF

Rehabilitation Needs in China

S. F. Pannabecker and P. P. Baltzer, who are now located at Chengchow in northern Honan, have recommended sending men to China who can help the Chinese farmers to reclaim their farm land which had been flooded to halt the Japanese invasion, and to assist in rehabilitating them on their farms. Preparations are also being made to take care of refugees who will be coming back before the land will have been gotten ready for them.

Home for Refugees in Holland

A new project being undertaken in Holland is the operation of a large home known as "Roverestein" which is to provide temporary shelter for Mennonite refugees. It has been equipped to accomodate over a hundred refugees; the project has been placed in charge of Siegfried Janzen. It is hoped that some of the refugees may later be taken from the home and lodged with Dutch Mennonite families.

Clothing Contributions

Contributions of clothing, shoes and soap received at the Ephrata Clothing Center during the month of January amounted to 38,678 pounds. Due to the generous response of the churches to the call for clothing contributions, the center workers are taxed to capacity keeping the clothing sorted and packed; you can help them by having all clothing clean and well mended before sending it to the centers.

Expression of Gratitude

We pass on a letter received from a Mennonite minister in Alsace:

"Herewith I acknowledge receipt of two boxes of clothing and shoes as well as one sack containing shoes. For all your good gifts and your generosity toward a suffering humanity, I want to thank you, dear brethren and sisters in the United States and Canada. The Lord knows of your service and your ove towards us. Thanking you again in everyone's name, yours sincerely, Joseph Widmer, Modenheim."

C. P. S.

UNRRA Reserve Unit Approved

Final details of the plan to place up to 250 men n the CPS Reserve to work as attendants on livestock boats going to Europe have now been completed. The unit will be known as the "UNRRA Reserve Unit" since UNRRA is the agency which is making these shipments of heifers, horses, and cows o wartorn countries on the Continent. UNRRA has delegated to the Brethren Service Committee the esponsibility for selecting the men and assigning hem to the ships. Only those who were inducted before June 15, 1944, are eligible to apply. As members of the CPS Reserve, they will remain under the jurisdiction of Selective Service, but will receive the regular pay of $150 per trip plus maintenance. Those chosen for this service will remain in it until eligible for release, and may thus make more than one trip. They will be released on the same basis as those in the regular CPS set-up.

Two More Camps Closing

Official approval has been received for the closing of two more Mennonite base camps—Camp No. 28 at Medaryville, Indiana, which is to close by March 31, and Camp No. 55 at Belton, Montana, which is to close April 30.

C.P.S. Representatives Meet With Virginia Officials

Representatives of the Friends and Brethren service committees, the Mennonite Central Committee, and the Mental Hygiene Program of C.P.S. met with the Virginia State Hospital Board on January 10 to discuss problems of state institutions in Virginia. The meeting was arranged because of concerns growing out of the experiences of four C.P.S. units in Virginia mental hospitals. The discussions centered around two problems: (1) How to raise the personnel standards in Virginia institutions, and (2) how to educate the public to the needs and problems of the institutions. The Hospital Board is recommending to the State Legislature a 35 percent budget increase for Virginia institutions during the coming two year period. It is hoped that similar meetings may be held in other states where there have been C.P.S. units and that they might be the means of improving mental hospital conditions.

C.P.S. Briefs

Releases from the entire C.P.S. program between October 1, 1945 and February 1, 1946, totaled 2,351.

On Sequoia Trails is the title of a forty-five page "yearbook" published by assignees at the Three Rivers, California camp. It contains excellent photography, including pictures of campers, and tells about camp life and project work in Sequoia National Park. Copies may be secured from C.P.S. Camp No. 107, Three Rivers, Calif., at $1.00 each.

PEACE SECTION NOTES

New Peace Publication

A new booklet fresh from the press is "The Christian and Conscription," a publication prepared jointly by Edward Yoder, now deceased, and Don Smucker. It can be obtained by ordering from the M.C.C., Akron, Pennsylvania. The price is 25 cents per copy; in lots of 25 or more, 15 cents each.

Civilian Bond Summary

As announced earlier the Civilian Bond plan terminated on January 1, 1946. During the time the plan was in operation a total of 33,006 subscriptions were made; these subscriptions amounted to $6,740,161.14. Of this total $4,911,277.00 was subscribed by Mennonites; $1,108,592.50 by Brethren; $323,246.64 by Friends; and $397,045.00 by all other groups.

COLLEGE AND SEMINARY NEWS

BLUFFTON COLLEGE

Miss Martha Burkhalter, who will soon return to the mission ficld in India, spoke in Chapel February 8th and to the student church group Sunday evening, February 10. Orie Miller, Executive Secretary of the MCC, will be the speaker at a Vesper Service March 3. The Girls' Choir directed by Prof. Lantz, is planning a trip to Pennsylvania after the close of school. Dr. E. G. Kaufman, President of Bethel College, will be the commencement speaker this spring. The faculty and students helped in sorting, repairing, and packing old clothing for relief in the Science Hall Saturday afternoon, February 9. Churches of various denominations in Bluffton and Pandora are having used clothing for relief handled through MCC channels. The ladies of the local Mennonite churches are sponsoring the redecorating and improving of the YWCA room in College Hall. The project is under the leadership of Mrs. J. N. Smucker.

FREEMAN JUNIOR COLLEGE

Dr. J. D. Unruh had charge of the morning services at the Freeman Bethany Church Sunday morning. Since the church building of this congregation burned down last fall, services are being held in the College Chapel. Rev. J. J. Regier, pastor of the Salem-Zion Church, and Rev. Willard Claassen, pastor of the Salem congregation, were chapel speakers this week. LeRoy Vogt a graduate of Freeman and just recently released from service gave a musical program on Thursday. Students and faculty always enjoy having guest speakers and musicians in chapel and many blessings have come from such visits. Chapel exercises are held daily. On Monday and Wednesday guest speakers or faculty members conduct the meetings. On Tuesday the YW and YMCA groups meet separately. Programs by members, panel discussions, or talks by visiting missionaries usually fill this time. Thursdays are music days. The time is devoted to learning new hymns and singing the old familiar ones. Often the music department furnishes musical programs, or visiting musicians share their talents with us. On Friday the students have charge of chapel meetings. All meetings are opened with a worship service.

BETHEL COLLEGE

The Original Don Cossack Chorus gave an excellent performance before a capacity house on February 12. The gratifying ticket sales for the Memorial Hall Series has made possible a fifth number to be announced later. One utility unit and twelve living units are being installed in a trailer camp north of the campus proper to provide additional housing for families of service men returning to school. Plans are also under way to convert the old dining hall, now used by the Academy, into apartments. Under the auspices of the Kansas Institute of International Relations, the local IRC, with Hazel Senner (Freeman, South Dakota) president and Dr. Gingerich faculty advisor, was host to a student conference on "Peacc—Is this It?" ovcr the weekend of Fcbruary 9. Fifty guests from Kansas, Okahoma, and Nebraska shared in the discussions, lectures, work projects, and fellowship period.

MENNONITE BIBLICAL SEMINARY

On February 6 we had another of our student-faculty Open Forums. This is the third one this year. These meetings last all morning and no classes meet for the day. Attendance at the Forum is substituted for class attendance.

The topic for the Forum is announced several weeks before the scheduled date. On this occasion we discussed **The Relationship of Church and State.** After two addresses by different faculty members, dealing with the history of church-state relationships and an evaluation of the present situation, the meeting was turned over to a student chairman and open discussion of our topic followed. Students and faculty members alike participate in this free expression of ideas.

The trend of thought seemed to proceed with an eye to the future. What is the situation between Church and State now? In what direction are we headed? How does this compare with the Biblical ideal as our forefathers interpreted it? Ar we still in harmony with this historical interpretation of the Mennonites and the Brethren? These questions indicate the tone of free inquiry and frank expression existent in the Forum.

Although no final conclusions were reached by the group, we nevertheless felt that we had all thought through the probems related to our topic. The general trend of expression seemed to favor our historic concepts of Church-State relationship, i.e., the state is utterly pagan, the church is a colony of pilgrim-believers within this corrupted society, and the Christian has only one consistent answer for resolving any conflicts that arise in this dual citizenship.

We feel that such Open Forums on present problems and trends in our churches are of great value to us in helping us to face frankly and to think clearly through our present difficulties. In such meetings the eternal truths of the Scriptures touch our present conflicts and dilemmas. This is education.

JOTTINGS

—Hebron Church Buhler, Kansas: Members contributed 110 blankets and comforters for European relief during the week of February 4. The relief committee and the pastor baled these goods at the M.C.C. clothing center at Newton and then sent them by express to Akron. The relief committee has also arranged for the women of the church to meet February 22nd to mend, to make over, and to sew garments for the war sufferers in Europe. Raymond Regier has returned from his trip to Europe. He helped care for a shipload of horses which were sent to the destitute people of Yugoslavia.—Mrs. van der Smissen, Corr.

—Bethlehem Church, Bloomfield, Montana: The Winter Bible Institute, conducted during January, February, and March, is sponsored by the Religious Life Committee. Its purpose is to foster Bible study and general Christian growth. The Institute held on Wednesday evenings, is a two-fold endeavor. The adult classes, which meet at the church, are divided into two groups for the first period. Brother A. P. Unruh teaches early church history and our pastor teaches the doctrine of Jesus Christ. During the second period the adults meet jointly and study about "Mennonites and Their Heritage." This is also taught by Rev. Dick. The children meet at the parsonage under the instruction of Mrs. Dick and Miss Cora Janke, her assistant. The joint attendance of those classes has been up to fifty; much depends upon weather conditions. Most of the men from regular and Civilian Service have returned. We are grateful to God for their protection. The congregation undertook a carload-of-flour-for-Europe project. When the cash came in there was nearly enough for two carloads.—Mrs. Annie Deckert, Corr.

—Bethel Church, Fortuna, Missouri: Rufus Hofstetter was installed as deacon February 7. Calvin Hilty, after serving as an attendant on a relief shipment of horses to Poland, has returned home. —Mrs. Joe A. Lehman, Corr.

BUY SITE FOR MISSION CHURCH IN LANCASTER, PENNSYLVANIA

In response to invitations from Mennonites and other families in the Lancaster, Pa., area, the Home Mission Committee of the Eastern District Conference has recently given serious study to the possibility of establishing a church in that section. A Fellowship had been carried on in the YMCA Building at intermittent periods but this has had its disadvantages and was recently discontinued. On Tuesday, February 5th a new venture of a faith was agreed upon. The Home Mission Committee with the Executive Committee motored to Lancaster and made the initial payment on a three thousand dollar, 150 x 157 lot on the southwest corner of Skyline corner of Skyline Drive and Oregon Boulevard in the Grand View North section. This beautiful site is situated on a crest of the dividing line of two new home development areas. A brick church building will be erected after plans have been drawn up and materials become available.

In the meantime the Lancaster School of the Bible on 128 N. Mulberry Street has opened the doors of ts chapel to us for a temporary meeting place. Sunlay afternoon Fellowship gatherings will be renewed n this chapel within the next few weeks.

We urge the readers of the **Mennonite** to add their earnest prayers to the many that have already been offered in behalf of the development of this venture hat the Will of God may be performed in all the details of the opening of a new work. Ward W. Shelly, Sec.

—First Church (north of) Butterfield, Minnesota: Rev. M. M. Lehmann, who has accepted this church as his charge for the coming year, plans to arrive in April. Since the fall of 1945, when the Rev. Lehmann was released of his charge at Monroe, Washington, where he served for nine years, the Lehmann family has been living at Page, North Dakota. The building of a parsonage was one of the major themes discussed at the annual business meeting. Building and finance committees were elected for that purpose. A committee was elected to encourage relief work among the church members in 1946.—Mrs. C. S. Harder, Corr.

—First Church, Bluffton, Ohio: The community continues its work for relief. Clothing and blankets have been shipped. Otto Klassen, son of Professor Klassen, has sailed from New Orleans with a shipload of cattle. Martha Burkhalter spoke at a missionary service February 7th and also Sunday morning, February 10. She stimulated our interest in mission work and also presented the Bible school building program. Rev. A. S. Rosenberger will be the guest speaker for the prse-Easter services, March 3 to 8.—L. I. Smith, Corr.

—Greenfield Church, Fort Cobb, Oklahoma. for the evening of February 13th the church board asked all members to come and help in improving the grounds and outbuildings.. Alvin W. Unruh and Ruby Marie Dalke were united in marriage by Rev. Rudolph Schmidt on February 3.—Henry Dalke, Corr.

—Immanuel Church, Delft, Minnesota: On February 10th Dr. V. Vojta, Dean of the Russian Department at the Northwestern Theological Seminary in Minneapolis, brought us the morning message. He spoke on the needs of missions in Russia today. Our pastor, Rev. Victor Graber had an appendectomy on February 6. At last reports he was coming along fine.—Martha Bearg, Corr.

—First Church, Newton, Kansas: By the efforts of the Men's Fellowship almost six thousand dollars have been gathered for relief. A carload of heifers has been sent. Funds for a carload of flour are oversubscribed. The six men of our church who went to Europe as stock attendants have all come back safely. They reported their experiences to a large audience on February 11. One had been to Poland, the others to Italy. They challenged the Church to come forth and be an example of Christian love to the shattered world of today.—J. F. Sawatzky, Corr.

—Menno Church, Lind, Washington: Our pastor, Rev. E. J. Miller, is preaching a series of Lenten sermons on "The Passion Voices Speak." Thus far we have heard the voice of Peter and John. Next Sunday we hear that of Pontius Pilate. Since the first of the year twenty-five new books have been added to the Sunday School library. Total now 150 books.—Mrs. Henry J. Franz, Corr.

—Bethany Church, Quakertown, Pa., Rev. A. J. Neuenschwanders had their family together for a short time on January 19th when unexpectedly it worked out so that all could be together: Ruth and

Allen Ramseyer from Ohio, Robert from New York, and Gordon enroute overseas.—Mrs. Ed. K. Stoneback, Corr.

—**Zion Church, Kingman, Kansas:** Rev. J. H. Epp conducted a one weeks series of meetings at Turpin, Oklahoma. On one Sunday, during Rev. Epp's absence, Prof. Eldon Graber of Bethel College filled the pulpit. We are looking forward to a week of Christian fellowship from February 24 to March 3 with Dr. C. H. Suchau of Omaha, Nebraska, in charge.—R. A. Graber.

—**Salem Church, Dalton, Ohio:** On the evening of February 3rd our Christian Endeavor Society celebrated the sixty-fifth anniversary of the C.E. movement by special birthday program. A worship service included a flannelgraph talk by Mrs. Ruth Moser and a message on "Unbounded Christian Fellowship" by Rev. A. S. Rosenberger. During the social hour appropriate games were played and refreshments served. About seventy older and younger people participated. On January 28th fifteen members of the Society participated in the annual Wayne County C.E. banquet. Vernon Gerber, of the Salem Society, is president of the active county C.E. organization.

—**Dr. A. Warkentin** is again in the hospital, having submitted to another operation, according to word received February 11. He was in Wesley Memorial Hospital and was expected to stay about two weeks.

—**The Mennonite Fellowship, New York City,** recently had the opportunity of having Donovan Smucker and Robert Kreider as guest speakers. Rev. Smucker, who is studying at Princeton Seminary spoke on "Biblical Problems of the Mennonites." Robert Kreider, long-time worker for the M.C.C., was on his way to Europe where he will do relief work. Both meetings were held in the reception room of Biblical Seminary.—Melva Lehman, Corr.

—**Springfield, (Pa.) Church:** On Sunday evening, February 10, we had the privilege of hearing Elmer Ediger at our regular C.E. meeting. He spoke on "What Christianity Means to Me." Mr. and Mrs. Ely Fretz delivered three hundred pair of shoes to the M.C.C. Clothing Center at Ephrata. At an earlier date seven hundred had been delivered, making a total of a thousand pair of shoes to be sent to Holland. Mr. Nyce, owner of the Nyce Shoe Store in Doylestown, from whom some of the shoes were purchased, donated 150 pair. Other donations were received from H. Stauffer and W. Wasser of Bedminster. The Orphanage Society of the Eastern District Conference sponsored the drive. We contributed sixty-seven dollars to the fund.—Mrs. L. Myers, Corr.

—**Deep Run (Pa.) Church:** The young people tendered Rev. and Mrs. Herbert Fretz a miscellaneous shower on February 9. Some of Rev. Fretz's recent sermon topics have been "Faith and Forgiveness," "Doubt and Forgiveness," "Proof of Forgiveness," "What Next?" and "The Friendship of David and Jonathan." Margaret Slotter, Kentucky missionary, spoke to us on February 10. The Ladies Missionary Society, which sent 650 pounds of clothing for relief during 1945, hopes to duplicate this amount in 1946. Mennonites of Bucks and nearby counties have contributed a thousand pair of shoes for M.C.C. relief.

Mrs. G. A. Linscheid
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—**Upper Milford Church, Zionsville, Pa.,** Some of the members spent February 5th at the Ephrata Clothing Center, patching and packing clothing for relief. On February 24th Rev. Abraham Schultz of East Swamp will be in charge of the service, during the absence of Rev. H. G. Nyce who will be attending a mission board meeting in Kansas.—Mrs. J. A. Miller, Jr.

—**Word has come of the recent death of Rev. J. J. Balzer,** pastor emeritus of the Bethel Church, Mountain Lake, Minnesota. Rev. Balzer served as pastor in this church from 1889 to 1926 and from then to 1933 as Elder. He also taught in the Mountain Lake Bible Academy for thirty years.

The Mennonite

Steps for a Daily Program of Prayer

1. Face the disturbing emotions of the past day by writing them out. Every evidence of emotion is proof of our sensitivity, ego-centricity, and defensiveness. This is the only effective block to keep us from God. It behooves us, therefore, in this exercise of prayer to be absolutely frank with ourselves before God; pour out completely what comes to mind and do not refrain from strong and expressive words. We cannot deceive God nor the nervous system which He designed for our self-conscious life.

2. Counter balance this revelation of the self, which is usually disappointing, by reading the testimonies of men who dedicated their impulsive, self-saving responses, to the carrying out of God's will. There is no more perfectly balanced diet for the soul than the word of God. Behold the testimony of Paul, "The good that I would, I do not. The evil that I would not, I do . . . I can do all things through Christ who strengtheneth me," etc.

3. Having thus washed one's emotional responses of the day in the waters of faith, hope, and forgiving love, write God a short letter.

4. Go to sleep. There is no sounder psychological preparation for sleep than to have faced one's half-conscious anxieties and fears before God.

5. When you wake up, God is ready to dictate. Write out your inspired thoughts.

6. Never doubt the conviction that these thoughts are the guidance of the Holy Spirit.

A person with such a daily discipline of prayer might well be able to say with Dwight L. Moody in the face of an emergency, "I am up with my praying."—Taken from the article "Teach Us to Pray" by D. D. Eitzen. See page 3.

VOLUME LVI February 26, 1946 Number 9

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point-of-view:

THE UNION of the Central and General Conferences, which was consummated on February 19, should be a distinct spiritual enrichment to all concerned. It should be enriching because it unites two diverse bodies. In unity there is strength. Unity with diversification makes for the greatest strength. Six farmers in a radius of five square miles might feel very much alike and one, but their strength for the problems of life would not be equal to that of five Christians, one of them a farmer, one a doctor, one a teacher, one a manufacturer, and one a fireman; all working together for the common good. The human body, to which the Church is so often likened, is one piece, but very diverse. Each diversity, such as arm, ear, tongue, eye, etc., contributes tremendously to what that body can do. There is considerable that may go wrong with such a body, such as would not go wrong with the one-celled amoeba, but neither can the amoeba fry eggs, knit, or play a piano. Perhaps, one reason for America's vigor as a nation is the fact that it is a "melting pot" of many different people and cultures. Once united, diversities enrich the whole. The General Conference, which is the "melting pot" of many various kinds of Mennonites, may sometimes get a little hot in the process of assimilation and it does not have the striking swiftness of a less democratic and less complex group, but it does have a variety of experiences to draw upon. This means enrichment and effectiveness in the long run. Diversities enrich, provided there is unity. It is this matter of unity that is the sore-spot in the life of the Christian Church today. Diversity we have aplenty, at least, for the time being perhaps, but in unity we lack. It is sometimes suggested that we need the many different denominations for the contribution that each can make. Yes, they are capable of contributing to the common welfare, but they very likely won't to any great extent as long as there isn't unity, as long as they can't extend to each other the hand of fellowship and call each other brother. Jesus was about his Father's business when he prayed that they might all be one. The union of the two conferences is not a matter of identical experiences—for which we are thankful—but it is a union of spirit. This is a great cause for rejoicing. (See another part of this paper for the story on this church union.)

PRAYER becomes a powerful experience when one stops trying to give God the "work assignment" and let's God do the assigning of what is to be done. We are so strongly tempted to plead with God to do things forgetting that He is entirely willing and anxious to promote the good and that He would like to have us carry out His will on earth as it is done in heaven. This kind of pretty-pleasing God in Christianity is perhaps related to the kind of appeasing and cajoling of the gods that primitive and heathen peoples tried in the past and still try today. It is a kind of prayer that comes very easy to the human being. Jesus had to warn against the vain repetitions of the heathen. Such prayer is very much in "vain" for it tries to give God the work assignment as though man was the one who controlled and ran the universe. No wonder that God's will is so little done in many areas of life in this world. God wants to work through us. Deep and effective prayer is largely a matter of catching the work assignment from God. The father who prayed for many years to God to send out workers into the mission fields and then protested when his own son wanted to go missed the work assignment. The farmer who prayed to God to feed the hungry while he withheld from them his own abundance missed the work assignment. The World Day of Prayer, which is to be observed March 8, is a day in which the plight of our present world is to be remembered. Will God have to be moved to do something about it, or will it be up to man to listen and find out what God wants to do through him? (For a very helpful and thought-provoking treatise on prayer, see the article "Teach Us To Pray," beginning page 3.)

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Teach Us To Pray

by D. D. Eitzen

All people pray! The gangster's efficiency in gangdom is due to prayer, and the self-sacrificing servant of God does so by virtue of prayer. Each of us prays constantly, and our life is the result of right or wrong praying. Those twelve men who were Jesus' special disciples were praying people, but when they matched the results of their prayer-life with those of Jesus, they broke out with the petition. "Teach us to pray."

Broadly speaking, prayer is a form of conversation. Prayer is conversation with God. William James defines prayer as "the consciousness which individuals have of an intercourse between themselves and higher powers with which they feel themselves to be related . . . Prayer is religion in act . . . by which the entire mind seeks to save itself by clinging to the principle from which it draws its life."

A conversation is a form of social interaction whereby one individual receives something which someone else has had in possession. We usually think of a conversation as a means of sharing with someone else our hopes and fears, our joys and apprehensions. If prayer is a conversation with God, is prayer, then, an occasion for us to inform God of some of our needs, wants, and desires? Or if God "knows our every need," is prayer an occasion for us to persuade Him concerning something about which He is reluctant? If this is the function of prayer, we might well ask, "Who is God?" The one who "prays" or the one to whom the prayer is directed? Around whom does the universe revolve—the one who prays or the one to whom the prayer is directed?

In a conversation the speaking certainly needs not to be done by only one of the two people involved (that is probably the reason why preaching is not more effective than it is). Is not here the probable source of our ineffectual praying? Namely, we do the talking instead of God.

Why is it not just as right for us to do the talking in prayer as to let God speak? We might also ask why isn't it just as good for the person who lacks information to do the talking? Doesn't it make more sense for the individual who lacks information to allow the person with the necessary information to do the talking? This, then, makes prayer a form of conversation in which man becomes the listener rather than the speaker.

This form of prayer rests on the following assumptions. First, that the Creator and not the creature is God. This seems like a naive observation, for it is generally assumed that the Creator is greater than his creature, but actually we do not behave as though we really believed it. 2) We further assume that God did not aimlessly experiment with this creation but that He had a purpose in mind to which the whole creation testifies. 3) It is further assumed that this Creator is still at work in an effort to achieve this objective. Jesus said, "My Father worketh hitherto and I work." A careful study of nature reveals that every part of creation is relatively self-sufficient. In the human body, for instance, everyone of the ten trillion cells constituting the body lives and dies unto itself. It is further noticed that these cells, though supposedly self-sufficient, achieve a higher degree of meaningfulness if they become related to other cells and when they in turn become related to many other cells, until there is the greatest of all physical miracles—the human body. Harmony, meaningful integration, coordination—these are the basic laws in the physical world.

It seems that God would wish to follow through on this stroke of meaningful integration. According to the fourth Gospel, the essence of Jesus' prayer life is epitomized in this quotation, "That they may all be one as we are one." In order for self-conscious man to be integrated into a meaningful family of God it is necessary for man to be seriously tempted in the opposite direction, namely, self-sufficiency in his own right. Ego-centricity, therefore, becomes the heart of sin. And this is what really did tempt the first parents, "Ye shall be as gods."

4) The last assumption on which this type of praying rests is this. That for God to achieve this objective of integration among mankind, He needs integration-motivated-man. Physically speaking, we need iron for our blood stream, but in order for the body to benefit from iron taken by man, the iron must be in an organic state. Therefore, he cannot take so much pulverized iron, but he must eat iron in the form of vegetables. Similarly, man's salvation lies in yielding himself to this relationship of love which God inspires and which often exacts a price of personal sacrifice. Salvation is assimilable by self-defensive and egocentric man often only when it is administered to him in love motivated relationships with fellowmen.

According to these four assumptions, prayer, then, is an exercise of self-discipline on the part of shortsighted and egocentric man to discern the infinite integrative purposes of God in order that he might dedicate his every talent and action toward the living out of this will of God in his own life. With Jesus we must pray that not "my will" or self-sufficiency but "thy will" of a love-integrated family of God shall be done through me.

If this is a safe criterion for prayer, then we may suggest four levels of spiritual maturity. 1) "Dear God, please give me a bicycle for Christmas." "Bless me!! (and if there is anything left over) my wife! (if there is still anything left over) my son John—(and should there be anything left over, then) his wife! Us four and no more!" Let us not underestimate this ego-centric type of prayer. Man's first obligation is "to be" and every good and perfect gift even in the physical realm comes from God. It behooves us to pray for our specific material needs.

The second, third, and fourth levels of spiritual maturity are suggested by the Old Testament prophet Micah, "What doth the Lord require of thee but to do justly, love mercy and walk humbly with thy God."

2) To pray for justice is to have made ego-centricity secondary. Social harmony is possible only upon a basis of justice. But to remain on this level is to be disappointed in the efficacy of this basis. The prodigal son prayed a prayer for justice, "Give me the portion of goods which legally belongs to me." An attitude of justice does not necessarily make for relationships of cordiality. This attitude amounts to something like this, "I'll take care of myself, you take care of yourself, please leave me alone."

3) The third level of spiritual maturity suggested in the Bible is an attitude of mercy. Self-concern and justice are not precluded in this attitude but when somebody is in need I am motivated to help him out even though I am not under obligation to do so. The Psalmist of the Old Testament suggests that mercy is the unique characteristic of God. "The Lord is merciful and gracious, slow to anger and plenteous in mercy." Similarly Jesus describes the unique characteristic of God as that of mercy, "He maketh the sun to rise upon the evil and the good and sendeth rain upon the just and upon the unjust . . . Be ye therefore merciful as your Father in heaven is merciful."

4) Micah describes the supreme level of spiritual maturity as humility. That is to say, a spiritually mature person appreciates his obligation for material success, the importance of justice for social relationship and the importance of not being too picayune about one's obligations to others. Society cannot get along without justice, but mere justice is not enough. A fifty-fifty relationship between husband and wife will not make for a successful marriage. The apostle Paul suggests that we each bear our own burdens and then we shall bear also the others' burdens. Therefore, an attitude of mercy is indispensable for mature social relationships. But even mercy is not enough, for when a partner of marriage perceives that the other partner is good to him or her merely out of sympathy, the meaningfulness of a marriage relationship disintegrates. Unless the individual partner in marriage feels that he is incomplete spiritually, socially, or physically without the good will of his mate, marriage has lost its true significance.

Prayer, then, is an attempt to discover how God's purpose for love-centered human relationships can be carried out to material needs, the importance of justice and mercy. Moreover, human nature is so defensive that one's own selfish defensiveness this day has tended to make fellowmen more defensive and therefore has driven them away from those God-centered love relationships in which lies their salvation. Therefore, much of prayer is first the becoming aware of one's own humanity through this contemplation of the purpose of God and one's relationship to man; secondly, prayer is repentance; and thirdly, it is rededication.

If defensiveness is man's chief sin, and prayer is a discipline for the consecration of one's defensive tendencies to the carrying out of God's purpose to "reconcile the world unto Himself" into a love-motivated family, then the following steps might well constitute a daily program of prayer. 1) Face the disturbing emotions of the past day by writing them out. Every evidence of emotion is proof of our sensitivity, egocentricity, and defensiveness. This condition is the only effective block to keep us from God. It behooves us, therefore in this exercise of prayer to be absolutely frank with ourselves before God; pour out completely what comes to mind and do not refrain from strong and expressive words. We cannot deceive God nor the nervous system which He designed for our self-conscious life. 2) Counter balance this revelation of the self, which is usually disappointing, by reading the testimonies of men who dedicated their impulsive, self-saving responses, to the carrying out of God's will. There is no more perfectly balanced diet for the soul than the word of God. Behold the testimony of Paul "The good that I would, I do not. The evil that I would not, I do. . . . I can do all things through Christ who strengtheneth me," etc. 3) Having thus washed one's emotional responses of the day in the waters of faith, hope, and forgiving love, write God a short letter. 4) Go to sleep. There is no sounder psychological preparation for sleep than to have faced one's half-conscious anxieties and fears before God. 5) When you wake up, God is ready to dictate. Write out your inspired thoughts. 6) Never doubt the conviction that these thoughts are the guidance of the Holy Spirit.

A person with such a daily discipline of prayer might well be able to say with Dwight L. Moody in the face of an emergency, "I am up with my praying."

D. D. Eitzen, who teaches pastoral counselling in the School of Religion, University of Southern California, spends one day a week in his downtown office in Los Angeles in direct counselling of people with spiritual problems. Dr. Eitzen formerly served as pastor of the Immanuel Church, Los Angeles.

General and Central Conferences Unite

February 19, 1946, will go down in Mennonite history as an important date. On this day the affiliation between the Central and General Conferences was completed. This affiliation is the result of many years of patient planning on the part of conference leaders. A few of the recent developments in this direction will be interesting.

At the General Conference session at North Newton, Kansas, May 31 to June 5, 1945, the conference declared itself as "standing ready to unite with any conference of Mennonites where such union can be achieved agreeable to both." At that time a set of "Findings", submitted by an inter-conference group of General and Central Conference representatives, were adopted as a basis for cooperation under the proposed affiliation. At that time also a resolution was passed by the conference authorizing the Executive Committee "to act on such application (for affiliation) when it is tendered by Central Conference."

In August, 1945, the Central Conference in session at Meadows, Illinois, passed a resolution favoring an affiliation with General Conference, subject to the approval of the individual congregations, by a vote of ninety-three to four. At this same conference session the Executive Committee of the Central Conference was authorized to make application for affiliation when the several churches had completed their ratification of conference action. By February 1, 1946, all twenty-two churches had ratified this action, upon which the Executive Committee referred their application for affiliation to the officers of the General Conference. This statement of desire to affiliate with General Conference was referred to the General Conference Church Unity Committee which in session February 19, 1946, passed the following resolution:

"Moved that on the basis of the statement of readiness on the part of the Central Conference to affiliate with General Conference, which statement we have reviewed and find in complete accord with the action of the General Conference at its last regular session, and believing that this step is for our mutual strengthening and edification, we hereby recommend to the Executive Committee that the affiliation be completed and that the Central Conference be considered a Disrict Conference within the General Conference."

That same afternoon, February 19, 1946, the Executive Committee met and acted on the Central Conference desire for application and recommendation of the Church Unity Committeee by the following resolution:

"On the basis of resolutions 3, 4, 5, of the General Conference in session at North Newton, Kansas, May 31 to June 5, 1945, and the statement of readiness

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1946 Vacation Bible School

"Teaching them to observe all things"—this is the obligation of the Church to its youth. If this obligation seems stupendous in its implications to the leaders of our youth, we need only to remember the given avenue of power that followed this charge in the promise "Lo, I am with you."

Again we say, vacation Bible school is the Church's one opportunity to give spiritual nurture to the child in a period of consecutive days. Sunday schools and endeavors are doing a good work with our children. It stands to reason, however, that the teaching results through these channels can—at best—be only limited in efficiency, for the instruction period is brief and there are six days between our Sundays.

"Teaching them to observe all things" is the prime objective of the vacation Bible school, teaching children the words of the Book and teaching them—above all else—to "observe" the waiting Savior that in their hearts may spring up a longing to own Him forever.

It has been said that the vacation Bible school is a "silo-filling" project. It is a time when each boy and girl is "packed" with the Word of God. Parents and teachers alike have expressed astonishment at the amount of the Word that can be stored in a child's mind and heart during a consecutive teaching period.

We encourage each church to lay hold on the opportunities a vacation Bible school affords. In order to be of more specific help, we are offering a vacation Bible school handbook. This booklet can be ordered from Joanna S. Andres, 700 East Fifth, Newton, Kansas. Mailing will be after March 1. To help with the printing expenses, we are asking twenty-five cents per copy.—The Western District Vacation Bible School Staff under the auspices of the W. D. Education Committee

from the Central Conference of February 14, 1946, to affiliate with the General Conference, and the recommendation of the Church Unity Committee in session February 19, 1946, we hereby declare the affiliation of the two Conferences completed and welcome each of the twenty-two congregations designated in their statement of readiness as members of the General Conference and shall hereafter be recognized as the Central District Conference of the General Conference of the Mennonite Church of North America."

That same evening at a joint session of the General Conference Council of Boards and Committees in the Bethel College chapel, the President of the General Conference, Rev. J. N. Smucker, read the Central Conference request for affiliation and the resolution of the Executive Committee and officially declared the affiliation consummated. He welcomed the churches of the Central Conference into the General Conference fellowship. Rev. Harry Yoder, President of the Central Conference, responded briefly expressing their joy over this union of conferences. Following this Rev. W. F. Unruh, Secretary of the Church Unity Committee read the Saviour's prayer for unity among believers, John 17:20-23 and led in a prayer of thanksgiving. After the prayer the audience joined heartily in singing the hymn, "In Christ There Is No East or West," and the song seemed to take on new meaning at this memorable occasion.—*W. F. Unruh of the Church Unity Committee.*

W. F. Unruh, former missionary to India and now pastor of the West Zion Church Moundridge, Kansas is Secretary of the Church Unity Committee.

JOTTINGS

—**Eden Church, Moundridge, Kansas:** Our relief offering February 17th amounted to $1,340.16. The congregation responded to the call for blankets for relief by donating a total of seventy-seven blankets, fifty-five comforters, twenty-six baby blankets, and 522 pounds of clothing, shoes, and soap.—Ellis Goering, Corr.

—**United Mennonite Church, Waterloo, Ontario:** On February 22, C. F. Klassen, recently returned from Europe where many of our Mennonite people are scattered, reported to us on his experiences. Mrs. J. H. Janzen, wife of our Bishop J. H. Janzen, was seriously ill last fall. While slowly recovering from this, she was recently taken ill with pneumonia. At the time of writing (February 16) she is slowly recovering. February 16, a group from the Leamington Bible School brought us a program.—Herbert P. Enns, Corr.

—**First Church, Nappanee, Indiana:** On February 17, Mr. J. Chester Allen, a colored attorney-at-law gave us an inspiring message on "The Church and Racial Tensions." Carl Lehman who was connected with the Relief and Rehabilitation Project in Puerto Rico, addressed the Five-Church Brotherhood at the Eight Street Mennonite Church, Goshen, Indiana, recently. The Five-Church Brotherhood includes four Central Conference churches and one General Conference church (now all General Conference churches. editor). Dr. J. S. Slabaugh of Nappanee is chairman of the organization. Rev. Arnold Regier, student at the Mennonite Seminary, brought us the message on February 24, while our pastor was absent on an important trip for the church.—Mrs. Loyal Corwin, Corr.

—**First Church, Hutchinson, Kansas:** The choir has re-organized. Fifteen are in the catechism class. —Mrs J. S. Friesen, Corr.

—**Hoffnungsau Church, Inman, Kansas:** Rev. Albert M. Gaeddert filled the pulpit on February 17 and gave an inspiring message on Matt. 5:44. On the evening of the seventeenth the Young People's Union Institute of the Hoffnungsau, Hebron and Buhler churches held the joint meeting of the three churches. Two very challenging talks, by Rev. Henry Fransen and Rev. Albert Gaeddert, centered around "The Problems and Possibilities of Youth." The meeting was very well attended. The male quartet of the Medaryville, Indiana, C. P. S. camp gave a musical program on February 24.—Mrs J. V. Regier.

—**Deep Run (Pa.) Church:** Sunday evening, February 17, we had the pleasure of hearing a very interesting and challenging message on "Bearing the Name of Christ" by Miss Margaret Slotter, formerly of the Grace Mennonite Church of Lansdale, now a missionary in Kentucky. Shoes needing repairs have been ordered from the clothing center at Ephrata, Pa. These will be mended and returned. A collection of blankets is being made for the war sufferers of Europe.—Mae Gross, Corr.

—**West Swamp Church, Quakertown, Pa.:** On February 17 the quartet (C.P.S.?) from the Spring Grove State Hospital, Cantonsville, Maryland, favored us with a program of music and testimony. Kenneth Bauman, one of our members, is a member of the committee. The C.E. enjoyed a social on February 14.—Mrs. Earl Schmeck, Corr.

ON SEQUOIA TRAILS

Beautiful photos of giant Redwoods, California mountains, and C.P.S. men at work, take up a generous amount of space in this artistically-done book published by the C.P.S. men of the Three Rivers, California, camp. This book has a special appeal in its original quality. It is not like a high school annual. It compares very favorably with some of the best literature that California puts out about its parks. Paul Albrecht, who is now at Akron, Pa., helping write the history of the Mennonite C.P.S. experience, heads the list of three names that edited **On Sequoia Trails**. **This forty-eight page book may be had for $1.00 from the Mennonite Publication Office, 722 Main, Newton, Kansas.**

Home Missions:

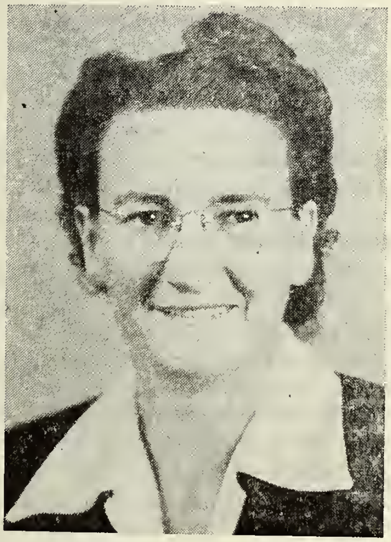
Material appearing under "Home Missions" is contributed by A. J. Neuenschwander, Secretary of the Home Mission Board, Quakertown, Pa.

Gets children To Learn Bible Verses

In the summer of 1944 a seven-year-old girl was one of the campers which come to Camp Nathanael every summer. She enjoyed the classes and activities and the beauty of God's world along with the rest of the campers, all of whom were older than she. She had qualified for camp by learning 230 Bible verses. Camp was a wonderful place to her, and while there she accepted Christ as her Saviour. She was determined that this her first year at camp would not be her last year. By the summer of 1945 she was reviewing her verses and had encouraged two others to learn the necessary number for being admitted to camp.

This girl's interest is part of the fruit of going to twenty-one rural schools and seeking to interest their enrollment of seven hundred pupils in the memorization of Bible verses. It takes two hundred miles of travel and thirteen miles on foot to reach the schools every two weeks. But if this effort were not made, many of these children would not receive any Christian instruction. Through the scripture memory work the pupils may earn New Testaments, Bibles, and a week at Camp Nathanael in the summer.

Caring in a Christian way for these children in the hills of Kentucky is Miss Elsie Pfister, whose address is now Incline, Kentucky, but whose home state is Pennsylvania. Since her conversion she has attended Grace Mennonite Church, Lansdale, Pa. She has been in mission work for ten years. Miss Pfister states as her specific aim: "The salvation of children and adults and establish them in the faith."



Elsie Pfister

MENNONITE RELIEF IN ETHIOPIA

It has been planned to begin the work with a medical unit; equipment is being sent there for a twenty-five to thirty bed hospital. We quote from a report of Brethren Hooley and Yoder: "There is great need in Ethiopia, both for physical and for spiritual help. Dr. Campbell, Director General of Medical Services, informs us that with the withdrawal of the remaining Italian doctors and army doctors, there is likely to be pestilence unless something is done. This need is due to two chief causes: (1) General primitive conditions. The Ethiopian government is aware of this situation, and is eager for help from interested parties in any way in which it can be secured. (2) The war. The Italians, at least to some extent, followed the policy of liquidating and rendering ineffectual the educated class, leaving the country lacking in trained personnel and leadership. Medical and health education and schools of all kinds are needed and, in the main, welcome. There seems to be a tremendous eagerness for anything in the way of self-help and progress."

In deciding upon a location for opening the relief medical unit, it was thought best to locate in some area where any future missionary expansion will not be likely to run into opposition. The government of Ethiopia objects to the missions proselyting from the National Ethiopian Church, so they have designated some areas as closed. Although it is not certain exactly where the first unit will be located, latest word from the workers brings a recommendation that work be undertaken in Adama. This place is about sixty miles from the capital city, Addis Ababa.

QUOTE

Mary Becker, missionary to Colombia, in a thesis on the young people's program of the churches of the Western District Conference:

"The questionnaires disclosed that many of the churches in the study do not provide an adequate program of youth work, that the methods and procedures are the same in some of the churches as they were perhaps twenty-five years ago or even earlier. Though the message of the church remains the same in every age, methods will have to change to fit each new day. Any church that insists on using the same methods in the machine age that is used in the 'horse-and-buggy days' may awake some day to find that the young people are gradually disappearing."

MENNONITES THE WORLD OVER

By Cornelius Krahn

(Rev. J. N. Leendertz, now one of the pastors of the Mennonite church at Haarlem, visited this country in 1921 in the interest of mission work. At that time the Dutch Mennonite Mission Society had lost its support from the Mennonites in Russia. Now it has also lost the support from the Mennonites in Germany. With fighting going on in Indonesia, it remains to be seen whether they will not also lose their mission field. Much of their work has been destroyed and many missionaries have perished. This letter, however, is a personal account of the things that have transpired in Holland during the years that he had lost contact with the American Mennonites. The following is a translation of a letter written in Dutch.—C. K.)

Haarlem 9. January, 1946
The Netherlands

Dear Friend Krahn:

What a joy it was to receive your letter of September 29 and now this Christmas package which we received in good condition. I am answering in Dutch because it is easier for me to write. I had just told my wife and daughter that we would not receive any packages from America because we had no relatives there and it is twenty-three years ago that I visited the American Mennonites. Therefore what a surprise when we rectived a package. I do not know what made us the happiest, the shoe soles (ours were worn out), the soap (which is still scarce), the raisins, or the tea. The dried fruit reminded me immediately of my stay in Reedley, California, where the most delicious peaches could be had for the picking. How typical it was to receive a box of Van Houten's cocoa from America (A Dutch firm. tr.) which can not be obtained in the homeland of Van Houten.

Yes, dear friend, what a time we have experienced. A time we never would have dreamed of in our prosperous Holland. Poverty, hunger and suppression and yet as you express in your letter, our life with Christ has been strengthened. In all the thirty-five years of my ministry I have never experienced so much misery as during last winter, but all the thirty-five years have never been spiritually strengthened and encouraged that much either. In spite of the fact that I became weaker physically I could do more work, preach with greater inspiration, pray and help more than ever before. And I also found the hearts of the people more ready to accept the word of God than ever before. Especially in the cities the people suffered from lack of food. The farmers still had potatoes, grain, and fats. Everybody that could went from cities to the farmers, processions of starving people, a pity to look at. For our church members we successfully called upon the Mennonite farmers north of Alkmaar. We here in Haarlem had an Emergency Relief Committee consisting of courageous members of Friesian background who went to their home province to get food. Whatever they returned was distributed (Haarlem is a large city while Friesland is a rural province). There was a time when four hundred families benefited by these distributions of food.

At present the American M.C.C. is distributing goods in Haarlem. Peter Dyck, Miss Smith, Miss Graber and Miss Esau are in our midst. We had a church dinner at which Peter Dyck spoke. This was followed by a lively discussion on non-resistance. I hope that the spiritual contact with our American brethren will increase. We have not yet revived our study group for anti-militarism. So much has happened also in our spiritual life that some of the organizations can not simply be continued on their former basis. I am still convinced that to be a Christian and to participate in warfare can not be harmonized. But I have learned during the last years that it is more significant to form a group of genuine Christians that believes and practices **in being In Christ** than just to belong to a group emphasizing nothing but anti-militarism.

I would very much appreciate receiving some American literature. Since the outbreak of the war I received none. Formerly I read **The Mennonite.** Silas Grubb was the editor. Does he still live? I would also like to subscribe to **Mennonite Life.** I probably will not yet be able to send you money for it. Maybe we could make this arrangement. Soon we here will publish **Algemeene Doopsgezind Weekblad** (instead of the **Zondagsbode** which was discontinued during the German occupation). This periodical will combine all local and district publications of the Mennonites in this country. It is assumed that subscriptions will exceed twenty thousand. Could we arrange an exchange of periodicals? That is the way I had arranged it once upon a time with Harold Bender at Goshen.

You will have heard about the death of Dr. A. K. Kuiper who spent his last years in Haarlem where I met him often. Rev. Fritz Kuiper his son has accepted a position in Amsterdam and some other young ministers have become chaplins of the navy. The result is that some smaller congregations are without a minister. Amsterdam has added a fifth minister and Haarlem a fourth. Rev. Yntema died in 1944 here in Haarlem and now Rev. Daalder and Rev. Hoekema have become my colleagues.

We heard the sad news about the fate of the Mennonites of East and West Prussia. Between Russia and western Europe is a steel curtain through which nothing passes. Our thoughts are centered more than ever before around the future of Russia .

In 1921 I spent a week in Newton and community. I remember Bethel College very well and also Bethel Hospital in which Dr. Haury showed me around. I also remember Dr. J. W. Kliewer, Rev. H. P. Krehbiel, Mr. John Regier and Mr. C. F. Claassen. If they are living, please give them my best regards. I will never forget their hospitality and their conversations which I had with them.

(signed) J. N Leendertz

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference
Editor
Esko Loewen
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Newton, Kansas

Thoughts upon Release from Camp

by Arlo Sonnenberg

There is a feeling of great hesitancy about this train. It waits so long and moves so slowly. I know the needs it has for time but cannot reconcile them. This is the day that never seemed to come. Now it seems that no one can hurry. Restlessly I put away the newspaper I have been trying to read, and shift again in my seat. My mind is racing against time itself and there is an uneasiness I can hardly bear. Why must we wait so long? I go over the fact that the brakes of a train must be checked, that water must be added, and the little express wagons must be piled with the baggage. Facts do not satisfy me though, and I feel helpless just sitting here. My fingers drum crazily on the arm of my seat.

The coveted paper is in my pocket. It says that I can go home now. I'm released. The shackles of law are taken off and I am free. My heart is pounding. I must go! I listen to the clatter of the wheels and their rhythms echo in my mind, louder and faster. This is life. No more waiting. Faster! Faster! Speeding through the night in a maelstrom of dreams! The rhythm doubles in intensity. I'm reaching for the world! I'm racing for security! Now I shall catch up with the losses of these years. One year, two years of work, three years I spent, then four. Now it's home, freedom, and security. My restlessness increases. The echo of the wheels becomes a roar. I am rigid and tense. With bitterness I say I have paid my debt. I will make up for it all.

Then, in this frenzied journey, my mind goes back to the beginning—the beginning of patience and waiting. The events of the years vividly run through my mind. I feel my hands firm again on the handle of my pick. I hear the motor of the cement mixer and my whole being vibrates with it. Once more the words and music of camp burn within me. I grow calm as I think of the trees that were planted as monuments to peace and the dams that rest securely in the valleys. I think of the imbeciles and idiots who know no time. I am ashamed of my impatience. What of value have I lost?

My mind no longer races. I listen to the steady pulling of the locomotive. Great is its power. There is no hesitancy now. I am going home—home to those I love. Each minute I get closer as I travel in the night. No more shall I reach for the world. It is here. These have been the best years of my life! Suddenly I feel very secure. **Via M.C.C. Headquarters.**

A Jaundiced "Guinea Pig"

by Wallace Fisher

CPS Unit No. 140 (an experiment on infectious hepititus) was started about two years ago under the Office of the Surgeon General. It is being conducted in a fraternity house on the University of Pennsylvania Campus, with the unit under the administration of the AFSC.

The reason for this experiment is that heretofore little was known on the causes and treatment of hepititus (commonly known as jaundice). During the present war jaundice has caused more deaths and more days lost than any other malady. Several years ago there was an epidemic in a summer camp near Philadelphia in which 350 of the 372 persons in the camp were stricken with jaundice. At the time of this epidemic, fifty CPS men volunteered to serve as guinea pigs to try every conceivable method of contracting jaundice. Some of them swallowed sewage, some drank contaminated water, and some received injections. From these experiments it has been proven that jaundice (a virus disease) is carried by drinking water and it is very doubtful whether the common purification methods used by our cities will kill the virus.

At the present time an experiment is being conducted on twenty men in an effort to find a simple and practical method to purify water for our cities. Before the men are innoculated they are given rigid physical examinations and several weeks of blood tests. The men are innoculated by each drinking one gallon of water in a period of eight hours. Some of the men were given contaminated water and others the same water which had undergone various purification methods. At present the men are isolated in groups in different sections of the building. They are not allowed to leave their section of the building except to go out for walks. When going for walks they are not allowed to mingle with people or go in crowded sections of the city. Men who are taken sick are confined to their beds for one to four weeks and it takes from four to eight weeks to fully recover from the disease.

The men will be isolated for a period of two or three months and therefore have a good deal of spare time. At present their main duties are taking their own temperatures four times daily and giving blood twice a week. The remainder of the time is spent in reading, studying, letter writing, and craft work.

The Care of Mental Illness in the Community

A recent survey of Mennonite and Brethren in Christ churches revealed that there are a total of about 1500 mentally ill and mentally deficient persons among their membership. Although in certain cases, recovery from the difficulty is doubtful or impossible, in other cases proper care and treatment will result in full recovery.

Not much thought has been as yet put to the problem of the care of the mental patients within our own group nor any mental patients for that matter. There remains much superstition regarding mental illness. In the minds of many, "craziness" is something to joke about or to shun rather than to accept as an upset condition just as appendicitis, ulcers, and arthritis are to the physical body.

We have facilities to care for the aged and for the sick, we have provided ourselves churches to nurture our spiritual needs, we have schools to train ourselves for lives of service and work, but as yet we have no facilities for the care of the mentally ill.

Yet, a letter was sent to the M.C.C. with the following plea:

Dear Brother,

My son is to be released from the mental hospital at ———— next month. The doctor tells us that he is greatly improved, almost completely cured. He says that John needs to find a good healthful occupation and some friendly young people so that his cure can be complete and lasting. My wife and I are old, have no job to offer John, and cannot give him the care he needs.

I know that many of our good Mennonite young men have been in C.P.S. units at mental hospitals the last few years. It occurs to me that one of these men might be able to take care of John in just the right way. Certainly farm work in a good Mennonite home and community would be just what the doctor ordered.

Can you put me in touch with a person who might serve God and fellowmen by helping me in this situation?

Yours in His service, J——— L. B———

The care of the mentally ill requires great patience and lots of time. Possibly a service could be performed by those who understand and are interested in the recovery of such patients. There are those who have had experience in hospitals who might be interested in such service of care and love. But, others can also perform this service if they so desire. Perhaps fervent prayers of puzzled families can be answered by such interest on your part.

If there be any interest, by contacting Frank Wright, Mental Hygiene Program, Box 7574, Philadelphia 4, Pa., or the Hospital Section of the Mennonite Central Committee, Akron, Pa., further information can be obtained.

Book Review

In the Steps of St. Francis by Ernest Raymond, Published by Kinaly & Co.

by Magdalene Friesen

More thrilling than fiction is the life of that gentle yet dauntless figure of the thirteenth century, Francis of Assis. Ernest Raymond's **In the Steps of St. Francis** beautifully presents a colorful panorama of the medieval times—Egypt, the Holy Land, Rome—peopled with popes, kings, knights, troubadours, crusaders, through which moves the pathetic but indomitable little St. Francis.

We are his transformation from a playboy who suffered from the weakness of wanting to be loved," to one whose only aim was to "set forth the love, the gentleness and the brotherhood of Christ." His spirit of brotherhood extended itself not only to his fellow beings, but to the birds, animals, and the sun, soil and water. He little dreamed that his unassuming yet fearless life would be a challenge to the world ever after.

It is of interest to note that St. Francis' Third Order, or rules for living, is almost identical with the principles for which our church stands. Read this book to receive a fresh inspiration in living the Christ Way.

RETREAT LEADERS WORKSHOP

A Retreat Leaders Workshop will be held at Bethel College, Saturday, March 30 at 9:00 a.m. The all-day meeting of the workshop will have as resource leaders, Mr. Raymond R. Peters, General Secretary of the Board of Christian Education of the Church of the Brethren. Mr. Peters has had wide experience in retreat work and is author of the book, **Let's Go Camping**, dealing with this subject. Mr. Brice Durbin, Camp Wood leader and Superintendent of the Burns Public Schools, Burns, Kansas, will also be a resource **leader.**

The meeting is for:

(1) The administrative staff of the retreat

(2) Faculty, instructors, counselors of the coming retreat

(3) Cabin leaders

(4) Those that are interested in youth camps

Plan to attend.

The Truth and the Golden Rule

by Dan West

Time: Easter Sunday afternoon, 1944.

Place: The rear seat of a loaded Greyhound bus coming into Portland, Oregon.

Main Characters: A Jesuit priest, a middle-aged mother, a nine-year-old girl, charming in her bashfulness, a young man in the twenties, a small uncounted audience.

The priest, evidently returning from helping out in an Easter service, had read in some of his books and had written some statements in Latin and Greek, but these were dropped when he began to talk with the middle-aged mother. He was genial, talkative, earning his way slowly with the bashful little girl. He was studying for his degree preparatory to becoming an army chaplain. He explained that it is necessary to have correct ideas, that as a result we can live correctly, that the church (Roman Catholic of course) was responsible for the passing on of these correct ideas. He spoke about the war, Hitler, Stalin, Churchill, greed, the need for America and England to hang together, the rightness of the church, the need for education, the problem of hell and purgatory, the truth, and so on. And he had all the answers.

After thirty minutes or more of a largely one-sided conversation the young man, one of Jehovah's Witnesses, turned around to offer two small pamphlets to the priest. He was courteous but definite about it. The priest took them, glanced a moment at them and inquired, "Is this the work of Judge Rutherford?" The youth was honest; "Yes," he replied. Without further word the priest kept one and returned the other to the young man, with a gesture of finality. "I know the work of Judge Rutherford. If the things in there were true I would be glad to consider it. It is full of heresy, lies, misrepresentation, attacks on the church, attacks on the Jesuits—I am a Jesuit." In this strain he continued for some time.

The youth said nothing. He seemed to have gone into his shell. Putting the pamphlet into his pocket he looked out of the window. I can only guess what went on in his mind, but it must have been something like this: "I did my witnessing all right, tried to prevent that priest corrupting the mother's mind, but the priest was too smart. I am 'agin' him and his church."

The priest was not quite so genial now, but as he went on, explaining the errors of all those who attack the church, the heresies, the need for correct ideas, and the truth, his tone was a little harder. He was talking apparently to the mother but loud enough for all of us to hear.

Occasionally the mother would chip in a little, saying once, "I think we ought to keep an open mind and hunt for the good there is in all of the religions." This called forth some extra paragraphs from the priest. "You must be careful about heresies; the church knows the truth. You must accept that; otherwise you are lost."

At first I noticed the fatigue of standing up, the secondhand tobacco smoke, the crowding of people. But as the conservation went on I forgot these lesser matters.

I was witnessing a skirmish between the oldest authoritarian church and the newest authoritarian church. What will it be like if it grows into a major campaign for "truth"? I was an outsider but knew a little about both religions. However, I was concerned about something beyond their theological differences. With so much of hate, so much of killing in the world, I believe that something is far more important than our intellectual interpretations of God's will. As we got off the bus I felt I could hold back no longer. I turned to the priest and spoke, "Friend, I don't think you are quite fair to our young friend over here on the other seat. I have read some of your literature and some of his, and I do not happen to agree with either one of you. With so much of hate and killing in the world I believe we ought to be brotherly toward those who differ."

"But we have to stand up for the truth," he countered. "Yes," I agreed, "but something is more important. We need to live by the Golden Rule."

The priest wanted the last word. "I won't break his bones," he said.

This was improvement over the inquisition when men in the name of the church did break bones of heretics in order to defend "the truth." Haven't we learned enough yet to be humble about what we know? Sir Isaac Newton spoke in humility after all he had learned. "I feel like a small boy walking along the beach, picking up a bright pebble now and then while the great ocean of God's truth lies unexplored before me."—**Gospel Messenger**

Youth Events

The Eastern District Young People's Fellowship Banquet and the Third C. E. Workers' Institute is scheduled for Saturday, March 2. The charge for the banquet is $1.00 plus a bar of soap or a box of soap flakes to be given for relief. The meeting is to be held at the Bethany church in Quakertown.

The Young People's Board, composed of representatives from each of the Conference District Young People's Committees, met February 19 to 21 at Newton, Kansas. The following items were considered and discussed at this meeting. (1) A report from each district on activities since last June was given; (2) Financial report of the YPU Executive Committee meetings; (3) YPU leaders' institutes were evaluated and discussed; (4) The possibilities and plans for YPU projects were presented, and the value and support of these projects was discussed; (5) Plans for a voluntary service program, its value, its scope and possibilities were discussed; (6) Plans for retreats, what makes a successful retreat, and the retreat programs were shared; (7) The **Mennonite Youth** section of **The Mennonite** was evaluated from the standpoint of its contribution to the youth program and local youth organizations. A complete report of the board meeting will appear in a future issue of **Mennonite Youth**.

Recreation note: In a poll conducted by the National Opinion Research Center of Denver, 41 per cent of those questioned said they preferred reading to all other forms of recreation. Second choice was arts and crafts—16 per cent. Sports and movies or concerts did no better than 11 and 10 per cent, respectively.

". . . . war no longer makes sense . . ." So says the reviewer of Vera Micheles Dean's **Four Cornerstones of Peace** in the **New York Times** Book Section on Sunday, January 27. He goes on to say that "The men of war, and the men who are willing to risk war in order to get what they want, are now on the defensive and the pacifists are on the offensive. It is the militarists who are the dreamers, the pacifists who are the realists . . ."

Numerous youth papers of various churches have been very frank in their expressions regarding war. For instance THE WATCHWORD, the Evangelical and Reformed Church paper, says, "Human life has become so cheap that even people who are classified as Christian often seek to justify methods of warfare which mean the destruction of innocent lives by the multitudes. Such an attitude is in direct contravention of the spirit and purposes of Jesus Christ." It says further, "One of the marks of paganism is a disregard for life, and certainly the modern world has never known a time when there was such wholesale disregard for human life as is in evidence today."

Leathercraft in the Youth Fellowship

by Frieda Claassen

"Not such a long string, please!" "Help me tug at this lacing!" "What are you making?" "Monograms?" "What will I do next?" These and many other such quotations and questions are heard when Beatrice Mennonite young people "get together" on Wednesday evenings.

Your guess is right! It's leather craft night! And Rev. Koontz knows all the answers.

These young people are indebted to Rev. Elbert Koontz, Pastor of the Beatrice Mennonite Church, for this opportunity. He and Mrs. Koontz spent several weeks in a California CPS Camp last summer. While there, they became interested in leather craft work and realizing its possibilities, they presented the idea to the Fellowship group.

They accepted it with enthusiam! The project is now being carried on in connection with regular Fellowship meetings. These are held in the Beatrice Mennonite Church basement. The program usually consists of group singing, a devotional period, a five minute "news report," and a Bible Study Class conducted by Rev. Walter H. Dyck. On alternate Wednesdays the entire evening is devoted to "craft work."

About thirty persons are enjoying this form of creative recreation. It has resulted in many finished products such as ladies purses, bill-folds, leather belts, coin purses and key cases. Several have made articles and used them as gifts. Others are making them for their own use.

The approximate cost of a ladies purse is about $5.00; a bill-fold, $1.50; leather belts, $.75; key cases and coin purses, $.50.

Articles (finished and "in the making") will be displayed at the First Mennonite Church in connection with a Fellowship banquet which is being planned for February 28. Rev. Erland Waltner, Mountain Lake, Minnesota, is to be the banquet speaker.

This type of activity aids the recreational program of a community, and gives the young people an opportunity to select for themselves "wholesome and uplifting recreation."

RELIEF

Blankets Coming In

The first blankets for Europe arrived at MCC headquarters about a week ago and the first trickle has within the last few days mounted to a good-sized stream. The blankets will be baled as rapidly as possible in preparation for overseas shipment. Persons interested in helping to reach the goal of 50,000 blankets for Europe should send their contributions by express to the Mennonite Central Committee, Akron, Pa.

Farewell Services

Three farewell services have been held at Akron headquarters during the past week in anticipation of the departure of fifteen relief workers. On February 7 services were held for Weldon Martin, Harrisonburg, Va., and Arthur Thiessen, Chicago, Illinois, C.P.S. assignees who left the following day for Puerto Rico.

On February 8 services were held for the following: Robert S. Kreider, Goshen, Ind., who sailed the next day for service in Northwest Europe; Paul Peachy, Harrisonburg, Va., and Wilson Hunsberger, Waterloo, Ontario, appointed for service in Belgium; Brother and Sister Warren Metzler, Elizabethtown, Pa., who are to go to Puerto Rico, Sister Metzler to serve as a nurse in the La Plata hospital; Harold Vercler, Washington, Ill., Ura Gingerich, Plain City, Ohio, Dennis Lehman, Berne, Ind., Homer Martin, Columbiana, Ohio Willard Schrag, Pretty Prairie, Kansas, and Amos Yoder, Weatherford, Okla., all released C.P.S. men who will go to Paraguay. The new projects in Paraguay call for additional personnel. One is a hookworm control program to be instituted in the vicinity of Itacurubi which will supplement the feeding program carried on among school children at that place. The other is the establishment of a leper colony to accommodate up to 250 lepers.

Flour Shipments

Ten carloads of flour donated by Mennonite communities left New York for France on January 26. On January 30, fourteen carloads of flour left Baltimore for Holland. These shipments bring the total carloads shipped to twenty-seven.

Clothing Distribution in Holland

Five MCC relief workers have been busy the past few weeks distributing clothing in towns around Amsterdam, Holland. Half of the goods is distributed to Mennonites and half to non-Mennonites. Each adult receives one garment and each child three garments. One of the workers, Ruth Hilty, writes that lines begin forming sometimes two hours before the doors open in the morning and some stand in line all day without food, waiting their turn to be fitted. She reports that during a recent week, 1,193 adults, 1,184 children, and 104 babies, a total of 2,481 persons were helped.

Construction and Transport Units Planned

Plans are underway looking to the establishment this spring of construction and transport units in several European countries. Investigation of possible areas of service for such units is to be made by Henry Detwiler, who has been serving in Egypt, and Irvin B. Horst, under appointment for Northwest Europe. Henry Detwiler arrived in Rome on February 7 and is to visit a Friends unit now in operation in Italy as a part of the initial investigation. It is hoped that units of from ten to twenty-five men might be used in transporting relief goods or in construction work in villages or on individual farms. Some of the units may be located in Mennonite communities. Definite plans will be laid after the investigation is completed.

C. P. S.

Topeka, Kansas, Unit Fails to Materialize

Personal investigation of the Topeka, Kansas, veterans hospital by Selective Service and MCC representatives resulted in a decision not to place a C.P.S. unit there. Apparently there had been a misunderstanding as to the hospital's personnel needs as it was determined that there was sufficient local labor to meet the need. The superintendent had not intended to request a C.P.S. unit, but, having heard of the high quality of work done by C.P.S. attendants, wished to hire up to 150 released C.P.S. men to work in this institution for mental patients who are veterans of the war.

Farm Service Change

Assignees who are released or transferred from dairy farm service will in the future not be replaced by C.P.S. labor according to a recent announcement from Washington. It has been found that in an increasing number of instances regular civilian labor is available for dairy farm work. There were 287 assignees remaining in MCC administered dairy farm units as of January 31, 1946, and 124 in dairy testing units. Replacements have not been made in dairy testing units for several months.

Releases

Practically all of those in the January group of releases have now received their final papers, and the first of the February group were authorized on February 6. Releases from MCC units between October 1, 1945, and February 6, 1946, totaled 989, or approximately one-fourth of the number in Mennonite C.P.S. as of October 1. Eligible for release in February are those completing three years of service by June 30, 1945; those with two children who will have completed two years of service by February 28, 1946; and those who reach the age of thirty-eight, or who reach the age of thirty-five and complete two years of service during the month.

C.P.S. Briefs

Applications of thirty-three men from Mennonite units to serve as attendants on livestock boats have already been approved, and the first C.P.S. men will be ready for this service at an early date.

COLLEGE AND SEMINARY NEWS

BLUFFTON COLLEGE

A recent survey of former students, now married, who have taken the marriage course shows them overwhelmingly favorable to the course and unanimous in the feeling that it should be continued. This course was begun more than a decade ago. Prof. Lantz will conduct a Church music institute in Topeka, Indiana, February 28 to March 3. He is also giving four lectures on modern music before the University Women's Club in Lima, beginning this month and continuing at two week intervals. Miss Agnes Amstutz, college staff member for twenty years, has resigned to take a position as librarian in a veterans hospital in New York. She began her new duties early in February. The Home Economics Club is sponsoring a campaign among alumna who majored in that field for funds for improvement of the department. About two thousand dollars is needed for equipment and the redecoration of the rooms occupied by the department.

BETHEL COLLEGE

A new director of physical education, recreation, and intercollegiate athletics has been secured for the coming year in Robert W. Tully, M.A., who has served in a similar capacity at LaVerne College in California. Formerly from Indiana, he has also been a summer camp leader in various parts of the country as well as the author of two books, "Social Recreation Primer" and "Fun at Home." Mr. Tully visited the campus last week to check on equipment and to confer on courses in his department, outlining his program in a chapel address on February 15. He is married and has two children. The skins of over two hundred pairs of birds from Paraguay were received by the Kauffman Museum recently, which Mr. Charles Kauffman, curator, is mounting for exhibition. Over three thousand visitors registered at the museum during the past year.

FREEMAN JUNIOR COLLEGE

The appearance of the Chapel is much improved by the Venetian blinds which were the gift of Mr. Jake T. Gross. The school purchased opaque shades for the same room to be used when educational films are shown. "Stanley and Livingston" was shown last week. A complete surveying outfit has been donated to the mechanics shop by Tom Preheim. A new tabletop Perfection range has been added to the Home Economics equipment. The Christian Youth Volunteers pledged themselves not to buy any luxuries this week and to save all such money for buying bankets for relief. Rev. P. C. Hiebert gave a report of the recent work of the M.C.C. in a talk in the gym this week. He also spoke to the students in chapel. Mrs. Harold Unruh and her pupils brought a very fine program for music day chapel.

MENNONITE BIBLICAL SEMINARY

The Chicago Mennonite Fellowship held its regular monthly meeting in the Chicago Temple on the afternoon of February 10. The girl's chorus from the Mennonite Bible Mission sang for the group, and Rev. August Ewert of Mountain Lake, Minnesota, was guest speaker. Gerhard Neufeld has recently visited C.P.S. units at Beaver Dam, Wisconsin, and Medaryville, Indiana. This week's visitors to our school has included Rev. Peter T. Neufeld from Inman, Kansas, and Rev. Ellis Graber from Souderton, Pennsylvania. Four China missionary families met here recently for a reunion. Rev. Albert Jantzen, Rev. Marvin Dirkses, Rev. August Ewerts and Dr. C. L. Pannabeckers were the four families that were reunited. These were all associated in our mission work in China. Dr. Warkentin will soon be with us again after having spent some days in the hospital. Let us intercede for him that the work here may continue to prosper under his leadership.

JOTTINGS

—**First Church, Allentown, Pa.**: On February 13, the Ladies Aid Society celebrated its forty-second anniversary with a covered dish dinner at the home of Mrs. L. W. Shelly. The afternoon was spent in repairing clothing for relief.—Grace Moyer, Corr.

Apostolic Mennonite Church, Trenton, Ohio: The choir and the Woman's Society have purchased material from the Cutting Room at Bluffton and are sewing for European relief. Mrs. J. E. Amstutz, wife of our pastor, is on an extended trip to California.—Lydia A. Augspurger, Corr.

—**First Church, Pretty Prairie, Kansas:** Dr. Cornelius Krahn showed slides and gave a lecture on the "Origin of the Mennonite Church," on February 24. Our Bible conference will be held March 5, 6, and 7, with Rev. Erland Waltner of Mountain Lake, Minnesota, as guest speaker. Studies will be taken from 1st John. Our congregation through the Sewing Society, responded to the urgent request for blankets, etc., by sending twenty-nine blankets and forty-seven comforters.—Ralph Krehbiel, Corr.

—**Bethel Church, Inman, Kansas:** Ten are taking catechism under Rev. P. T. Neufeld. The choir is rehearsing weekly for an Easter cantata. For our Senior C.E. program February 17, we were given a program by a group of ladies from Bethel College. Rev. Nunley from the A.E. Methodist Church of Newton gave an inspiring mesage on "The Good Samaritan" on the same program.—Dan E. Neufeld, Corr.

—**Grace Church, Pandora, Ohio:** A committee, representing the four Mennonite churches of this area, is investigating the possibility of establishing a home for the aged in this area. The youth fellowship recently sponsored an evening program in which Carl Lehman, business manager of Bluffton College and former business manager of the Rio La Plata relief unit in Puerto Rico, spoke.—Mrs. S. W. Steiner, Corr.

—**Dr. D. D. Eitzen,** who is Associate Professor of Pastoral Counseling at the Graduate School of Religion of the University of South California, recently spent a whole week with the Washington State College in one of the twelve University Christian Missions that are being conducted.

—**Miss Helen E. Nickel** was finally successful in securing passage and sailed for Bombay, India, on the Dutch Freighter **The Bantam** on February 5th from San Fransisco. She is returning for her third term of service and is to be located at Jagdishpur, via Raipur, Central Provinces, India, for evangelistic and educational work there. Her first two terms were spent at Janjgir where she was principal of the Funk Memorial School for Girls."

—**Various boards and committees of the General Conference** met in Newton and North Newton February 19 to 21. The boards had joint sessions on two of the evenings. On the first evening the board secretaries outlined the main program of action for each board and committee. A very important event of the evening was the announcement of the union of the General and Central Conferences. Board budgets were considered on the second evening. Many of the boards and committees used the facilities of the Memorial Hall for their meetings and for meals.

—**Tht Pacific District Conference** will convene at Lind, Washington, **June 20-23.**—M. D. Linscheid, Conference Secretary.

—**Salem Church, Dalton, Ohio:** The offering for relief on February 10th amounted to $781.33. This makes the total contributed since Thanksgiving $1,243.43. Salem church is joining the other churches of the community in a relief beef canning project. The fifteen beef cattle, which have been purchased, will be processed with a portable steam canner. The members of the missionary society are busy making comforters for relief.—Mrs. Edward Miller, Corr.

—**First Church, Nappanee, Indiana:** Our interest in the M.C.C.'s relief and rehabilitation project in Puerto Rico was greatly increased by hearing Rev. Wilmer Shelly of the Topeka, Indiana, church tell of his visit there recently. We are worshiping in a newly redecorated church. The new wall paper and paint upstairs and downstairs creates a new setting that helps give a worshipful atmosphere. The members of our church are all receiving the **Mennonite** now, and it has been suggested that we set aside part of every Sunday afternoon to read this paper through. The women of the church have made a record shipment of relief clothing and soap for this month—249 pounds. This includes sixty-six pounds of soap and forty-five pounds of baby clothes. At the head of the announcements in the Sunday bulletin of this church are the words "About Our Father's Business." They are our motto or church verse for 1946 as set forth in a message by the pastor.—Mrs. Loyal Corwin, Corr.

—**Bethesda Church, Henderson, Nebraska:** The churches of the Henderson community have gathered to date $7,098 for flour for relief. On February 12th our church packed twenty-eight sacks of clothing, amounting to 880 pounds, for relief. The C.E. Society has added a short pre-prayer service to their regular meetings. The male chorus of the Lincoln C.P.S. Unit No. 1 gave a musical program on February 10.—Mrs. R. H. Friesen, Corr.

—**First Church, Philadelphia, Pa.:** During 1945 the various organizations of the church contributed, for many purposes, approximately ten thousand dollars. The ladies who meet every Wednesday to sew for relief report: For M.C.C., 164 new garments, 9 knitted articles, 1 afgan, 1,484 pounds of reconditioned clothing, 68 pieces of soap; for British relief, 24 gowns, 24 shirts and 24 diapers. Miss Catherine Niswander, our church worker, made 1,320 calls in the interest of the church and Sunday School. The Mission Offering for the first quarter of the Sunday School year (ending January, 1946) amounted to $132.85.—Mrs. H. S. Weiss, Corr.

—**Grace Church, Dallas, Oregon:** On his recent visit Missionary H. J. Brown spoke on the Word of Life and on going out as a shining light. On one night he told of his experiences while interned by the Japanese. On another night he spoke in the Mennonite Brethren church.—Mrs. Dave Balzer, Corr.

—**Zion Church, Souderton, Pa.:** A total of 4,138 pounds of clothing were taken to the M.C.C. clothing depot at Ephrata during 1945. In these two tons of clothing were over 2,500 items. including 176 overcoats, 83 men's suits, 36 suit coats, 422 dresses, 45 comforters, 45 blankets, etc. In addition 504 cans of canned meat, 1,232 bars of soap, and 631 pairs of shoes were taken to the depot. Total receipts for the church during 1945 were $25,956.87. This is an average contribution of $46.10 per member for 563 members.

SALVAGED CHURCH RECORDS

Two young men from the Beatrice Mennonite Church, William U. Andreas and Arthur Claassen, have recently returned home from attending a relief shipment of horses to Danzig. While there, William and some of his traveling companions viewed the ruins of the completely destroyed Danzig Mennonite Church and the slightly damaged, nearby hospital. This latter building was, however, stripped of all of its contents with the exception of an upstairs room which was littered with old books and documents and also contained a blasted safe. Some of this old material dated back to the seventeenth century, and they soon recognized a number of familiar family names. As they were leaving the building it occured to them that these records would probably soon be destroyed, inasmuch as no Mennonites were living in this locality and much of this material was already badly charred and burned. They then decided to take some of it home. In William's collection are a number of old records dating back to 1667, from the **Werken Menno Simons** by Johann Decknatel, translated into the German in 1765; a list of the elders, teachers, and deacons of the "Taufgesinnten Mennonitschen Gemeinden in Ost und West Preuszen, Litthauen und Polen," and of the newly settled colonies in Russia, from 1835 to 1843. A handwritten synopsis of Mennonite church records from 1792 to 1843 and other similar material. William and the other boys who have picked up some of these records will, no doubt, eventually turn them over to our Mennonite historical libraries.—W. C. Andreas

—Alexanderwohl Church, Goessel, Kansas: An offering for foreign missions amounting to $1,007.01 was taken up in the regular church offering Sunday, February 3. Thirty-six young people reported for the first session of the catechism class. "How We Got Our Bible" is the theme for the Wednesday night Bible meetings. After the Bible hour the Sunday School teachers meet to discuss their problems and the lesson and the church choir meets to practice—Wanda Schmidt, Corr.

—Rev. Andrew Shelly, Pastor of the Stirling Avenue Mennonite Church, Kitchener, Ontario, plans to visit in Newton, Kansas, community for a few days after March 17. A delegation from the Stirling Avenue Church is to visit the coming session of the Eastern District Conference, which is to meet May 2 to 5 in Souderton. Dr. P. C. Hiebert was a recent speaker in the Stirling Avenue Church.

—Brudertal Church, Hillsboro, Kansas: Rev. Gerhard Friesen brought the message Sunday morning while our pastor, Rev. Arnold E. Funk, was in Turpin, Oklahoma, for a baptismal service. Last week the ladies sent nineteen comforters, eighteen large blankets, and ten baby quilts for the relief of the suffering in Europe. A proposed federal dam across the Cottonwood River, if built, will flood the eastern half of the Brudertal community near Hillsboro and even cause the water to enter the church building at flood stage. Families threatened with the loss of their homes and farms are anxiously hoping that the proposal will not materialize.—Mrs. Edwin R. Funk, Corr.

—Grace Church, Enid, Oklahoma: Rev. Ben Rahn made a business trip to Omaha, Nebraska, some time ago. The deacon's son, Menno Schmidt, came home on leave from C.P.S. camp for his grandmother's funeral. The choir of the West New Hopedale Church gave a program in our church on February 10. Rev. Albert Unruh, pastor of the church, delivered a short but to-the-point sermon during the same program.—Mrs. J. Kliewer, Corr.

—First Church, Halstead, Kansas: Members have given money and flour for a carload of flour which will very likely be sent to France. Dr. Winfield Fretz gave a very inspiring talk on relief in Europe at a recent C.E. meeting. We are gathering blankets to help make up the fifty thousand. Mrs. P. A. Penner spoke to the Mary Martha Society which met on February 13. Mrs. Henry Will gave a topic on "South America" at a meeting of the Dorcas Society. The Senior Society quilted at its recent meeting. —Mrs. Carl Dettweiler, Corr.

—Flatland Church, Quakertown, Pa.: On February 3rd the congregation voted in favor of having church services every Sunday instead of every other Sunday. A committee has been appointed to work out the plan of services together with the two other churches in the Swamp charge.—H. R. Ahlum, Corr.

—First Church of Christian Mennonite, Moundridge, Kansas, has approximately 325 members. Of these 248 are resident members and seventy-seven live at a distance. Total contributions, including the various organizations, amounted to $16,765.21 during 1945. The Mission Society's church basement fund, begun in 1933, passed the one thousand dollar mark in 1945. At least 350 pounds of new and used clothing, bedding and sixty pounds of soap were given for relief.—Linda V. Kaufman, Corr.

Mrs. G. A. Linscheid
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Kansas

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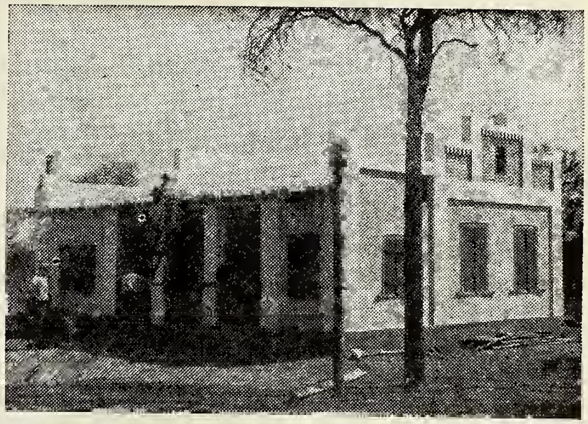
—Noble, Iowa: The Eicher Church has been canning food for relief to be sent to Europe through the M.C.C. In all 1,028 cans of chicken, pork, and beef were processed in tin cans. Three hundred pounds of lard were also sent Three hundred seventy-one pounds of clothing were also sent just recently. The plan is to send a shipment of new clothing in the near future.—Mrs. Raymond Rich, Corr.

—First Church, Shafter, California: Miss Hulda Gaede left recently for office work with the M.C.C., Akron, Pa. Dan Gilbert spoke in the Mennonite Brethren Church, February 20-24. The Shafter Ministerial Association had invited him. On February 12th the Released Time Religious Education workers were guests of the Ministerial Association at a meeting at the First Mennonite Church. Mrs. C. F. Ummel, missionary, is superintendent of the workers and has led the movement the past three years. She reported that more than five hundred students from one school attend the Religious School. Fifty per cent of these when first enrolled had never attended a Sunday School or church, but since have come to attend some nearby Sunday School. Twenty-five different religious groups are represented in the enrollment, with no particular creed taught. Emphasis is on Bible teachings, singing, and praying. —Mrs. Elma Bartel, Corr.

The Mennonite

Volume 61 — March 5, 1946 — Number 10

1. Industrial plant in 1945, showing ice plant at the left, the butter and cheese factory at the right.



2. A 1945 home in the village of Philadelphia, Fernheim Colony. Construction of burnt brick and tile.

3. Fernheim Colony co-operative store, operating in 1939. Now considerably enlarged and improved.

4. Cotton gin as it was in 1939. Piled up on the right are cotton bales waiting to be processed.

5. Two-room school in Friesland Colony, white walls of adobe clay, adequate light through glass windows. Large, well-kept playground.

6. Renovated old hospital in back, new brick structure with doctor's and dentist's offices, pharmacy and laboratories in foreground.

THIS IS THE WAY IT LOOKS IN PARAGUAY

Cuts, Courtesy "Mennonite Life"

(For article on Paraguay see page 3)

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point-of-view:

APPROVAL of the government's plan for feeding the starving peoples of the world might well be registered by us with the President and with our representatives in congress. It is easy to criticize when things go wrong. We should speak up when they go right. Approval of the government's plan for feeding the starving by the Christian churches of America would strengthen the government in its purpose. It will have enough opposition to balk when protests come in about eating darker bread, etc. It is true that "Feeding a hungry world is too great a task for private agencies. It calls for action by the nation as a whole." So the government's step is an extremely significant one. We need to assure our government of our appreciation and support.

TALKING IT OVER in a spirit of Christian humility is mightily enriching. The recent joint sessions of conference boards and committees made possible certain insights that would not have come without such joint meetings. A growing appreciation of this fact was indicated by the numerous times that boards and committees met together. Afterall none of us can work unto himself. None of us is so made that he can be self-sufficient. We all need each other. Each of us has something to contribute to the good of the whole. Indeed modern civilization is largely the sum total of all the contributions that millions upon millions of individuals have made to a growing body of common experience. The more one individual mind is enabled to know what others have experienced, the more that mind has to work with in the formulation of its own unique contribution. People, rightly related, are mutually stimulating. "Talking it over" is a very Christian act, for it emphasizes the fact that as Christians we are all part of one complex body and that the ear is not justified in saying that it has no need for the eye.

STRIKES are symptoms of an illness which needs prevention rather than cure only. Diseased relationships usually become progressively worse. Factors making for healthy human relationships are: 1. A vital concern for the welfare of other people. The Christian spirit is that the employer love the employee as he loves himself and vice versa. From the employer's standpoint this means an interest in human welfare as great as the interest in profits, and for the employee it means as great an interest in the employer's character as in the pay check received. It means that human life is valued highest and not property. 2. Confession of faults. Certainly neither employer or employee are hardly ever up to the highest ideals that each holds for himself. In that case each should be able to confess honestly some specific failure. Such beam removal facilitates mote removal. 3. Facing of every resentment as it arises. Frequent management-labor consultations to iron out differences. In fact, it would seem that labor might nearly always be represented in management meetings and management in labor meetings. Genuine cooperation would seem to demand this. The value of human lives must be much greater than the value of dollars if strikes are to be avoided.

ANXIETY as the cause of illness, or as an aggravating factor of it, is a field of human experience that needs to be explored more widely. There are cases on record in which anxiety caused or aggravated eczema, Raynaud's disease, asthma, loss of smell, paralyzation, bone fractures (although this seems impossible at first thought), diabetes, heart disease, high blood pressure, arthritis, colitis, peptic ulcers, urticaria, headaches, and chronic vomiting. Anxiety also seems to lessen resistance to the common cold. Anxiety affects the nervous system and the nervous system affects other parts of the body. Even from our present inadequate knowledge of the effects of anxiety it is evident that a thorough release from anxiety can greatly improve a person's health.

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"Headwork" in the Rough, Beautiful Chaco

by A. M. Lohrentz M. D.

The Chaco has been described as "Green Hell." 'his is partly true. They might have put the word hot" into the phrase, and yet that wouldn't be all. Vhen one goes into the bush, one is confronted with horns of every description. Cactus that has hooked horns, getting hold of you from every direction and von't let go until you tear your skin, clothes or shoes nd are pricked by the other multitudinous thorns f every description—short, long, very sharp, causing ch and burns and what not. But that isn't all. One s careful not to be caught by these various thorns, ut then one gets caught by the prick of a mosquito f the malarial type or several other kinds, or is stung y a bee or other flying insect. In trying to avoid he thorns and in driving the insects off one may ccidentally step into a nest of biting ants, whose ting is worse than the thorn or flying insect. One nay wish for an end to all these pestiferous things, ut where there is no frost, one has to get along with ll this for ever and ever. And one might well say men, for this it is and shall be.

But there are also lovely and lovable creatures and keable things. One finds the beautifully colored irds and flowers, the pretty looking small fields of affir, beans, peanuts, pumpkins, cotton, watermelons; rchards of oranges, lemons, grapefruit, bananas, uayabas (I didn't learn to like these) and other ruits. Cattle, including the cow, and the calf as a elf-starter, to give the delicious milk, can be seen verywhere in the bush, on the campo, as well as on he Dorf streets, including Philadelphia. The nights re not as quiet as one might expect where there are o autos or streetcars to make noise. The 101 dogs an make it lively, and the roosters do not have the Iorth American custom of crowing only at 4:00 a.m.; hey crow at least every hour beginning at nine 'clock in the evening till sunrise. If thereby they vant to proclaim the glories of God, I am in favor f it. We human creatures could probably do a little nore crowing, too, because there are enough reasons o praise our *Creator* day and night.

The lovable creatures are, of course, the Mennonites n the Fernheim as well as in the Menno Colony, riesland and Primavera and not forgetting the Lenua, Choolupee and Toba Indians and the few Parguayans who live in the Chaco.

My work, of course, was not to appraise the value f all that the Chaco contains but to do some medical ork, and to most of the people I was known as the Kop Dokta" (head doctor). Part of the work was o examine eyes to find out how much trachoma was still present. In the Fernheim Colony, with its seventeen "Doerfer" and Philadelphia, 1,584 pairs of eyes were examined, with over 26 per cent of the population having trachoma in various stages. In the Menno Colony, with over thirty-nine "Doerfer," 2,435 pairs of eyes were examined. The percentage of trachomatous eyes was only 20 per cent. Shortly before I left Paraguay, I had the privilege of visiting the Friesland Colony. Within its nine "Doerfer," the percentage of trachomatous eyes was down to 13 per cent amongst the 579 pairs of eyes looked at. A total of 9,196 eyes, whose upper eyelids were everted for examination. The present treatment is not as rough nor as disastrous as it used to be. The sulfa drugs by mouth do a wonderful, painless job with very good results. The Hutterite Colony with its two "Hoefs" (yards) and a population of 440, do not have trachoma according to the report that Dr. Davies gave me personally.

The above work of examining eyes was done as a side issue. At the Philadelphia hospital and clinic building I did the daily work of seeing patients, a total of 1,862 from March 1 to December 30, 1945. Since my specialty is eye, ear, nose, and throat, most of the work was in that line, although while Mr. and Mrs. Schmidt were gone, I tried to do all the work. Fifty-four pairs of tonsils were removed and seventeen eye operations performed. Since refraction (testing eyes for glasses) is in my line, much of my time was taken up with it. Over four hundred prescriptions for glasses were filled out, including twenty-seven from the Friesland Colony, where I spent the time from January 5 to 17, 1946. Over one-fourth of these prescriptions I had to order from the United States because they could not be filled in Asuncion nor Buenos Aires.

Quite a few of the patients were financially unable to pay for glasses; so my home church, Hebron of Buhler, Kansas, the Angelina Girls of Halstead, Kansas, the Bethlehem Sewing Society, Bloomfield, Montana, and a few individual friends came to the rescue and supplied over two thousand Guarani to help out. (United States $1.00 about 3.00 Guarani). They all say a hearty "Thank You," to every giver.

In closing, let me remind you that we all work together. Not only the Mennonite Central Committee workers, but also the people in the Chaco and Friesland. Mr. Vernon Schmidt has taken care of the roads, and, of course, Sarita (Mrs. Schmidt) offered encouragement, making things more pleasant. Dr. and Mrs. Willard Smith kept a lively household at Eligio Ayala 364 (now moved to 25 de Noviembre 371), Asuncion, Paraguay, and directed all the affairs until they left for the United States. Dr. and Mrs. John R. Schmidt and John Junior do a wonderful job in keeping things going at the Philadelphia hospital. Orval Myers is betwixt and between—map drawing, leper site investigations, road building, hospital bell system, and waiting for telephone equipment. Waldo and Rachel Hiebert do a needed work in the "Zentral Schule" and still more in the line of Bible and evangelistic work. Betty Keeney has done very fine work among the Paraguayans at Itacurubi, near the Friesland Colony, with the feeding of school children. Last but not least, we have Mr. and Mrs. Elvin Souder and Janie. We would have been lost without the help of Elvin, Pattie and Jane, in keeping track of all the Mennonite Central Committee program, the various reports checked and double checked and then forwarded, the affairs that had to be taken up with the Paraguayan government in connection with the Chaco and Friesland Mennonites as well as the Mennonite Central Committee workers as they came and left Asuncion; also as a buyer of everything from toothpicks to Nanduti lace. The rest of us had to "run" to keep up with Elvin.

May this help a little to strengthen the "Tie that Binds."

MY TRIP HOME

(Dr. A. M. Lohrentz, eye, ear, nose specialist of McPherson, Kansas, and former missionary to China, describes below his trip from the Chaco to the United States.—Editor)

I left Philadelphia, Fernheim Colony, Chaco, Paraguay, South America, on December 31, 1945, 5 P.M. I had been there since March 1, 1945. We travelled by horse drawn spring wagon all that night and all of New Year's Day, and arrived at Kilometer 145 about 7:00 P.M. Here we stayed for the night under the blue heavens, but before we retired a group of about twenty-five sat in a circle on the ground and sang songs that we knew from memory. On January 2nd, we travelled by narrow gauge train to Puerto Casado, and the following day at 5:30 P.M. we started down the Paraguay River on a very modern boat, the **Iris,** and arrived the next day at Puerto Rosario, the river port for the Friesland Colony and the Hutterites. Since it was past 11 P.M., we stayed for the night at Gerhard Koop, and left the next day (January 5) by lumber wagon for Friesland. Arrived there a few minutes ahead of a heavy rain at 5 P.M. Thankful that we could get under cover. On January 18th we left Friesland and arrived at the new Mennonite Central Committee home, 25 de Noviembre 371, Asuncion, Paraguay. Here I had to wait till February 9th for my airplane passage, arriving at Rio de Janeiro, Brazil, the same day. February 13th we left Rio for Belem, Brazil. February 14th we left early for Miami, Florida. Stopping at Trinidad and Puerto Rico. Landed in the good old United States of America at 10 P.M. Sunday. February 17th I spent with my sister, Mrs. Gustav R. Gaeddert, Silver Springs, Maryland. Then spent a few days at M.C.C. headquarters, Akron, Pennsylvania, and left for the West on February 20th and spent part of the next day at my brother-in-law's, Dr. Walter W. Wollmann, Louisville, Kentucky. Finally arrived on the Missouri Pacific at Lindsborg, Kansas, on Saturday, February 23, 1946, at 1 A.M. where Mrs. Lohrentz and Harold met me to take me home to McPherson, Kansas.

I had left Kansas on January 18, 1945. The time spent in the Chaco, with our "Platdeutsch-speaking" Mennonites, was very enjoyable, even though it did get to be 115 degrees Fahrenheit hot or warm. I shall never forget the friendships formed there.—Your coworker, A. M. Lohrentz.

PROGRAM MINISTER'S CONFERENCE

(During Bible Week)
at
Memorial Hall Newton Kansas
March 19-20

Conference Theme__________"For the love of Christ Constraineth us." II Cor. 5:14

Tuesday

9:45 Devotions __________________ Rev. Philip Wedel
10:00 Study of the Book of Jude_Rev. Homer Sperling
Special Music ________ Mennonite Bible Acadamy
10:40 "Why a School of Missions in the Local Church?" _________________ Rev. Lester Hostetler
Discussion ____________ Rev. Reynold Weinbrenner
11:20 "Being a Missionary in Your Own Church"

Wednesday

9:45 Devotions _____________________ Henry Goossen
10:00 Bible Study Eph. 2.______________J. P. Loewen
Special Music
10:40 "The Pastor's Responsibility to the Children in the Church"____________________Rev. Henry Hege
Discussion __________________ Rev. Henry Fransen
11:20 "The Pastor and His Bible Study Class"______ Rev. J. N. Smucker

WOMEN'S MISSIONARY SOCIETY MEETING

March 20, 1946, 9:45 A. M.
Student Union Room

Worship Service — Mrs. J. A. Ewert
Music — Alexanderwohl Church
Voluntary Service Program — Dr. H. A. Fast
Music — Eden Church
Address — "Women and the Kingdom"

Lunch will be served to the women at 11:45 at which time Mrs. G. E. Klassen will speak to the group about her experiences in Paraguay.

All women are cordially invited to attend the meetings.—Mrs. A. M. Gaeddert, Secretary.

1946 Vacation Bible School

Parents have dreams and aspirations for the place of their child on the stage of life. Years of war alter these dreams. They sift them.

War brings to the foreground the great issues of life and death. What comes in between retreats to secondary importance, for thought lines change in face of imminent danger.

If the strife lasts long enough to give us sufficient pain, which is the staircase that leads to the deeper stratas of thought, we emerge from such years with the sifted nuggets of the true values of life. "The one thing I want for my child is God," said a parent at the close of the last conflict.

If our present youth is to face the uncertainties of a darkening future, then let each parent breathe the same strong wish; then let each of us sift down our dreams in regard to our youth until in the sieve of our aspiration for them, lies the one great nugget of the chief value for life which is God!

With new determination and complete dedication, let us arise from the past tremendous struggle to unite our efforts in a definite program for our youth —a program that shall more firmly anchor their heart in the Eternal One by a hold so strong of trust and faith that even the "gales" of the higher seas shall not sweep them away.

In this program of Christian education the Vacation Bible School is but a small part. It is, however, an integral part of that program. It is another avenue by which, through the grace of God, we can help our youth to become established in Him by faith.

In view of the great need for the youth of our churches, the loaves we have prepared seem but like loaves and fishes in our sight. It is our prayer that in the hands of our Master our "loaves" and "fishes" might multiply to bless our churches.

Our handbook for the Vacation Bible School worker will be ready to mail about March 7. Orders can now be placed with Joanna S. Andres, 700 East Fifth, Newton, Kansas. We are asking twenty-five cents per booklet to help with the printing expenses.

—The Western District Vacation Bible School Staff under the auspices of the Western District Education Committee.

ONE GENERATION

by Ronald von Riesen

The Book of Judges has in it a timely warning for our generation. The Book is a vivid account of the history of the twelve tribes of Israel as they dwelt within the pagan influences of their day.

There is evident as one reads through the book a certain cycle that characterizes their history during this period of approximately three hundred and fifty years. "And the children of Israel did evil in the sight of the Lord, and the Lord delivered them into the hands of," an oppressor. "And they cried unto the Lord . . . the Lord sent a prophet . . ." to champion their cause, and to lead them into another generation of freedom.

Perhaps the key to this cycle of victory and oppression is found in Judges 2:10, "And there arose a generation after them, that knew not the Lord, nor yet the works which he had done for Israel." This bit of history brings to our attention the timelessness of a Christ-centered educational program. The education of our young people as well as adults is an unending process. To bring a person to Christ and to instruct him in the teachings of the Bible is an unending process. Many of us have been reminded as World War II came upon us that there had arisen a generation amongst our people who had little knowledge as to the historic principles of our Christian heritage and were therefore unprepared to cope with the pressure of the times. There is always danger that we may give rise to a generation that knows not God and a generation that is utterly bankrupt in a thorough understanding and a workable knowledge of the Bible.

Few of us would realize the far-reaching effects if for one whole generation we would forget all about our Christian heritage and would cease to teach our children, and become pagan. This should make us realize anew the importance of the home in the training of the child and also the work of the church in nurturing that child in the way of Christ. Secular education has proceeded on this principle and each generation must learn anew certain basic skills which will help the individual to adjust himself to the society and culture in which he lives. How much more should this be true in education that seeks to bring our children to Jesus Christ as their Savior, and as the Lord of their life. This should be the unending task of our educational program in all of our churches in our conference lest there arise in our midst "a generation that knows not the Lord nor the works which He had done for Israel." (Written in behalf of the Board of Education)

JOTTINGS

Salem Church, Munich, North Dakota, is planning revival meetings from June 23 to July 7, with Rev. George Dick of Bloomfield, Montana, as evangelist. Due to blizzards and a snow-plow derailment, four towns on the Lakota-Sarles branch of the Great Northern Railroad had no train service from February 5th to 16.—Mathilda Ortmann, Corr.

—**St. John Church, Pandora, Ohio:** Nelson Schumacher, who served as attendant on a shipload of horses to Danzig, reported on his trip to the Sunday School on February 27. St. John Church is donating blankets and canning meat for relief.—Mrs. Josephine Moser, Corr.

—**Mennonite Church, Newport, Washington:** Willis Rich and Rev. David Wedel were with us one evening in January as representatives of Bethel College. Missionary H. J. Brown conducted evening services February 18th and 19. Some of the men are installing a water system. June 16th has been set as the date for our church dedication.—Mrs. W. D. Hiebert, Corr.

—**Mennonite Church, Herbert, Saskatchewan:** K. H. Neufeld, choir leader and music teacher of Winkler, Manitoba, worked with the choirs of Herbert, Swift Current, and Wymark from February 1 to 16. On February 17th all these choirs joined for a general song festival in the large Metropolitan church in Swift Current. An audience of seven hundred people heard the 125 singers. The mass choir sang: two pieces from "The Nazarene" by J. S. Wilty, "God So Loved the World," and "Sweetly the Master Is Sleeping;" "Waldfrieden" by Robert Schumann, and also "Mit dem Herrn fang Alles an," "Master the Tempest Is Raging," "Zion Bells" by a ladies choir. The Bible School Orchestra played several numbers. The Bible School Choir sang "O Power of Love." The program whet the appetite for more in the future.—I. A Derksen

—**First Church, Madrid, Nebraska:** We have achieved a record attendance of seventy-six in Sunday School, this in spite of the loss of two families (twelve regular members), who have moved away. The church members surprised Mr. and Mrs. Herman Boese with a farewell service. The ladies served home-made ice-cream and cookies. In response to the call for blankets on the front page of **The Mennonite,** which came here Saturday, the women's Mission Society got busy, and by 10 P. M. Monday night they had seven comforters ready. The fourteen members of the society had packed several boxes before, and they have sufficient clothing and shoes on hand again for several boxes. All clothing is cleaned and patched before packing.—John G. Unruh

—**Dr. J. H. Langenwalter's** new house address is 712 South Lorraine Avenue, Wichita, Kansas. Telephone 31305. The church address is 3016 East Gilbert and the telephone 24305.

—**First Church, Aberdeen, Idaho:** The Women's Mission Society shipped about 250 pounds of new and used clothing, valued at about $350, to the M.C.C. clothing center, Newton, Kansas. One thousand cases of forty-eight tins (each tin 14½ ounces) of freshly powdered milk have been purchased by our church. These are to be shipped to Europe. The addition to the south end of our church has been begun. The basement was excavated in one day and the forms for the foundation built.—Arnold E. Bartel, Corr.

—**Butterfield, Minnesota:** The women of the church have made at least thirty-five quilts, mostly woolen ones, since last fall. Around eight hundred pounds of used and new clothing and quilts and blankets were shipped to Newton, Kansas, and Akron, Pa. Two trips were made to Lakefield to can chickens, beef, and vegetables for relief.—Mrs. Ted Linscheid, Corr.

—**First Church, Beatrice, Nebraska:** At the annual meeting it was decided that all members serving in C.P.S. receive twenty-five dollars per month spent in service this year, this money to be added to the reserve fund already established and to be given to members upon their release. By this time all but three members have been released. The church has purchased Rev. Walter Dyck's house for a parsonage. For running expenses and upkeep of the church, each male member is assessed fifteen dollars, plus fifteen cents per acre, and free will offerings are held. A "summary of offices" for 1946 showed: 2 persons holding 4 positions, 11 in 3 positions, 25 in 2 positions, and 76 in 1 position, making a total of 114 persons in 167 offices.—Margaret Albrecht, Corr.

—**First Church, Monroe, Washington:** The men are "working like beavers" digging a basement under the church and building a wing onto the side of it. This space is very much needed for Sunday School classrooms. A new parsonage will also soon be under construction. Since the arrival of Rev. and and Mrs. George W. Kopper our Sunday School and church attendance has been on a steady increase. About 80 per cent of our congregation attends midweek Bible study and prayer service The children have a midweek meeting of their own at which they sing choruses, memorize scripture, and have a flannelgraph story or object lesson. An average of fifteen children attend. The churches of Monroe are cooperating in union services this week (February 21).—Eleanor Goerz, Corr.

QUOTE

The Pennsylvania Co-op Review:

The church and church people are more and more espousing the cooperative method. This backing has already proved significant in spreading the cooperative idea, but at the same time this activity has begun to make the principle of love real in our communities and all over the world. It may yet make charity practical and give us the means of bringing the peace we have so often fought for, but have never really won.

Observations on My Trip to Poland

By Gerhard Friesen

Our group planning to help in the care of animals shipped to Europe by UNRRA left Newton, November 14. We arrived in Baltimore, Maryland, the evening of the 15th. It took us all of the next day to get our physical examination and to get lined up for he job on the ship. We were all fortunate to receive our Merchant Marine passes.

The morning of November the 17th we traveled the distance of about thirty-five miles to New Windsor, which is the headquarters of the Brethren Service Center. It is the campus of a former college. Now it also serves as a C.P.S. camp for some of their men and as a Relief Clothing Center. That day we raked the leaves and cleaned the campus for our board and lodging.

In the evening we were informed that five of us would go to New York, and the others to Portland, Maine. The following men: Jacob Decker, Arthur Becker, Henry Unruh, Walter Ratzlaff, and I went to New York. Our ship at New York was to sail Monday, so we hired a truck to take us to Baltimore early Sunday morning—a mild and beautiful Sunday. From there we went by train to New York. We located our ship and were made at home in our cabin. Then we attended a church service in a Baptist church in the evening.

Monday we discovered that the ship was not ready to sail. No horses were loaded. A lot of hay was also to be loaded on deck as we discovered later. This gave us time to see something of the city. Wednesday, at 5 P.M. we left the pier and were moved by the tug boats into the open water. It was dark by that time and lights along the shore furnished a beautiful sight as we sailed out of the harbor. We entrusted ourselves into the care of Him who neither slumbers nor sleeps and went to bed.

The sea got rough, but next morning nobody wanted to admit that anything was wrong. We tried to eat a little breakfast, but before the noon meal we all knew how everybody felt. The motion one's stomach goes through can be illustrated by imagining yourself on a thirty to forty foot swing cutting a big figure eight as you go up and down. You have the up and down and side to side motion constantly without intermission. The big fat turkeys that were gotten out of cold storage and served for the Thanksgiving dinner were left untouched. We did not even want to smell them. By Friday noon most of us could eat again, and we had a very nice trip across the Atlantic, although this ocean is always in more or less energetic motion.

We saw two floating mines in the North Sea and plenty of wrecked ships whenever we came close to land. Our captain took the northern route around Scotland between Norway, Sweden and Denmark. In this latitude the days were only about six hours long, and the sun stays so low in the south that one does not know whether it rises or sets. This route is two hundred miles shorter than the one through the English Channel and the Kiel Canal. When you study the globe you will see why.

We came into the Danzig port, Neufahrwasser, December 6, toward evening. The wreckage and the ruins in the port gave a sorry sight, but nothing compared to what we were to see later in the city of Danzig itself. The country was under a thin sheet of snow and the air was rather chilly. The first experience that greeted us as we got off to romp a little on solid ground was a group of boys around a wood fire, eagerly asking: "Koennen wir mitfahren nach Amerika?" (May we go along to America?) (I estimated these boys eleven to fourteen years old, and learned they were fourteen to eighteen, stunted evidently by inheritance and by the tobacco poison). That question was later put to us by many others of all ages. But a much more frequent and disheartening question, one we faced all the time was: "Haben Sie Cigaretten? Koennen sie mir Cigaretten verkaufen?" (Have you cigarettes? Can you sell me some cigarettes?") Or, one by small children, usually girls: "Uncle, please, a cigarette for my papa." To see a people so sodden in the nicotine habit and in such a desperate condition economically politically, and spiritually gives one a feeling of hopelessness.

Danzig was an independent city state, the free city of Danzig. It was taken over by Hitler, and consequently when the Russians pushed back the Germans, the Russians made it feel their power. It now is a heap of ruins made so by the Russians ten days after they occupied it. It was pure vandalism or revenge, so we were told. About sixty thousand bodies lie under those piles of brick, one person informed me—and we could smell it. At one place the ruins were still smoking from April of last spring.

Walking through the ruins of Danzig we met women, who with tears in their eyes, begged for bread, or something with which to buy bread Several miles beyond Danzig we stopped at some country houses. At first we received no answer to our knocking. When we turned to leave two women came out. When they discovered we were Americans they were overjoyed and invited us in. We had hardly started to visit when in rushed several men and a group of boys. They had worked on dikes about a quarter of a mile away and seeing us enter the houses had feared that the Poles had come to rob them of their household goods. One of the women in the house said she had a house of her own a short distance away in the village but the Poles claimed it with its contents and would not even let her pick up the loose wood on the yard to keep a fire in the house. So she now stayed with her brother-in-law.

We were told how the few Germans that had not been killed, driven out, or fled had been liquidated in Danzig. They had been offered to leave by train for the British and American Occupation Zone. The train was filled, ran in that direction for twenty to twenty-five miles, stopped, and then they were ordered to get out. There was nothing left but to walk back to their homes. Arriving home they found the Poles had occupied their houses and claimed everthing in them. They were taken to work camps and left to find a way of existence. If they find work they get thirty Zlotich a day; if not, so much the worse, or maybe so much sooner the suffering will be over.

In part there were still places of business, mostly beer and vodka, but also some grocery stores. But the supplies were very meagre. In Danzig we saw here and there little booths of plane boards about 6 x 6 feet, or 6 x 8, built in the opening of big doors or show windows. In these would be a man or a woman selling candles, pencils, a few pieces of candy, a loaf of bread or two, and other little things.

We were told that the Russians had taken all the implements and all the stock from the farmers. No fields were tilled. They were overgrown with grass and weeds. We saw women and girls load onto wagons some of the hay bales we had brought. They were German women and girls. They get thirty Zlotich a day, and loaf of bread costs thirty-five. They eat early in the morning before they go to work and do not eat anything before they get home in the evening. A man gets 120 Zlotich a day. A little comparison of the price of things will throw some light on the conditions.

1 Kilo (2 lbs.) sugar, 100 Zlotich
1 egg, 24 Z.
1 Kilo lard, 450-500 Z.
1 lb. not Kilo butter, 420 Z.
1 Kilo milk, 80 Z.
A suit, 5,000-10,000 Z.
Before the war:
1 lb. Butter, 1 Z.
1 lb. sugar, 1 Z.
A suit, 45 Z.

The Russians have a garrison in Danzig. The present Polish government is in power by the grace of Russia. I was told that there were six political parties, four of them not so much favored by the larger part of the population, and two that compose the majority of the voters. The latter are more in opposition to the Russians and the present government. They hope for a free election this spring but fear that the ballots will be so identified that everybody will vote so he will not be in immediate danger of his life.

Trains, busses and street cars are running, such as they are. In these there are quite a few broken windows. Some of these are nailed shut with boards; some are still open. No heat in trains, busses, or street cars. If it is sub-zero outside, it is the same inside. These traffic facilities are mostly crowded to the last inch. They are dirty and do not run regularly. Some of the Poles themselves say: "Alles kaput."

The battlefields in the neighborhood of the post bristle with wrecks of cannon, monstrous searchlights, war trucks and other war implements. Concrete caves torn by explosives tell of efforts to protect the shore; trenches run zigzag among the trees that cover the shore. All tell of the death struggle that has gone on here.

We usually think of the Germans as all being sympathizers with the Hitler program. But the older Germans told me that they had not wanted this war at all. It was the Barons and the Hitler-trained youth that fed the war spirit. The people were helpless to stop this juggernaut. There was some resistance, though futile. Poles who knew told me that thousands of soldiers were shot on the eastern front because they refused to go along with Hitler's program. A little ways north of the port of Danzig, on the Hela peninsula, six thousand German soldiers were reported shot for that reason.

Now something about our cargo. We had 777 horses to begin with and lost forty-four on the way. They were practically all sick when they arrived at seaboard. They had been poorly taken care of. They had distemper and bad colds. We had two veterinarians to help us take care of them. By the time we reached Poland we had them nearly well.

But the horses were only about one-eighth of the cargo. We had feed and lots of other relief goods. A ship 455 feet long and 62 feet wide and 4 decks deep has an immense amount of room. The trip back across the Atlantic was unusually stormy, but we enjoyed it just the same. It is majestic just to watch the motion of the waters and the rolling and diving of the ship. It got a crack in the bottom and we had to go into dry dock as soon as we reached port. But the water, though it came in faster than they could pump it out, could get only in the fuel tanks in the bottom deck, and we arrived safely, thanks to God's protecting care.

Now a word or suggestion to those who plan on making such a trip sometime. Do not take too much equipment along. Two or three pair of work outfits; one Sunday suit, not too good, underwear according to season. You can wash on board ship and buy underwear, shirts, socks, etc. And do not forget a good pair of rubbers or overshoes. The bedding is supplied. And, I hope you will be a good sailor.

Y.P.U. OFFICERS
Elmer Ediger
President
Akron, Pa.
Vice President
Verney Unruh
Secretary-Treasurer
Ruth Ewert

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference
Editor
Esko Loewen
Route 2
Newton, Kansas

Young People's Union Council Meets

Fifteen young people representing the district organizations of young people composed the Young People's Union Council which met at Bethel College, February 19-21. The meeting was held at the same time the Conference Boards met thus making possible discussion with and clearing of plans and projects between the various boards and committees. The representatives were from four of the five districts in the States and two Canadian provinces—Saskatchewan and Ontario.

The Council meeting was held in order to share and compare plans, projects, and problems each district organization faces. It also laid plans for a future youth program within the churches which would be of vital significance to the spiritual development of Mennonite youth. In light of this purpose, each district reported past activity and future plans. A discussion of common problems also was included in the program. Future plans and projects were presented, discussed and official action was taken on them.

Canadian Projects Considered

The Canadian representatives, Henry Friesen of Rosthern, Saskatchewan, and Peter Epp of Leamington Ontario, presented their plans for the future. The organization of a young people's group in Ontario took place, September 2, 1945. A keen need is felt by the leaders for a retreat grounds and a Bible school. The possibility of obtaining a retreat grounds or a Bible school is under consideration.

Saskatchewan Summer Bible Schools

Henry Friesen reported that the annual retreats sponsored and conducted by their young people's society in Saskatchewan were a great blessing. Two such retreats are at present held. Two more are under consideration.

Another ambitious project sponsored by the Saskatchewan group is the daily vacation Bible schools. In 1937 one teacher and one school served to start this program. Last summer, sixty-one workers served with six additional workers in a children's camp. A need was expressed by Mr. Friesen for Bible school teachers and an invitation was extended to volunteers from the States.

Because of the many orphans that are contacted in the daily vacation Bible school program, the need for an orphan home is keenly felt. While in the States, Mr. Friesen visited orphanages in order to become acquainted with their method of functioning. It is his sincere prayer that an orphan home may be provided at the Mennonite Youth Farm at Rosthern. The Invalid home at the Youth Farm is being expanded to accommodate thirty additional patients.

Local Church Youth Program

The nature of the youth program being conducted by local churches was discussed at length. It was pointed out that in many churches the Christian Endeavor program is the youth activity. The relationship between the young people of the church and the Christian Endeavor was then discussed. There was the feeling that the position of youth in the local church needs to be reconsidered. A vital tie between local youth and the church at large was needed very much it was felt.

The problem of making this tie real was discussed at length. The leader's Institutes, the youth section of the paper, the projects and retreats were pointed out as being avenues of contact and expression. A need was felt, however, for consecrated local leadership and vital local groups who feel themselves a part of the Church and its work.

Projects To Be Sponsored

Action was taken to sponsor a number of projects. These are (1) Foreign Christian Student Fund. This Fund woul be used to bring students to this country to attend our church schools. Students would be coming from mission fields and areas in which the church is conducting a relief program. This means students from China, India, Africa, Paraguay, Puerto Rico, Europe would be eligible. The suggested amount was two thousand dollars a year to go toward this fund. (2) Publication of free literature. The study of the Young People's Program in Churches of the Western District Conference conducted by Mary Becker was considered as a project to be published and distributed. (3) Program helps. Many local groups desire suggestions and aid for program material for youth meetings. The development of such literature and aids is a project approved. Rev. Andrew Shelly of Kitchener, Ontario, will devote some time to this project. (4) The **Mennonite Youth** section of **The Mennonite**. Sponsorship of this section was approved and its value was discussed. (5) Voluntary service. Several of the church boards were interested in the voluntary service program. These boards asked the Emergency Relief Committee to represent their interests. In cooperation with the Emergency Relief Committee, the Young People's Union will develop and sponsor a voluntary service program. Definite projects are soon to be announced.

Those attending the Council meeting were: Saskatchewan—Henry Friesen of Rosthern; Ontario—Peter Epp, Leamington; Northern District—Arnold Nickel, Mt. Lake, Minnesota, Delsie Tieszen, Marion, South Dakota, Hazel Senner, Freeman, South Dakota; Pacific District—Alice Lehman, Aberdeen, Idaho; Middle District—Rev. Jacob Enz, Nappanee, Indiana, Genevieve Buhler, Bluffton, Ohio; Western District—Rev. Roland Goering, McPherson, Kansas, Mrs. Adam Mueller, North Newton, Kansas, Frieda Claassen, Beatrice, Nebraska; Young People's Union —Ruth Ewert, Chicago, Verney Unruh, New York, Elmer Ediger, Akron, Pa., Esko Loewen, Newton, Kansas.

M.C.C. Announces Summer Service

Plans are underway, the Mennonite Central Committee announces, for the continuation of the Summer Service Program begun two years ago. Already some letters have been received which indicate that it will involve both men and women, so the program will be changed from Women's Summer Service to the Voluntary Summer Service Program. Consideration is being given to the establishment of about four mental hospital service units and a unit for the Gulfport, Mississippi, public health project. Further information regarding the program, and application blanks, will be released sometime during March.

Arrangements are also being made for the continuation of the Gulfport project after the termination of the C.P.S. program. This will provide opportunity for various skilled and unskilled volunteers, both men and women, who are interested in making a Christian testimony in the South through a year's service. Plans are under consideration for extending the scope of the service from hookworm elimination and health education to religious and recreational assistance to Negro schools and further nursing services to the community. Reports indicate that "the Negroes appreciate the genuineness of the Christian message given by the Mennonites." It is hoped that this Good Samaritan project within our own country can be continued for several years and can make a definite spiritual contribution to this needy community.

Application blanks and further information for those interested in a year's service with the Gulfport unit may be had by writing Voluntary Services, Mennonite Central Committee, Akron, Pa. There are immediate openings for nurses interested in operating room, laboratory technician, and general duty work. —M. C. C. Release

A Chance to Serve

Word from the Mennonite Central Committee indicates that the Women's Summer Service program, which functioned so successfully for the two past summers, is now to be enlarged into a Voluntary Summer Service Program. One reason for the new name is that this summer not just women, but men as well, will be welcomed to participate in the program.

We understand that applications and letters of interest are being received in the M.C.C. office regarding the program for the coming summer indicating a genuine interest in the work which is being planned.

Five projects will likely be undertaken this summer. Four mental hospital units will be established and the work of the Gulfport, Mississippi, C.P.S. unit will be opened for summer volunteers. The number of volunteers that can be used has not been announced.

This Voluntary Service Program is to be heartily commended. It should, also, be enthusiastically supported. Young People of the church need very much to have the rich experience of exercising their faith in the redemptive, loving nature of God. As has been repeatedly stated, God has no hands but ours. Yet, that statement is void of meaning if our hands are not available to Him. Here is a chance to put those hands to work in devoted Christian service.

Not many young people have the opportunity to take part in the larger work of the church—the work of missions both at home and abroad, that of relief or of the care of the sick and the aged. Youth does not have the skill or the experience required to handle many of these jobs. But, there is a good deal of zeal! There is eagerness. There is energy, and it is our prayer that there is vision.

Perhaps in the area of performing simple sorts of service this zeal, vision, and energy will grow rather than be frustrated. Perhaps by working in privies in the Southland, or with the mess and noise among the mentally ill, we young people will be better prepared to do the work tomorrow will have for us. Not all of us are even designed to be preachers or teachers, missionaries or evangelists. But we can perform some sort of service.

The article appearing in these pages announcing next summer's plans, should be thoughtfully and prayerfully read by young people considering an enriching and profitable way of spending their summer.

The Word in New Words

The Revised Standard Version of the New Testament. Translated by the American Standard Bible Committee. 553 pp. New York: Thomas Nelson & Sons. $2.00. (Available from the Mennonite Book Concern, Berne, Indiana or the Mennonite Publication Office, Newton, Kansas.)

On February 11, 1946, years of work was culminated by a group of scholars appointed to bring forth a revision of the New Testament. The International Council of Religious Education appointed a committee whose duty it was to revise the American Standard Version of the Bible published in 1901.

This work was finishd perhaps much in the same way that the forty-seven professors, theologians, clergyman and laymen completed the work on the King James version of the Bible in 1611. After years of careful and studious work, the Bible was presented to King James in the beautiful prose form in which it is so widely read to this day.

Since then, much has happened. Much has happened to the English language which no longer is used in such a melodious and dignified manner as is found in the King James Bible. Instead, we today speak a cryptic, expressive English. Many of the old forms are strange to the modern ear. Also, much has happened to research and discovery regarding the Bible. Many types of Greek were used at the time the New Testament was written—particularly the classic Greek and the vernacular. Research has found that the New Testament was written in the vernacular rather than the classic as was originally assumed. This has done much to make possible a more accurate translation.

The committee which revised the New Testament has made an effort to put the language used in a style familiar to the ear of the present-day American. At the same time, an effort was made not to lose the dignity and beauty of the King James version. Also, the committee attempted to make the version as accurate as modern scholarship would afford.

As in other recent versions or translations, an effort was particularly made to avoid some of the archaic expressions present in the King James version. Rather than "compass round" the word "surround" is used. "Which," designating a person in the King James version, is "who" in the Revised Standard. "The more part" is "majority." And Jesus was baptised "by John" rather than "of John."

Mark 6:35 reads in the King James version: "And when the day was now far spent, his disciples came unto him, and said. This is a desert place, and now the time is far passed:" In the Revised Standard it is: "And when it grew late His disciples came to Him and said, 'This is a lonely place and the hour is now late.' " Luke 8:22 reads in the King James, "Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth." The new version reads: "One day He got into a boat with His disciples and He said to them, 'Let us go across to the other side of the lake.' So they set out."

Here is the statement on faith as stated by Paul in Hebrews 11:1-3.
King James: "Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Revised Standard: "Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the men of old received divine approval. By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear."

And the familiar verses from the Sermon on the Mount about seeking the Kingdom and judging one another:

King James: "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

"Judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of they brother's eye."

Revised Standard: "Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first his kingdom and his righteousnes, and all these things shall be yours as well. Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day's own trouble be sufficient for the day.

"Judge not, that you be not judged. For with the judgement you pronounce you will be judged, and the measure you give will be the measure you get. Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye."

(Editor's Note: Doubtless events of general interest to youth occur in many of the churches, but are never reported. Should such events take place in your local church or community, drop a card to the editor of Mennonite Youth informing him)

YOUTH EVENTS

A Young People's Fellowship Banquet was held February 28 at the First Mennonite Church, Beatrice. Young People from the First and Second churches attended the banquet. Rev. Erland Waltner of Mountain Lake was the banquet speaker.

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On February 18, the House Military Affairs Committee again held hearings on the peacetime conscription. The length of these hearings is not at present known. Many plans for conscription are in the hopper including a suggestion made to the United Nations Organization that a world-wide conscription plan be adopted. At present, all is in confusion.

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Correspondence between Mennonite Young People in Holland and the Young People of the Silver Street church, Kitchener is being arranged. A contact was made between the Dutch youth and the Kitchener church through a friend in Holland.

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A similar plan called the 'Around the World Mennonite Fellowship" is under consideration by the M.C.C. This plan received inspiration when the Mennonite Youth Organization in Holland sent a list of names of Dutch young people desiring to correspond with American Mennonites.

On February 24 the Y.P. and Intermediate C.E. societies of the Grace Church, Albany, Oregon, presented a program for the Grace Church, Dallas, Oregon, is return for one the Dallas young people gave some time previous.

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Word from Miss Emma Ruth, Reedley, California, regarding migrant missionary work states that there remains a need for such workers among the migrants in the United States. The Women's Missionary Association has in the past sponsored such work during the summer. They intend to continue this work. She states: "Please have anyone who is interested in going into this work, write to me, or contact Mrs. A. M. Lohrentz, McPherson, Kansas, president of the Women's Association, or Mrs. W. C. Voth, Lorraine, Kansas, the secretary. They will inform our committee of such inquiries. I shall be glad also to send information regarding the work, or refer anyone desiring it to sources of information.

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The Pratum, Oregon, young people had a banquet on Saturday evening, February 2, honoring the boys who have been in the service. About fifty young people attended.

PETITION

By Ruth Carter

Lord, lift me up and help me be
What thou wouldst have today of me!
I would not wander from thy side,
Nor from the cross where Jesus died!

Lord, cleanse me, make me pure within!
Purge from my heart all taint of sin,
Till I may walk within thy way,
And spread thy glory day by day.

Lord, give me of thy strength and grace,
That I may look upon thy face,
And, having looked, may live anew,
A life forever pure and true! Amen.

Youth

Righteousness

"Jesus said less about righteousness than did some of the other teachers of His day, but what He said was of vastly deeper importance, because it was a matter of a right relationship with God, which meant the Peace of a right relationship with God and others."—J. H. Langenwalter in *For all Mankind.*

RELIEF

Food Shipments

On February 12 a shipment of 21,000 quarts of canned foods, 6,400 pounds of beans and 12,562 pounds of dried whole milk left for France. Four days later a shipment left for Holland consisting of 50,580 quarts of canned fruit, vegetables and meat, 6,480 pounds of evaporated milk and 10,952 pounds of dried whole milk.

Blankets for Europe

Blankets for Europe are coming in to Akron at about the rate of 500 per day; by February 18 approximately 8,000 had been received. It has been necessary to request the help of five workers each day from local churches to assist with the baling. The Materials for Relief office has made arrangements to purchase good blankets at a reasonable price; contributions of money for purchasing blankets should be marked, "For Blankets for Europe." It should have been stated in an earlier announcement that this drive is restricted to the United States.

Note of Thanks

An official of the Nederlands Volksherstel writes in a letter to the Akron office: "Will you kindly thank your committee and all the donors for the splendid work they have been doing for our poor Dutch people. I can assure you that we all are extremely thankful to find such Christianity among our American friends."

Paraguay Worker Returns

Dr. A. M. Lohrentz arrived in the States on February 17 after giving a year's medical service to the Mennonite colonists in Paraguay. Dr. Lohrentz is an eye, ear, nose and throat specialist and his work was mostly in that line. During his year's service he filled over 400 prescriptions for glasses, performed 54 tonsillectomies and examined 4,598 pairs of eyes for trachoma; by using sulfanilamide treatment he was able to secure almost 100 percent cure of the trachoma cases.

Relief Activities in France

The two main projects now being carried on in France are the operation of four children's homes and the distribution of clothing and shoes. In the four homes there are a total of about 185 children—the number varying from week to week. Most of them are from displaced families. Six MCC workers are serving in these homes. Clothing and shoes are being distributed through three avenues: to the children in the homes, to Mennonite families in East France and Alsace-Lorraine and to needy cases in Chalon and elsewhere in France. Distribution of food is just now beginning since the first food shipments have only begun to arrive in the past few weeks.

Relief Briefs

During the past few months **Brother** and **Sister Waldo Heibert** have been doing Bible teaching and evangelistic work in the Paraguayan Chaco colonies.

Robert Kreider is now in Paris preparing to begin his assignment in Northwest Europe.

C. P. S.

UNRRA Reserve Unit Underway

Assignment of men to the C.P.S. Reserve to serve as attendants on cattleboats is proceeding rapidly. The first C.P.S. men sailed on a cattleboat February 12. Meanwhile, selection of the 250 assignees for this work is nearing completion. About half of this number will be from Mennonite units.

Release of Canadian and British C.O.'s

A bill has been introduced into Parliament to provide for the demobilization of close to 30,000 conscientious objectors in Britain, while in Canada no steps have been taken as yet to provide for the general demobilization of Canadian C.O.'s. Both countries are thus far behind the U. S. in the release of C.O'.s, which in Britain is due to the fact that demobilization of the armed forces has not yet begun. The British bill provides for the release of C.O.'s in the same proportion and at the same rate as armed forces personnel. Releases are to be based on age and length of service. Action on the bill was scheduled for mid-February.

It is reported that there will be no steps to demobilize Canadian C.O.'s before spring, although some of them have been released from work contracts for personal reasons. As of April 30, 1945, 10,700 men had been given C.O. status in Canada.

IN MEMORIAM

John H. Goossen was born in South Russia, September 4, 1881, and died January 22, 1946. He passed away very suddenly at the Bethel Hospital, Mountain Lake, Minnesota, following a short illness. He was a member of the Gospel Mennonite Church, having been baptized in 1905.

Cathrine Claassen, daughter of Johann and Gertrude, nee Toevs, Claassen, was born near Beatrice, Nebraska, on February 7, 1885, and passed away February 13, 1946. She spent her whole life in the home in which she was born. Upon baptism by Elder Gerhard Penner in 1902 she became a member of the First Mennonite Church, Beatrice, Nebraska, of which she remained a faithful member to the end.

Mrs. D. D. Enns (Justina Walde) was born September 1, 1878, near Mountain Lake, Minnesota. In 1898 she was baptized and received into the Bergfelder Church (now Gospel Mennonite). After a long and trying illness she passed away to be with her Saviour on February 7, 1946.

Mrs. Ellen W. Thatcher was born November 5, 1864. In 1880 she joined the Reformed Church and in 1881 she married Charles Thatcher, with whom she shared life for almost sixty-five years. In 1938 both joined the Flatland Mennonite Church and in that same year the Bethany Church when they moved to Quakertown. Death came suddenly December 14, 1945.

Minnie Boese, daughter of Abr. A. Boese and Helena Letheman Boese, was born in Marion County, Kansas, June 5, 1893, and died January 21, 1946. When fifteen she assumed the responsibilities of the home upon the death of her mother. One year she attended the Bible academy in Hillsboro. After her father's second marriage she attended the Bethel College academy. Later she received her B.S. degree from Colorado University. She taught continuously, the last eighteen years in the Billings, Montana, high school. She was baptized in 1914 by Rev. H. Banman. She is mourned by her brother Dr. A. Boese, Coffeyville, Kansas; a sister Mary Schmidt; and two half sisters, Lydia and Edna.

Mary M. Graber, nee Stucky, daughter of Jacob C. and Barbara Pricheim Stucky, was born September 11, 1880, near Moundridge, Kansas, and passed away at the Bethel Hospital, Newton, Kansas, on January 25, 1946. Upon her baptism in 1896 she became a member of the First Mennonite Church of Christian, Moundridge. In 1902 she married Christian C. Graber with whom she shared life for forty-four years less one day. Their home was blessed with five daughters and four sons. These and her husband now mourn her.

COLLEGE AND SEMINARY NEWS

BLUFFTON COLLEGE

Rev. I. R. Detweiler, head of the Bible Department from 1931-36, died at his home in Goshen, Indiana, Friday evening, February 22. Drs. Bauman, Schultz, and Smith attended the funeral on Monday. Three faculty members attended the board meetings held at North Newton, Kansas, February 19-21. Dr. I. W. Bauman is teaching a class in marriage and the home on Tuesday evenings in Findlay, Ohio. The course is sponsored by the Y.W. and Y.M.C.A. of that city. On Sunday afternoon, February 24, students and faculty joined in a surprise birthday tea in honor of Dr. J. S. Schultz, held in Ropp Hall lobby. A meeting of the Executive Committee of the Board of Trustees was held in Fort Wayne, Indiana, Tuesday, February 26. Items of business included determination of fees to be published in the new catalog and problems growing out of the housing situation.

BETHEL COLLEGE

The winter quarter came to an end Wednesday evening, February 27, after two days of final examinations. A new advanced survey course, taught jointly by Dean P. S. Goertz and Dr. L. C. Kreider, was introduced during this term on Philosophy and Science, showing the impact of one upon the other in the history of thought in the last 2,500 years. During the four-day recess between quarters the A Capella Choir made a tour into Oklahoma, returning to the campus after the evening concert at Deer Creek on March 4. On March 9 the choir will begin a longer tour to the north with the following itinerary: Sunday morning, March 10, they will sing at the Beatrice Mennonite Church in Beatrice, Nebraska, and in the evening at the First Mennonite Church; on March 11 at the Denison C.P.S. Camp in Iowa; March 12, the Bethel Church at Mountain Lake, Minnesota; March 13, the South Church, Freeman, South Dakota; March 14, the North Church; and on March 15 in the auditorium in Henderson, Nebraska.

FREEMAN JUNIOR COLLEGE

The school was well represented at the Inter-State Academy Conference basketball and forensic tournament which met at Orange City, Iowa, on February 19. The Seniors had their class pictures taken last week. Dr. Unruh and Rev. Claassen attended meetings of the Conference boards in Newton, Kansas. Music lovers are looking forward to the Fisk Jubilee Singers on March 15. The Kilties, a quartet, presenting Scotch ballads and classics appeared in the Gym this week. Their performance was one in a series of community programs sponsored by the College and secured through the service of the University of Minnesota. Miss Alma Waltner gave a demonstration to the Art class on Thursday. She also spoke in chapel about her magazine work in Arts and Crafts.

CULTURAL CONFERENCE

The standing committee of the Conference on Mennonite Cultural Problems recently met at North Newton, Kansas, and decided on the program for the coming year. It was agreed that the conference would be held at Freeman College on August 27th and 28th. The feature of this year's conference will be a study of the Hutterian Brethern. The first evening of the conference will be devoted to a discussion of the history and the principles of the Hutterites. The second day will be devoted to a visit to one of the colonies and talks by members of the Hutterian colony on their philosophy and ways of life. This program is in keeping with the aims of the Cultural Conference to study the various aspects of Mennonite life and culture.

Those present at the meeting were: Carl Kreider, Goshen College, chairman of the committee; Solomon Loewen, Tabor College; Ivan Lind, Hesston College; Harold Gross, Freeman College; Paul Shelly, Bluffton College; Winfield Fretz and Ed. G. Kaufman, Bethel College.

JOTTINGS

—Wymark, Saskatchewan: On February 17, K. H. Neufeld, representative of the Manitoba music festivals, rendered a closing song festival at the Swift Current Metropolitan Church with a combined choir of 150 voices and the Swift Current Bible school orchestra.—Ruby Brown, Corr.

—Grace Church, Dallas, Oregon: Fourteen new members were received recently. Dorothy Leisy and Edward Toevs were married February 22.—Mrs. Dave Balzer, Corr.

—Emmanuel Church, Denver, Pa.: Sixty persons attended the banquet held in honor of the returned servicemen. The local Brotherhood sponsored it, and Norman Berky, President of the Eastern District Brotherhood, gave an inspiring message. On January 27th Alfred Boehr, who has served with a C.P.S. unit in Puerto Rico, gave a very interesting illustrated lecture with colored slides. He told of the work being done in Puerto Rico by C.P.S. men and of the conditions there. "Bibles for Russia" was the theme of a program brought us by Basil Maloff and coworkers from Washington, D.C., on February 10. Maloff, President of the Russian Bible Society, asserted, "We must take the Bible to Russia or Russia will bring Communism to us."—Walter Fry, Corr.

—Bethel Church, Fortuna, Missouri: On February 24th we had the privilege of seeing Calvin Hilty's pictures, which he took on his trip to Poland. On February 18th the mission society, assisted by Rev. Erwin Albrecht, packed two hundred pounds of clothing, a dozen wool comforters, two quilts, and fourteen blankets for relief. Ten young people are taking catechism.—Mrs. Joe Lehman, Corr.

—Salem Church, Munich, North Dakota, is planning a fortieth anniversary of the incorporation of the church and a praise service for the safe return of the service men on May 12. Rev. Edward Duerksen is to be guest speaker. Seven young people of our church are attending Grace Bible Institute. The Senior Mission Society has sewed one hundred dollars worth of cut garments for relief and has gathered several shipments of used clothing. Rev. David Pritchard, the American Sunday School Union Missionary of this section, presented us with a mission message on January 27.—Mathilda Ortman, Corr.

—First Church, Summerfield, Illinois: Orville Baer, son of Mr. and Mrs. J. A. Baer, and Mabel Bechtel, daughter of Rev. and Mrs. A. S. Bechtel, were united in marriage by the bride's father recently. The couple plans to live near Summerfield after Mr. Baer's release from the Denison, Iowa, C.P.S. camp in April. The Ladies Missionary Society recently held an all-day meeting to make blankets for relief. The society has also sent new and used clothing and shoes to Akron.—Joyce Basinger, Corr.

—The Easter Story in Ryme is a little booklet for children, written by Amanda Friesen, whose address is: c/o Sanford Ratzlaff, Springfield, South Dakota.

—Zion Church, Elbing, Kansas, is preparing to beautify the church grounds by planting trees. The Sewing Society meets at least once a month at which time they cut quilt blocks and sew for mission stations. This winter they have tied a comforter for relief at each meeting. For anybody that feels moved to help there is a never-ending supply of clothes from the Clothing Depot to be mended. At the last meeting we packed comforters and blankets to be shipped directly to Akron. The Sunday School is supplying flannel-graph boards to all classes up to twelve years of age.—Mrs. Louis A. Janzen, Corr.

—Gospel Mennonite Church, Mountain Lake, Minnesota: In the absence of the pastor February 10, Rev. H. H. Dick brought the message. He spoke on "Jesus' Testimony in His Home Town." Alex Pankratz and Arthur Friesen have signed up as cattle attendants. Mr. Pankratz left for Houston, Texas, to sail for Europe on February 17.—Elizabeth Lohrentz, Corr.

—First Church, Berne, Indiana: A truck-load of "Heifers-for-Relief" was taken to Nappanee recently. Milo Lehman, member of this church, is to accompany one of the shiploads as an attendant. The Women's Missionary Society sent twenty-four blankets to Akron in response to the urgent appeal of the M.C.C. In addition, sixty comforters were knotted by the society, and thirty-six comforters and blankets were donated. Dr. Carl Armerding of the Moody Bible Institute is expected to hold services in the church from March 10-17, under the auspices of the young people's societies. Freeman Burkhalter was recently appointed by the deacons as Minister-of-Music, to take charge of the music interests of the church. He returned from overseas recently and is again serving as supervisor of music in the Berne high schools. A memorial service for Ted Schindler, who lost his life in overseas service, was held February 24. In the evening, Andrew Loser, missionary from Africa, showed pictures of his work.—Martha Gilliom, Corr.

WORLD-WIDE DISARMAMENT BY 1950 is proposed in S. R. 219 istroduced in the U. S. Senate on January 28. It reads in part: "The President is authorized and requested to invite the governments of all nations to send representatives to a conference which shall be charged with the single duty of entering into an understanding and agreement to achieve world disarmament on land, on sea, and in the air, by January 1, 1950. If you favor this, pray and act now. Write

President Harry S. Truman, White House
Senator Millard Tydings, Senate Office Bldg.,
or the senators from your state.

—M.C.C. Relief Clothing Center, Newton, Kansas: During the past months all the clothing centers have experienced a regular deluge of incoming parcels. It is wonderful how people will respond to a real need. Many very good, practical, and also beautiful, articles have been sent in. With clothing in the best of condition, the workers at all the centers would be taxed to capacity, and it is therefore greatly appreciated when people remember that the M.C.C. did not establish these centers as "mending factories" but rather for the purpose of sorting and classifying the clothing and packing bales for overseas shipment. All possible help that individuals, churches, and organizations can give towards preparing all articles ready for shipment will expedite the work greatly.

—Eden Church, Moundridge, Kansas: Rev. Walter Gering left Newton for Akron enroute to Denmark on February 21. He was to sail for London on February 27. A large crowd gathered at the church on February 20th for a farewell service. Dr. C. E. Krehbiel is carrying on the work during Rev. Gering's absence.—Ellis Goering, Corr.

—First Church, Nappanee, Indiana: Rev. Laverne Rutschman, student at the Mennonite Biblical Seminary, brought the message on February 24th while the pastor was gone on a trip to Newton, Kansas. That evening the church members had a social in honor of Daniel Miller, who has served the church as janitor for forty years.—Mrs. Loyal Corwin, Corr.

—Zion Church, Souderton, Pa.: The Junior Choir members wore their new choir robes for the first time on February 24. Both the Junior and Senior choirs participate in each Sunday morning worship service. Rev. Ellis Graber spoke to the Norristown C.P.S. unit on February 28.

—Bethany Church, Quakertown, Pa.: During the absence of Rev. A. J. Neuenschwander February 24th, Arthur Keiser brought the message. Rev. Neuenschwander had gone to Newton, Kansas, for a meeting of the Home Mission Board. Mrs. Neuenschwander went to Goshen, Indiana, to attend a meeting of the Literature Committee of the Women's Missionary Societies.—Mrs. Ed. K. Stoneback, Corr.

—First Church, Upland, California: Rev. David Wedel and Mr. Willis Rich visited us in January as

Mrs. G. A. Linscheid
222 South Pine
Newton
Kansas

dance welcomed home the returning servicemen on our monthly church night, held February 20. Some are still serving. Raymond Niswander will not return. In sympathy to his widow and parents a moment of silent prayer was observed. Rollin Moser, Sunday School superintendent, was master of ceremonies. The Carita girls had charge of the tables and served the food. Response from the returned men brought home feeling of brotherhood and love for home and loved ones.—W. F. Dettweiler, Corr.

—**The Fairfield, Pa., Church** has given over its Sunday evening services for the past few weeks to a study of the life of Christ by use of motion picture and sound film. These services have been fairly well attended by the people of the town, especially the children. The services are opened by scripture, prayer, song, and appropriate remarks by the pastor. The story of the Prodigal Son was shown February 24. A film on India will be shown March 1.—Henry Burkhard, Corr.

—**First Church, Wadsworth, Ohio:** A committee has been appointed to obtain information in regard to the purchase of a pipe organ. Canned goods and bedding are being collected for the M.C.C.—Mrs. J. Millard Fretz, Corr.

—**Deep Run (Pa.) Church:** We have made a collection of forty new and used blankets and comforters in answer to the appeal for the relief of war sufferers.—Mae Gross, Corr.

—**The Bethel Mennonite Mission in Winnipeg** is at present organizing to become an independent church. A constitution has been accepted by the congregation. Rev. Isaac I. Friesen is pastor. He is assisted by Rev. Benjamin Ewert, pastor emeritus, through whom the mission was begun eight years ago. Steady cold weather is continuing in Manitoba and western Canada. Many cases of flu are reported from different places.—Benj. Ewert.

—**The Mount Olivet Church, Huron, South Dakota,** will observe its first anniversary in June. Rev. Jacob A. Friesen, who has been our pastor until recently, is at present convalescing in the hospital. We trust and pray that the Lord will restore Rev. Friesen's former health so that he may again be with his family and devote himself to His service. Rev. and Mrs. Jacob Regier of Freeman were with us on February 24. Rev. Regier brought the message. Rev. J. W. Kleinsasser and Rev. Frank Harder of Huron also assisted us with the morning worship services during February. Sunday School dance has been averaging between fifty and sixty-five. John J. C. Gross is our superintendent. C.E. services are held on the first Sunday of each month. Rebecca Hofer is in charge of the young people's choir which participates in these gospel programs.—Mrs. J. E. Walters, Corr.

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—**The Beatrice (Nebraska) Church:** Rev. Erland Waltner is at present conducting a series of well attended meetings, alternating between the two local Mennonite churches. His heart-searching messages are in preparation for the forth-coming Lenten season. The mission societies of the Beatrice Churches have sent nearly one hundred pounds of blankets and comforters to Akron and 287 pounds of new and used clothing to the Newton Relief Clothing Center during the present month.—W. C. Andreas, Corr.

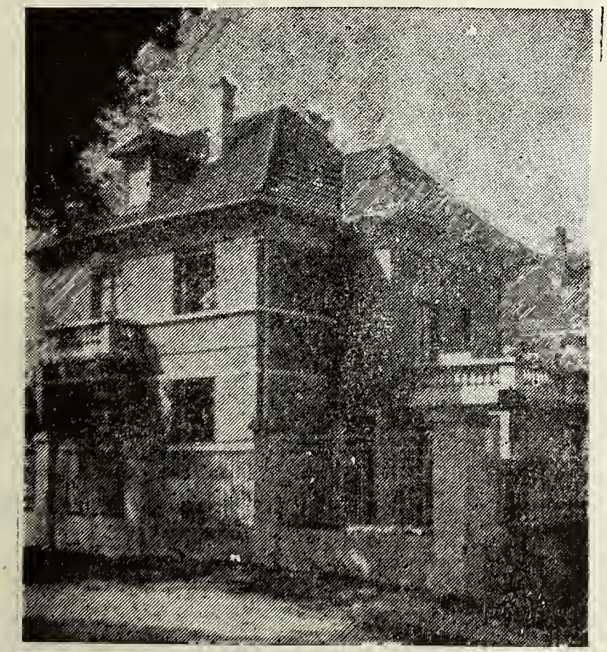
—**First Church, Mountain Lake, Minnesota:** Our church has contributed for relief: 1,928 quarts of meat, soups, and cracklings; 810 quarts of tallow and lard; 225 pounds of ham and bacon, and 96 pounds of soap. Besides that enough money was raised to buy two carloads of flour for relief. The Oakleaf Mission Society shipped a total of 770 pounds of clothing and 25 comforters and baby quilts to the M.C.C. during January and February. The free will offering to aid returning C.P.S. men amounted to $506.70.—Mrs. Willmar Loewen, Corr.

—**West Zion Church, Moundridge, Kansas:** Loris Habegger, former director of the C.P.S. unit at Marlboro, New Jersey, and now a ministerial student at Bethel College, is serving as our student minister. The last monthly panel discussion was an evening of testimony, somewhat on the "Oxford Group" style. The subject was "Finding God in Experience." On the program were Sister Lena Mae of the Bethel Hospital, Prof. Maurice Yoder of Hesston, Rev. A. J. Dirks of Halstead, and Mrs. P. A. Penner of Newton. A committee selected by the church evangelistic committee has prepared a guide to good radio programs. February 24th Ernest Bachman told us of his experiences in accompanying a shipload of horses to Yugoslavia. He also showed slides of pictures taken on the way. Our church has already taken five car-loads of clothing to the M.C.C. Relief Clothing Center in Newton.—Mrs. Ernest Miller, Corr.

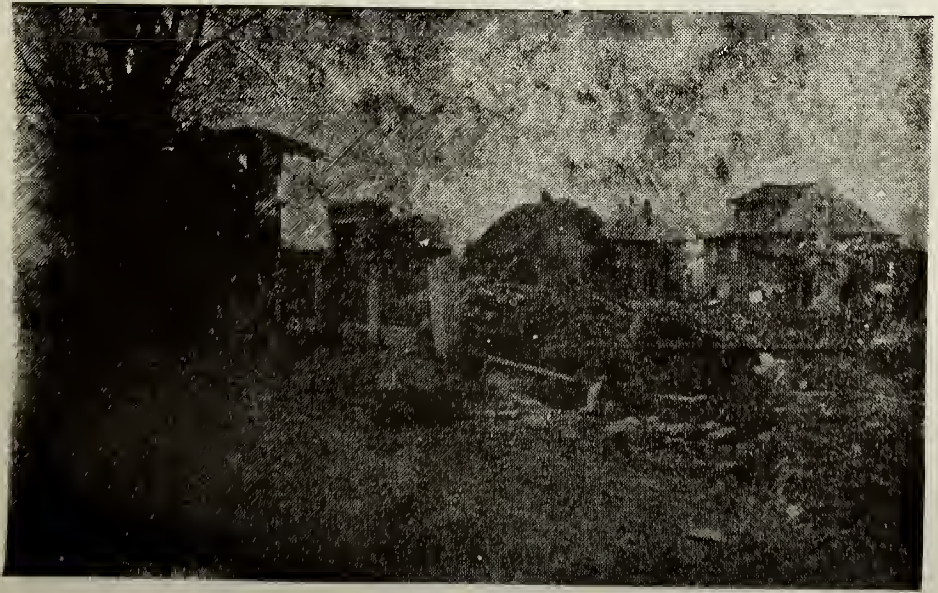
The Mennonite

Volume 61 — March 12, 1946 — Number 11

A Mennonite Home in France



Before Bombing



After Bombing

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point-of-view:

RADIO LISTENING is an art for the person who values his time. Therefore, to overcome the "hit and miss" predicament it is necessary to know what radio programs are available and when. The Joint Radio Committee of the Congregational Christian, Methodist and Presbyterian U.S.A. Churches have published a twenty-three page booklet entitled, *The Best in Radio Listening*. Copies may be had from: Joint Radio Committee Care of Missions Council, 19 South LaSalle Street, Chicago 3, Illinois, at twenty cents per dozen. "*The Best in Radio Listening* first appeared in the winter of 1944-45 as an experiment in providing a listing of worth-while radio programs for the use of church families." Lists of good radio programs must invariably differ because of differences in taste, and we are not necessarily recommending the above list. However, we do want to call attention to it as suggestive of a need and a possible help. An interesting C.E. program might be built around a dicussion of favorite radio programs. Perhaps a clearer and broader basis for judging the merits of radio programs might come out of such a program. Out of it might also come a listing of all suggested programs, leaving the individual freedom of choice. Lists of programs should be comprehensive. They should furnish the individual the information he wants, leaving it to him to make the choice according to the mind of Christ in him. Greater knowledge of what programs are available and when can make radio listening more enriching.

RELIEF CLOTHING ought to be put into good condition by the individual or group which gives it. All such clothing that can be used is eventually given out by the Mennonite Central Committee "In the Name of Christ." That is, these very words appear on the clothing. Should not the original donor give in the same spirit? Should this not mean that the clothes are given clean and mended, ready for use? It is tempting to the one who gives for relief to feel that since war sufferers are in such a terribly desperate plight they can use anything that can be spared —a piece of cloth is better than nothing, etc. However, it must be remembered that a dress without the necessary long zipper, a shirt without buttons, and a children's suit without straps is mighty inconvenient to a war sufferer who has no zipper, no buttons, no straps, no needle and thread available. Foreseeing this our Mennonite clothing centers refuse to send goods that are not ready for use. However, dirty, unmended, incomplete clothes come to Mennonite clothing centers, although the vast amount is in good condition. To sew on buttons may not seem like much of a job to the individual who gives a buttonless shirt for relief, but when hundreds upon hundreds of such articles pile up in a clothing center, there is a terrific work problem. If all original donors do their bit before giving the articles, then this vast amount of work is spread out and is not at all formidable. "In the Name of Christ" suggests clean, mended, ready-to-wear clothes.

WAR is feared and hated by nearly everyone. However, ever so often it becomes for the vast majority of Christians an "unnecessary necessity." It is then said that there is something worse than war. The something worse is that dreadful way of life that the enemy would enforce if it had its way. And so Christians (who ought to be fearless through perfect love) yield to the fear impulse, and yielding they soon find themselves ready to fight that enemy which they have learned to fear and hate more than war itself. Today Christians are being tempted to fear Russia. The outcome of yielding to this fear ought to be evident.

MENTAL ILLNESS in a family brings on the home an extra strain that can be relieved by a greater knowledge of what mental illness is and how it should be dealt with. Edith Stern in her book, *Mental Illness: A Guide for the Family,* points out that mental illness strikes some member of one out of every five families in the United States to the extent that the individual lands in a mental hospital. A recent survey shows about 1,500 mentally deficient among Mennonites and Brethren in Christ. Many families are puzzled as to what to do for the mentally ill. This is not strange for the scientific care of the mentally ill is still in its beginning stage. Consequently, such books as the one mentioned above and such others as *A Mind Restored by* Elsa Krauch and *A Mind that Found Itself* by Clifford Beers are books that give stricken families understanding and encouragement.

How French Mennonites Experienced the War

(The following article is a translation of a first-and account of some of the destruction suffered by ur Mennonite brethren in Alsace. It was written eptember 1, 1945. After reading such an account, t is very easy to see why there is so much suffering nd such a great need in Europe; this report is typial rather than unusual. Both pictures and script ere received direct from the writer in Alsace.)

The largest part of war destruction to our brethren Upper-Alsace came in 1944, namely: 1. through air ombardments! 2. through artillery shelling!

The following is a description of the most noteworthy cases:

1. Air Bombardments

Riedisheim near Muelhausen in Alsace.

It is August 11, 1944—a hot, sultry day. It has been only eight days since Muelhausen was bombed for the third time by American airplanes. Brother Johann Ropp has a nice home (see cover page) which stands between two railroad tracks close to a large gasoline depot. In the morning he gives his wife a few encouraging words and leaves for his work in a large textile factory where he is employed. He feels a strange

3. View of the ruins of the Johann Ropp Sr. Farm. In the foreground are remains of the residence and to the right barn and stables.

4. Back view of the farm of Johann Ropp Sr.

foreboding when the air alarm sounds shortly after 11 o'clock. It isn't long until the first of the planes arrives at a 5,000-yard altitude. Whom do they expect to visit this time? Everyone flees to the dugouts, and already one hears the horrible sound of falling bombs. The walls of the dugout shake. One hears a fearful rumbling. Where may they have hit? As soon as it quiets down again, nothing can stop Brother Ropp. He climbs out of the dugout and notices a gigantic cloud of smoke in the direction of his residence. Driven by some force of fear and apprehension he jumps on his bicycle and speeds through the town of Muelhausen. The closer he comes to the smoke cloud, the more certain he is that this time it is his home. A large bridge and a few roofless buildings already indicate the catastrophe. He can hardly believe his eyes. Everyone stands in the streets and cries, shouts and gesticulates. He sees the collapsed houses, bomb craters, splintered trees, clouds of smoke, moving flame of the blazing gasoline tank, military and police personnel to block the streets—but where is his wife? Where are his parents and his brother? He advances through the chaos up to his house. What a sight? Of the nice estate nothing is left but a pile of ruins. See cover page. But where might his wife be? Suddenly he hears a dear voice crying, "Jean, Jean, thanks be to God that you are here again. You know, that was terrible. I was over there in the dugout. I am not hurt, but now we have nothing anymore." With heavy heart he comforts his wife and together they go over rubble, refuse and ruins to the home of his father 150 meters distant. But here too the same hopeless sight presents itself. (Figures 3 and 4) The residence is completely ruined by a direct hit; the stables for the horses, cattle and hogs have also collapsed. The barn and the machine shed are only a mass of splintered and broken rafters, boards, iron support and wall blocks. The cattle are freed after troublesome efforts and great danger to life. Fortunately the losses are not so large here. But all the furnishings of the house like furniture, clothing, food, shoes—everything is ruined and lies under the rubble. Four bombs have done their devastating work. And old father Johann Ropp, who is eighty years old, sits on a log and looks with aching heart and with tears in his eyes over the chaos of ruined buildings, machines and wagons as well as over the pitiful remains of his house. Long has he struggled to obtain this. He has labored hard to secure a home for his children and now, so to say at the end of his earthly career, a few seconds were sufficient to destroy all of this. Does he hear from afar, or is it near? "All will return to dust."

Thanks to the generous support of the whole community, and especially of friendly families from Modenheim, Burzweiler, Pfastatt, and Riedisheim, it is possible with their help to save various things which had seemed lost; but it will be years before everything can be rebuilt and orderly condition will have returned to these families. In spite of all this calamity the Ropps are grateful in that all members of the family are alive and without injury because they were able to reach safety when the alarm sirens sounded.

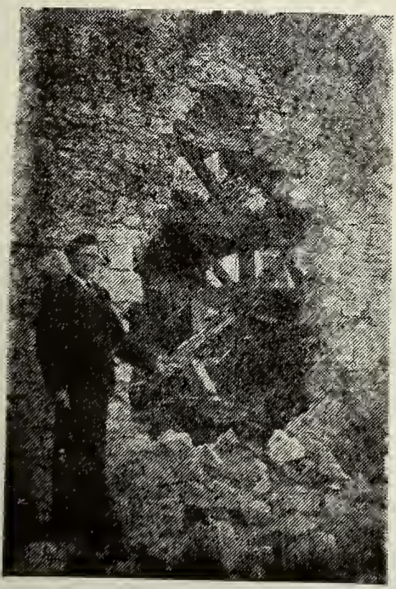
II. Artillery Shelling

Sausheim.

Sausheim is a nice industrial suburb of Muelhausen, the Alsacian textile metropolis, which was liberated on November 22, 1944, by French troops. The front has remained for two months along the river Doller. Between Sausheim which remains garrisoned by the Germans, and Modenheim, which was already occupied by the French on November 22, 1944, the front runs over Napoleonsinsel towards the Rhine. For two months French grenades hit the village, ruining and burning a large part of the farmsteads and a weaving mill. The inhabitants seek refuge in the cellars. There is no water, no gas, no electricity. On December 21, 1944, the shelling becomes so heavy that the Germans order the evacuation of civilians to the safer villages. Among them is Brother Joseph Widmer, a farmer. For weeks he has lived in the cellar, but he is no longer safe there—grenades hit there too. (Figures 5 and 6) His dwelling house and barns are destroyed and the dead cattle have to be dragged away with chains through the grenade holes in the walls. All agricultural equipment and machines, the rye and oats harvest, house furnishings, clothes, bed linen—all are destroyed. Homeless and shelterless, farmer Widmer finds refuge with Brother Herman Nussbaumer. His farm borders on a mill, the surroundings of which are heavily mined. A few weeks after liberation by the French the mines are searched. Brother Widmer is visited by his brother-in-law, Jacques Schott of Muelhausen-Dornach, who brings a few sacks of grain for grinding. Schott and Widmer decide to drive home together. Schott drives ahead with his light-weight rubber-tired vehicle while Widmer follows on his bicycle. About 100 yards away from the mill on a road where hundreds of trucks had already passed, Schott drives on a tank mine which had not been found. A terrible explosion! Wagon parts fly through the air. (Figure 7) The man is thrown several yards into the air, falls to the ground and moves no more. It is Schott. He bleeds from the terrible wounds. He is picked up by soldiers who try to stop the bleeding, but in vain. After a short while Schott passes away —another victim of the war. A young widow and a fourteen year old daughter mourn the death of their husband and father.

Not far from *Baldersheim* is *Battenheim.* There Pierre Schott lives on a large farm. French panzers had already rolled through the village but had to retreat again. Isolated grenades hit. After a short pause came the powerful artillery shelling by French guns from around Muelhausen on November 24, 1944. Incendiary bombs howl over the roofs and soon gigantic pillars of fire mount high. The estate of Pierre Schott is one of the first to be hit. The dwelling house is badly damaged—barn, stables and machine shed burn down. (Figure 8) A large part of the agricultural inventory, the whole harvest, a completely new threshing machine and several head of cattle fall prey to the flames. All this is the beginning of the hard winter of 1944-45.

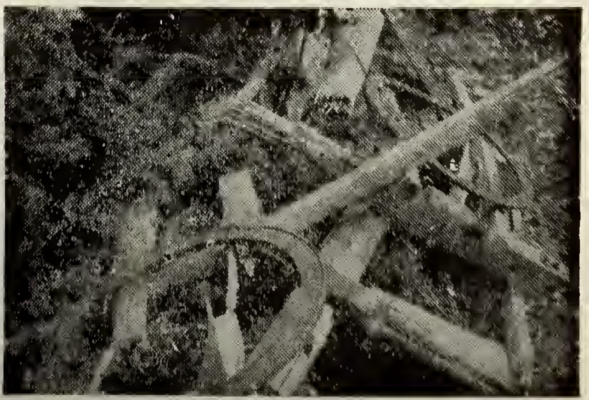
In Wittenheim the brothers-in-law, Paul Ropp and Johann Schowalter operate a modern equipped butcher shop on a street crossing opposite the church. It is during the later part of January, 1945. Snow covers the ground twenty inches deep. For two months the whole village has been covered with unbroken French artillery fire. The estate of Ropp-Schowalter is demolished. (Figure 9) For weeks the family has already been living in the basement together with several friends. There is no water so snow is substituted. The little Jean-Pierre Schowalter sleeps restlessly in the arms of his mother; suddenly a loud crash—an incendiary shell has hit the roof. The men hurry, in spite of great danger, to extinguish the fire, but with what? With snow! A second incendiary shell hits; the steel splinters and burning phosphorous fly in all directions. One man, a friend, is hit and falls, his whole body aflame. They drag him outside into the snow, but with no avail as



6. Barn on the farm of Joseph Widmer showing entrance of a shell from a heavy German gun. The dead animals had to be dragged through this hole out of the destroyed stall.

8. Farm buildings belonging to Pierre Schott. In the background are the walls of the burned-down barn and the bullet-ridden silo.

5. Home of Joseph Widmer which was destroyed by French artillery fire. The family lived in the cellar for many weeks.



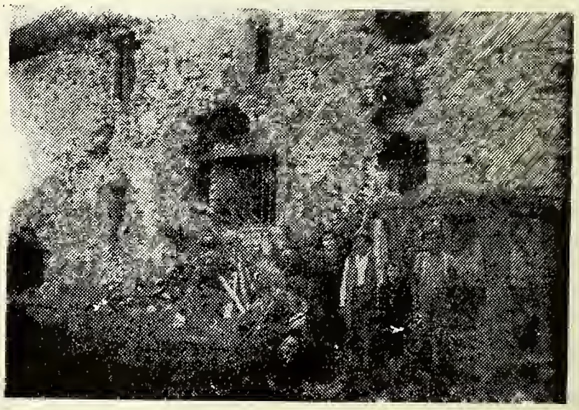
7. Remains of a wagon belonging to Jacques Schott after driving on a French tank mine. The driver was killed.

the phosphorous keeps on burning. The man dies after suffering terrible pain. The hands of the rescuers also show signs of the phosphorous. In spite of all the fire, the family flees to a different cellar, leaving the burning house to its fate. Finally on February 2, 1945 the hour of liberation comes. Disturbed and emaciated, with small suitcases into which are packed the few rescued belongings, the family arrives in Muelhausen where they find a temporary refuge.

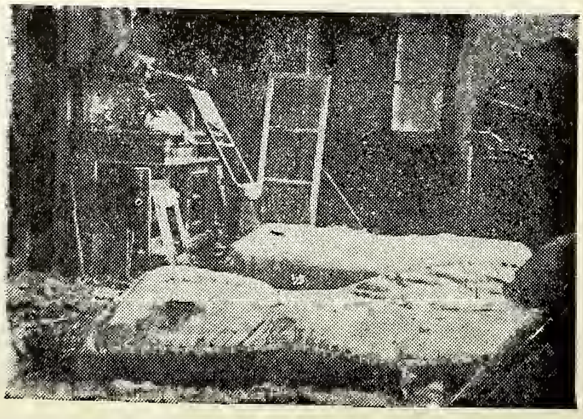
The hamlet Shoenensteinbach (belonging to Wittenheim) is punished most severely. Only a few houses remain standing beside the model estate of Mines de Potasse d'Alsace. Among them is also the farm of the Christian Roth family of fifteen. From the direction of Wittenberg and Muelhausen one hears the approaching noise of the battle. The hamlet is still occupied by the Germans who want to block the street from here to Colmar. A German "Tiger" tank hides behind Roth's house. From time to time he drives ahead, fires a few shots from his gun against the approaching French Sherman tanks, and retreats again. The French have no other choice; the house in front of the "Tiger" has to go Soon the tank shells howl closer and hit crashing in to the Roth estate. (Figure 10) Into one room of the dwelling (Figure 11) crowd twenty-one persons —ranging from a small child to the eighty-year old father Roth. They can't go into any cellar, since due to the high water level there is no basement Trembling and praying all are awaiting the end o the battle. Then a direct hit and cries of terror! A shell crashes through the wall into the little crowd Death reaps his terrible harvest. Five of the Roth family and four friends are killed instantly and three seriously injured. Those killed were Catherine Roth (nee Graber) 46 years old; Jeanne Roth, 20 years old; Elsie Roth, 16 years old; Christiane Roth, 5 years old; Helena Graber, sister to Catherine Roth, 38 years old; Widow Marie Louise Neuhauser, 46 years old; three strangers. In addition, four other persons were severely wounded.

Finally the Germans see that they can no longer hold their own. The command comes, "Everything back! Burn everything before leaving!" A soldier even demands a match from old father Roth to

9. Butcher shop of Paul Ropp and Jean Schowalter, destroyed by artillery fire and incendiary shells.



10. Home of Christian Roth showing shell entrances. Four of the eight remaining members are shown, Five were killed.



11. Room in Christian Roth home in which nine persons were killed and three severely wounded

12. Ruins of barn and stables on Christian Roth farm. In front are the eighty-one-year-old father Roth with the oldest son.

1946 Vacation Bible School

A handbook for the Vacation Bible School worker is now in its finishing process. It will be ready for mailing March 11. Orders can now be placed with Joanna S. Andres, 700 East Fifth, Newton, Kansas. Sunday School teachers will also find this handbook helpful. Twenty-five cents per copy is asked toward printing expenses.

"A LITTLE CHILD SHALL LEAD"

Fourteen days of school had passed in our Vacation Bible School, First Mennonite Church, Newton. Even the annual public program had been rendered the night before. On this fifteenth and last day of our school, there was a little work to be completed, but most of the morning was to be spent in a very special way. After each class had finished its own private devotional period as usual, the entire school was to file down the road to share some blessings in song with others.

Our first stop that morning was in front of the Deaconess Home where our group greeted Sister Hillegonda whose ninety-seventh birthday was to be in a few days. Then we sang for the patients of the hospital and for the residents of the home who enjoyed the faces of our children as much as their song.

It was on the way back to school that I held the hand of a little Kindergarten child. Silently he walked by my side—silent only because he was occupied with the humming of the great melody "O Power of Love, All Else Transcending."

"Do you like that song?" I said to him when his humming ceased long enough for me to speak.

I shall never forget the satisfied look in the eyes that sparkled up to me. "I like it the best. I like it most of all the songs, don't you?" he said in a breath.

With a deep satisfaction came my answer back to him, "Yes, I do."

As two kindred spirits we walked the remaining block singing softly together the melody and words that are our heritage. I believe we shall pass them on to the coming generations—Johnny and I.

* * *

I wonder if our church is not turning away too quickly from the heritage which the ages have built for us in rich church music. Because the American way of life in its all over pattern has taken on a lighter, faster, tempo, children workers and church leaders are introducing a lighter type of church music to their charges.

My work with children in the past years has convinced me that we can teach our children the great chorales and hymns that our forefathers left us. They appreciate them! They love them as we have loved them!

When the Don Cossack chorus closed their brilliant rendition in Memorial Hall, North Newton, a few weeks ago with the singing of "O Power of Love," I asked a Junior boy, next to me, "Sonny, how did you like the program?"

"O that last one, that's always my favorite!"

"Thank you!" was my brief reply to him. He may have wondered why the thank you.

With that answer of his, came a new determination in my heart to give our children what is their rightful heritage.

The so-called "choruses" have their place. They can be quickly dropped in the child's heart for a bit of arousing, but they will also be quickly lost.

Side by side with the Word of God, we must give the child the hymns of the Christian Church—hymns that have stood the sifting test of time, the gift of the ages!

Vacation Bible School gives an opportunity to do a good piece of work in hymn teaching. May we be faithful to our charge.—Joanna S. Andres

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(Continued from page 6)

put fire to the farmstead. The stables with sixteen head of cattle and two horses, the barn with all its supplies and agricultural machinery—everything was burned down. The remaining part of the family fled in the direction of Muelhausen under heavy shell and machine-gun fire. However, they get only to the first destroyed houses of a nearby colony of workers. They seek refuge in a deserted cellar and arrive in Muelhausen the next day where they find a temporary emergency lodging with acquaintances.

Nevertheless the battle goes on, causing additional disaster and claiming more victims!

QUOTE

Dr. Rollin H. Walker in "The Christian Advocate":

"All spiritual snobbishness, all aloofness from any brother of any type or race is exactly analogous to some part of a human body deciding to dispense with the other parts."

Flora Fellman, Quakertown, Pa.:

"We must come to the point that we will seek for help; we must become so hungry for spiritual food that we will say, 'Lord I believe, help thou mine unbelief.' This is a meaningful prayer."

Bethel College Bible Week, March 17-22

Ministers Meet; Mission Societies Also

Afternoon Meetings 2:35 P.M.

2:35-3:25

"GO YE THEREFORE"

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
	The Love of God	The Grace of Christ (I)	The Grace of Christ (II)	The Fellowship of the Holy Spirit (I)	The Fellowship of the Holy Spirit (II)
	Dr. W. M. Beahm	Dr. W. M. Beahm	Dr. W. M. Beahm	Dr. W. M. Beahm	Dr. W. M. Beahm

3:30-4:20

STUDIES IN PHILIPPIANS

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
	The Conquest of Limitation	The Mind of Christ	Revising our Religious Values	Principles of Spiritual Progress	The Furnishings of the Heart
	Rev. J. N. Smucker	Rev. J. N. Smucker	Rev. J. N. Smucker	Rev. J. N. Smucker	Rev. J. N. Smucker

Evening Meetings 7:30 P.M.

7:30-8:10

THE MASTER'S FRIENDS

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
The Herald of the King	The Man with the Noble Curiosity	The Man with the Hungry Heart	A Friend That Missed the Way	Two Types of Service	From Son of Thunder to Apostle of Love
Rev. J. N. Smucker	Rev. J. N. Smucker	Rev. J. N. Smucker	Rev. J. N. Smucker	Rev. J. N. Smucker	Rev. J. N. Smucker

8:15-9:00

CHRIST AND OUR MODERN WORLD

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
	"Paul to the Church at Corinth"	"All Things to all Men"	"Your Labor is not in vain"	"Ye are the Body of Christ"	"The Greatest of These is Love"
	Dr. W. M. Beahm	Dr. W. M. Beahm	Dr. W. M. Beahm	Dr. W. M. Beahm	Dr. W. M. Beahm

BIBLE WEEK SPEAKER

Dr. William M. Beahm has served for some years as missionary in Africa. He is now serving as Professor of Christian Theology and Missions in Bethany Biblical Seminary, Chicago. He is an able Christian teacher and minister, who believes strongly in the missionary calling of the church.

Dr. Beahm will speak during the Ministers' Conference on Tuesday. His subject will be, "All Things Are Yours." He will also address the women's missionary meeting.

Dr. D.W. Bittinger, who was originally scheduled as speaker for Bethel College Bible Week, had to cancel his engagement because of illness.

"Finally, brethren whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

"Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven." Matthew 5:15-16.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference
Editor
Esko Loewen
Route 2
Newton, Kansas

The Kingdom of God in Jesus' Teaching

by Elvina Neufeld

"Jesus came preaching the gospel of the Kingdom of God," is the way Mark introduced the ministry of Jesus. (Mark 1:14) In Matthew a similar statement precedes the account of Jesus' public ministry. "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." (Mathew 4:17) Throughout the gospels emphasis is placed on the kingdom of God, and many of Christ's parables try to explain the nature of this kingdom. From its frequent mention the kingdom of God must have been the central theme of Jesus' teaching. This conclusion is affirmed by Jesus' own statement to the people of Capernaum when they begged him to remain in their city. His answer was, to quote Luke 4:43 "I must preach the kingdom of God to other cities also, for therefore am I sent."

Just what was Jesus trying to convey in his message of the kingdom? It was certainly something different from what the people to whom he preached expected, for he continually had to explain its nature by parables and even after his resurrection the disciples had to be corrected of false notions of the kingdom. The people of that day were looking for a material kingdom; they expected their Messiah to deliver them from Roman rule, conquer the surrounding nations and set up a just and peacenature by parables and even after his resurrection never create a righteous kingdom.

Sometimes we do well to study a certain topic in the Bible in order to see how it is treated and looked upon by the different authors of the different books. If this is done thoroughly and in an open minded way, many new insights can result.

In the accompanying article on the teaching of Jesus on the Kingdom of God, we get a panoramic view of Jesus, treatment of the Kingdom. Sometimes we tend to emphasize only one aspect of the Kingdom teaching. We discover, as the accompanying article reveals, that there are in reality several aspects and each needs to be properly considered.

Some churches speak much of being "Kingdom builders" which, in reality, is our mission - if understood truly. There is a deep thrill which comes when one meets spiritual companions who are devoted to the purpose of building here and now the righteousness of compassion, humbleness, love and forgiveness in their own lives and in those they meet and the life everlasting which is a hope and a promise. This is a high calling and in no way should it be cheapened.

The kingdom which Jesus preached was to be attained by righteous methods. It was a spiritual rather than a material kingdom. He said to Pilate, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18:36) This kingdom had two aspects. Jesus began his public ministry with the message, "The time is fullfilled, and the kingdom of God is at hand, repent ye and believe the gospel." (Mark 1:15) Here the kingdom is represented as immediate, and requiring immediate action. He also said, "The kingdom of God is within you." (Luke 17:21) In one of his parables Jesus likens the Kingdom of God to the mustard seed, which is very tiny when planted but grows into a large tree. (Mark 4:30-32; Mathew 13:31-32) The kingdom was to grow from a small beginning to vast proportions. It was to be in the hearts of believers, a voluntary kingdom of individuals who conformed to its laws and sought to spread it.

But the kingdom would not end here. Sometime in the future Christ promised to return to set up his visible kingdom. In John 14:3 he says, "And if I go and prepare a place for you I will come again, and receive you unto myself." At another

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Miss Elvina Neufeld is a student at Bluffton College. Her article is the result of work done in a course under Dr. Paul Shelly, Bible instructor. Miss Neufeld is the daughter of Rev. John Neufeld, pastor of the Mennonite Bible Mission, Chicago, Illinois.

time he discussed with the disciples the destruction of Jerusalem and also his second coming. "And then shall they see the Son of man coming in a cloud with power and great glory.—So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." (Luke 21:27-31) The nature of this future kingdom is probably best illustrated in some of Jesus' parables. In the parables of the talents he brings out both aspects of the kingdom, the present spiritual kingdom which is illustrated by the entrusting of the talents to the servants, and the future kingdom, which is to be preceded by a judgement. When the nobleman returned he rewarded the faithful servants and punished the unfaithful. (Luke 19:11-27) So when Christ returns those who have become members of the kingdom through faith, and been faithful will be received into the visible and permanent kingdom while those who have refused to accept the gospel of Christ will be punished. The parable of the virgins also illustrates the principle that citizenship in the kingdom of God must be obtained now. When the bridegroom returns it is too late to think of filling the lamps with oil. (Matthew 25:1-13)

While Jesus thus taught that there would be a future establishment of the kingdom which would fulfill Old Testament prophesies he consistently refused to state a definite time when it would appear. He told his disciples "of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the father." (Mark 13:32) When the Pharisees asked him when the the kingdom of God should come he answered, "The kingdom of God cometh not with observation — behold the kingdom of God is within you," (Luke 17: 20—21) implying that the important thing was not when the kingdom of God should come but that they should be prepared for it.

The kingdom of God is unique in that it is made up entirely of individuals who voluntarily accept the rule of God. No one is forced into it. To enter into the kingdom one must be "born again." So important is this new birth that Jesus said to Nicodemus, "except a man be born again he cannot see the kingdom of God" (John 3:3) let alone enter it. The new birth is brought about by the acceptance of God as king and Lord and belief in Christ as God's son and redeemer of the world. It must be preceded by repentance. This was emphasized by John who preached. "Repent ye, for the kingdom of heaven is at hand." (Mathew 3:2) Jesus repeated this message, and we find Peter at Pentecost urging the people to "Repent, and be baptized." (Acts 2:38)

Another necessity for citizenship in the kingdom of God is obedience to the principles of the kingdom. Christ expounds these quite at length in various sermons, especially the Sermon on the Mount, but they may be summed up in the two great commandments, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and with all thy strength," and "Thou shalt love thy neighbor as thyself" (Mark 12: 30—31). Again and again Jesus stressed the necessity for obedience. He says, "Not everyone that sayeth unto me Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in heaven (Mathew 7:21).

If one is completely subject to the will of God it follows that the kingdom of God will be primary in his life. Jesus said, "No man can serve two masters." (Mathew 6:24) Again, "Seek ye first the kingdom of God and his rightiousness." (Mathew 6:33)

But any sacrifices one may have to make in putting the kingdom of God first in his life will be amply repaid. Christ told his disciples, "Verily I say unto you, there is not man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time and in the world to come life everlasting." (Luke 18: 29—30) The purpose and meaning which the task of spreading the kingdom gives to the Christian, the fellowship with God, and the hope of eternal life are blessings which can never be repaid by any amount of effort or sacrifice he can make.

Opportunity

But once I pas this way,
And then—and then, the silent Door
Swings on its hinges—
Opens . . . Closes—
And no more
I pass this way;
So, while I may,
With all my might,
I will assay
Sweet comfort and delight
To all I meet upon the pilgrim way;
For no man travels twice
The great highway
That climbs through darkness up to
light,
Through night
To day.

—John Oxenham

We Visit a Hutterite Colony

by Martin Schrag

From our varied experiences we catch fascinating glimpses and interesting bits of information about life in a Hutterite colony. We read of the early Christian's sharing everything and are intrigued to realize that today we can visit people who for four hundred years have practiced common sharing of material possessions. Not only have the Hutterites practiced this type of brotherhood, they also have retained many of the customs and modes of the past centuries.

To visit such a colony was my privilege during my stay at C.P.S. Camp 55, Belton, Montana. We visited the colony at Lewistown, Montana. As we approached the colony we saw what looked like an oasis on the plains of Montana. A cluster of trees and a water tower outlined the colony. To the right of the driveway were huge hay stacks to feed the two hundred head of cattle, hundreds of sheep and other types of livestock. As we drove down "main street" we saw a village unfold before us. To our left were the houses used by the individual families. And to our right, we saw the dining hall, church, and huge barns. Behind these first rows of buildings were lesser structures such as machine sheds, a flour mill, a blacksmith shop, and so on.

As our car came to a stop, we were warmly welcomed by a member of the group. Soon, we were on our way exploring each building. We marveled at their ingenuity and ability to work out the mechanics of living. As our guide explained their way of life, we sensed the feeling of living in history for we visualized our forefathers using some of the same methods of doing things. Brook caning looked easy as our exhibitor combined stalk, handle, and thread. Buying the latest in clothing fads creates no problem in a Hutterite colony. Although a few articles are spun and woven, most of the raw material is purchased and from the cloth all their clothing is made. Our guide pointed to the large herds of livestock, the noisy geese, the thousands of farming acres and other possessions commonly owned. As our tour neared its end we saw a complete flour mill, the tractors and machinery, the blacksmith shop, electrically driven butter churn, and many other things.

Having completed our tour, we were invited to have supper with the group. As we entered the dining hall, we were told that the children had eaten first. Two long tables were used with the women occupying the one and the men the other. The families take weekly turns in doing the cooking for the colony.

Two ministers and a business manager are the leaders of the colony. Elected by the "menfolks," they serve the spiritual and material needs of the colony. The business manager is in complete charge of the financial matters of the colony and does all the buying for all the members of the colony. Each person has a task to do. One feeds the cattle, another is a member of the alternating milking shifts and the third may be a mechanic.

As we left we knew we had gained from our experience. To us, who daily see advances of materialism and selfish desires, came the feeling that these people have overcome some of the problems we face.

Are you planning a trip? Are you interested in seeing how other people live? Most of us are. The article on the Hutterites gives a vivid, brief glimpse of life in a Hutterite colony. But, it also suggests that the varied ways of life followed by a people of common spiritual origin makes an interesting study in itself. For the Hutterites were once of the same origin as the Mennonites.

There are many equally interesting studies possible if we are interested in seeing how people live. The Holdeman people of the plains states are distinctive in the way they live and worship. The Amish of the East and Middle West also have distinctive patterns of life and are a cordial, friendly people to learn to know. They are past masters at the art of visiting! The Old Colony people in Canada have their own way of living, and Old Mennonites of the East are distinctive in their mode of worship and attire.

Extra enrichment and new insights can be obtained by planning a trip so that visits with these people can be arranged. It will be an experience never-to-be-forgotten and always appreciated.

Martin Schrag, one of the Moundridge, Kansas, Schrags, has been in C.P.S. several years. He has **served as educational director at Ft. Collins and Belton and is at present educational secretary for** the Mennonite Central Committee, Akron, Pa.

Youth Events

A series of meetings of youth groups will take place in the Pacific District. Young peoples' leaders institutes will be held in California and Washington and probably in Oregon and Idaho. Elmer Ediger, president of the Young Peoples Union, is at present in the Pacific District.

* * *

At the leaders' Institute held in the Eastern District at the Quakertown church, March 2, the following topics were discussed: "Bible and Beliefs," "Missions," "the Local Church," "the Conference and Mennonite Groups," "Problems of the Individual," "Family and Community," "Method for Program and Organization." In preparation for these discussions, each leader had available resource materials in the form of pamphlets on his topic of discussion. The material came from a number of the denominational publishing houses.

* * *

The church at Kitchener, Ontario, with Andrew Shelly serving as pastor, has recently organized a "Young Adult Group" consisting of young people over twenty-four. This young adult group often is not sufficiently provided for in the churches, being too young to feel themselves a vital part of the adult organization of the church and too old to be attracted by the activities of the young people.

* * *

Word has been received that Dr. Karl Menninger of Topeka, Kansas, who is now opening a training school and mental hospital for Veterans Administration, is interested in employing former C.P.S. men who have had experience in mental hospital work. Dr. Menninger states: "I am not interested merely in supplementing our manpower:. What I am looking for is men of that type of character and life philosophy which will enable them to be proud and happy in a task which requires so much maturity and so much patience and so much of something that I know no better word for than simply love." He feels discharged C.P.S. men would have this quality.

* * *

On Sunday, January 20, the Rosthern Bible School held a choir concert at which a number of choirs performed. Mr. J. Konrad of Winnipeg held a choir leader's school instructing a number of choir leaders who had come in to the school for this purpose. As a finale for this training, various choirs performed at the close of the period of training.

Three C.P.S. men at Bowie, Maryland, took part in testing a newly developed rat poison called "1080" which the "Time" magazine describes as the most lethal rat-killer known." Since it is odorless and tasteless and almost equally effective on human beings, only professional pest exterminators may buy it.

* * *

A meeting of about twenty peace church groups and pacifist organizations was held at Atlantic City, New Jersey, February 12 to 14. The purpose of the meeting was to seek means of working together where the groups had common interests and were on common ground. A Consultive Council was established and four projects were undertaken: 1. Publication of a clip sheet of items which would be usable as filler material for newspapers and magazines; 3. Issuing publicity material for the press; 4. A program of research.

* * *

A friend in Okinawa writes: "The natives are all very small and we seem to be giants when we stand next to one. The men are even smaller than the women. It is very difficult to tell the ages of these people. I have never seen their villages in which they still live but some of the boys say they are just full of children with or without clothes.

The past twelve months of my army life has made me wonder whether the people around home really know how the other people of the world and even the USA live. If these seven hundred (army) boys are an example of the folks back home, I'm afraid our church and its purpose is missing the mark completely. If they can't even show each other common decency in living together how can we expect them to accept our principles during war time? Most of them will be lucky if they can keep out of the clutches of the law enforcement groups. The reason I say this is the lack of will power and the lack of responsibility to their own self will let them do things unheard of in most communities."

* * *

Testimony before a joint Congressional meeting by General Eisenhower indicated that army men with thirty months of service as of April 30 will be separated from the army or aboard ship returning home by that date. Those with two years of service will be released by June 30. By the end of June 93 per cent of the V-E Day army enrollment will be demobilized. In contrast, C.P.S. men with thirty-six months of service are not eligible for discharge until June, and approximately only 60 per cent will have been released according to the present schedule of discharge of 4E personnel.

RELIEF

Relief Agencies Authorized to Enter Germany

Official approval has been received for private relief agencies to operate in the American Zone in Germany. Robert Kreider, M.C.C. worker now in Paris, has been selected as one of eight delegates to Agencies in Germany. The agencies interested in doing relief work in Germany have set up an organization known as CRALOG, Council of Relief Agencies Licensed for Operation in Germany. This organization will be permitted to ship monthly up to two thousand tons of food and clothing. Distribution will be made by authorized German relief agencies under the supervision of the eight American workers and on the sole basis of established need and without cost to the recipient. The eight men are to serve as liaison between the Government and the German distributing agencies. Operation is to begin immediately and material is now being readied for the first shipment. The MCC has approximately 230 tons of food and clothing ready to ship.

Farewell Services

Farewell services were held recently for three workers who are going to Northwest Europe. **Walter Gering**, Pastor of the Eden Mennonite Church Moundridge, Kansas, is assigned to serve in the new Denmark unit in the spiritual interests of the Mennonite refugees there. Irvin Horst, Reading, Pa., is to assist in making investigations looking toward the establishment of construction and transport units. Galen Widmer, Mt. Pleasant, Iowa, will be serving in Holland as mechanic. The group is scheduled to leave Jersey City on February 27 on the **Gripsholm.**

Food and Tools to Holland

Relief shipments to Holland from February 12 to 22 include the following items: on the S.S. **Frans Van Mieris,** 436,680 pounds of flour; on the S.S **Delfdyck,** 2,316 cartons of raisins; on the S.S. **Edom,** 15,206 quarts of canned fruit, meat and vegetables; 1,598 pounds of dried fruits, lard and shortening; and 34 cases (about two tons) of tools.

C. P. S.

March Release Schedule Announced

Releases from C.P.S. will be speeded up next month according to the schedule for March as announced by Selective Service this week. Eligible for release beginning March 1 will be assignees having one child as of that date who will have completed three years of service by March 31, 1946, and all those who completed three years of service as of September 30, 1945. These two groups include 458 men in MCC-CPS, an increase of about 150 over the number eligible for release in February.

Comments on Results of CPS

An analysis of some of the results of the C.P.S. program is made in a letter written by Rufus B. King, director of the Puerto Rico Reconstruction unit, which was reproduced in the **Gospel Messenger,** Brehren church publication. The letter states, in part: "It is difficult to estimate the value of C.P.S. in the lives of the fellows involved. While it is true that there have been many disappointments, gripes, etc., it is not yet time to measure the real worth. That will come in the years ahead. But it is my opinion that many of the potential leaders of the Christian church are now in C.P.S. even though ministerial students have been exempt from service. For a number of men it has cleared the issue as to whether they should enter definite religious service. This has resulted from association with like-minded fellows, the moral support of our own church leaders and of outstanding Christian preachers and the realization that money is not as important as it once seemed."

Labor Shortage Continues at State Institutions ..

State institutions which are not experiencing the return of regular civilian labor are finding the labor problem increased by the demobilization of their CPS attendants. Consequently, an appeal has gone out to assignees in base camps to consider transfer to hospital units. At present the need is especially great at Norristown Pennsylvania, and Greystone Park, New Jersey hospitals.

MENNONITE AID SECTION NOTES

Released C.P.S. Men Need Jobs

At the present rate of demobilization over 1,700 men in Mennonite C.P.S. will have received their releases between January 1 and June 15, 1946. The large majority of these are eager to return to their home communities or at least to Mennonite communities, and many are seeking employment opportunities. On the other hand, there are many employers in the home communities who would like the services of released C.P.S. men. To help bring these two groups together, the Aid Section of the M.C.C. stands ready to serve in the following way.

Persons or organizations wishing to hire released C.P.S. men should send a description of the job to the Mennonite Central Committee, Akron, Pennsylvania. This information will be listed in the **C.P.S. Bulletin** which is sent each week to all M.C.C. camps and units and to a number of released men. Interested assignees can then correspond directly with the prospective employer. Job descriptions should include the following information: 1. Title of job. 2. Name and address of employer. 3. Education experience, and other qualifications needed. 4. Compensation. 5. Type of community.

Employers or other persons who know of employment opportunities can do much to help C.P.S. men return to normal living in the home communities by making known such job openings. C.P.S. men possess a wide variety of skills and interests. A list of occupations would include farmers, business men, mechanics, industrial workers, building trade workers teachers, doctors and other professional workers, and many others.

COLLEGE AND SEMINARY NEWS

BETHEL COLLEGE

The College welcomes to its teaching staff, in the field of primary education, Miss Marjorie Ruth, M.A., Beatrice, Nebraska, who began her work here with the opening of the third quarter. Miss Ruth has had fifteen years of teaching experience in both rural and city schools serving as principal during the past six years. During 1944 she also directed an off-campus summer school for the University of Nebraska in Beatrice. An enjoyable dinner meeting of the Bethel College Fellowship Committee was held in Memorial Hall on March 5, when 180 Committee, Faculty, and Board members gathered in preparation for a general visitation day to the churches in the near future. Jacob Bartel (Hillsboro) presided. On March 29 a Low-German play "De Bildung" by J. H. Janzan will be given in Memorial Hall under the direction of Dr. Krahn. Pennsylvania Dutch and Swiss readings will also be included in the program.

BLUFFTON COLLEGE

Lawrence Burkhalter has just received his discharge from Civilian Public Service and will join the college staff, doing field work during the spring and summer. Part of his work will be to organize music groups to give programs in nearby high schools. The Men's Gospel Team gave a program at the Salem Church, Dalton, Ohio, Sunday evening, March 3. Rev. Shelly brought the message for the morning service in the absence of Rev. Rosenberger, who is holding meetings at the First Mennonite Church in Bluffton. Rev. Esau was the chapel speaker on Thursday morning, February 28. He has resigned his work at the Ebenezer Church, where he has been acting pastor for several months. Temporary steel housing is being purchased for the use of married students. It is likely that similar accomodations will be provided for girls who cannot be provided for in Ropp Hall next year. A faculty-student relief committee sponsored a relief drive among faculty and students of the college which brought in $177.28. The goal was $100.00. The next project is soap making, for whidh faculty wives and friends of the college are being asked to save waste fats.

FREEMAN JUNIOR COLLEGE

Final examinations have brought the winter quarter to a close. The sprisg quarter starts March 3. School life is always a busy life and many activities go on which help to weave the colorful fagric of school experience. Some activities receive a lot of publicity while others are almost unnoticed. Yet these quiet ones often run deeper and have more lastisg influences than the others. Prayer groups on a campus are examples of this. Since October the Christian Youth Volunteers have been sponsoring bi-weekly prayer meetings during the noon hour. These meetings have usually been held on Wednesday and Friday of each week. Some one student is asked to lead the group in a brief meditation and then follows a season of prayer. Occasionally there is also a number of special music. From carefully kept records of Ardis Leder, one of the active leaders in the Christian Youth Volunteers, we learn that there were twelve students at the first meeting on October 24th. From then on there seems to have been a consistent growth in attendance. For example, on Wednesday January 30, there were thirty-three in attendance; on Friday, February, there were thirty-six and at the last meeting, there were also thirty-six. Who can say that youth is entirely care-free and indifferent in these days when one-fourth of the entire student body meets quietly for prayer twice each week.

MENNONITE BIBLICAL SEMINARY AND BIBLE SCHOOL

The last week in February found the students exceedingly busy. This was the final week of the winter quarter and examinations were given. Thus, with the beginning of March we start the final third quarter of our academic year. The Chicago Mennonite Student Fellowship met in the home of Dr. Paul Voth on the afternoon of February 17. Nearly forty students from various schools in this area were present. Dr. Voth, who is professor in Botany at the University of Chicago, talked on the possibilities of botanical interests in Mennonite circles. He also showed the group color pictures of experiments in his field. On the Sundays of February 24th and March 3rd LaVerne Rutschman conducted the services at the First Mennonite Church of Nappanee, Indiana. Ernest Harder served the C.P.S. unit at Union Grove, Wisconsin on February 17, and Maynard Shelly is now serving as regular studen pastor of the Mennonite Church at Hopedale, Illinios. Recent visitors to our fellowship were: Mrs. Hans Regier of Whitewater, Kansas, Dr. W. E. Regier also of Whitewater, and Henry Wiebe of Aberdeen, Idaho. Mr. Wiebe had just returned from a trip on a cattle boat to Europe.

A Native Christian of India Says:

"Go your way and tell John what things ye have seen," Luke 7:22. John wanted to know whether Jesus was really the expected Messiah or not and so sent his messenger to him to ask the Lord, "Are you the coming one?' . Jesus asked them to report to John about his work and service. In the same way we who are Christians should prove by our actions that we are Christ's and not by certificates of church membership or by Christian names. . We should practice in our daily life unselfishness, sympathy, love, kind-

ness, etc. Are we in a position to be able to say, "Look at my life and works and judge for yourself whether I am a Christian?"

(Dr. Mrs. Samuel, who wrote the above, is the wife of Dr. Samuel. Mrs. Samuel is also an M.D. and does surgery. She and her husband are employed at the Mennonite mission in Jagdeeshpur, where they render very valuable service. Missionary Augusta Schmidt writes that Dr. Susanna Samuel is "a good example as a Christian woman.")

JOTTINGS

—**First Mennonite Church, Allentown, Pa.** On Sunday evening, March 2, the Neapolitan Male Chorus of Allentown presented a sacred concert to a capacity crowd in our church. The meeting was under the sponsorship of the young men's Good Fellowship Bible Class. —Grace Moyer, Corr.

—**Gospel Mennonite Church, Mountain Lake, Minnesota:** Our pastor preached a series of powerful sermons based on the Book of Revelation and upon the following topics: "Revelation of Jesus Christ," "Jesus in the Midst of the Church," and "Leaving the First Love." Three hundred sixty-seven pounds of relief clothing and bedding were sent to Akron last week. World Day of Prayer will be observed by the mission societies and all others who wish to attend. —Elizabeth Lohrenz, Corr.

—**Andrew Shelly**, pastor of the Mennonite church, Kitchener, Ontario, has been appointed a member of the provincial Board and Executive Committee of the Lord's Day Alliance of Canada. Rev. Shelly writes, "Theaters nor organized sport are allowed to operate in Canada (Sunday)."

—**Lorraine Avenue Mennonite Church, Wichita Kansas:** We are very happy that Dr. and Mrs. Langenwalter are now living in the parsonage within a half block from the church. Their telephone number is 3-1305. The women of the church have spent days in the past week making comforts for relief. Liberal gifts from members and friends have made it possible to send a goodly number of blankets besides the comforters they have made. A large number of young people and younger boys and girls have enrolled for catechetical instruction so that it was necessary to divide them into two groups. The older group meets Saturday afternoon and the younger group Sunday morning during the Sunday School hour. Quite a large number of our people are enrolled in the Leadership Training School which the Council of Churches is offering at the First Presbyterian Church. Dr. Langenwalter is teaching one of the classes on Friday afternoons and also one in our own church on Sunday evenings. —Mrs. E. D. Schmidt, Corr.

The Calvary Church, Barlow, Oregon, took steps at a recent congregational meeting to enlarge its church building in order to provide more room for Sunday School and other organizations of the church. The work is to begin as soon as funds and material are available. —Rev. Paul N. Roth, Corr.

—**Bethel Church, Mountain Lake, Minnesota:** Six men from our church have gone as cattle attendants on relief ships. Four have returned, but David and Bernhard Penner are still away. On February 25th 177 pieces of bedding, weighing 860 pounds and consisting of feather quilts, knitted comforters, blankets and baby blankets, were packed for relief. Many of these were new. —Helen Penner, Corr.

—**Menno Church, Lind, Washington:** Mr. and Mrs. Willard Unruh and son were with us February 24. Willard, the director of the C.P.S. camp at Belton, showed some interesting and beautiful kodachrome slides of the camp and Glacier Park. The church is collecting blankets for the destitute peoples of Europe. Missionary H. J. Brown was with us for several interesting meetings.—Mrs. Henry Franz. Corr.

—**Dallas, Oregon:** Rev. J. M. Franz has returned from an extended trip to the California churches as Minister-at-Large of the Pacific District. The Albany young people gave us a very good program last Sunday night. —Mrs. Dave Balzer, Corr.

—**Grace Church, Lansdale, Pa.**, Miss Margaret Slotter missionary in Kentucky, has returned after spending four weeks at her home near Lansdale, visiting many of our eastern churches and giving inspiring messages of the need in her work. Rev. John Boehr has very ably filled the pulpit the past month. Rev. and Mrs. J.J. Plenert will take their new charge here March 17. The local brotherhood recently showed pictures of African missions. Mrs. Henry Detweiler showed slides of her husband's work in Egypt and Palestine, where he is doing relief work for the M.C.C. The ladies recently sent blankets and clothing for relief.—Mrs. Geo. H. Frazee Jr. Corr.

—**Goessel Church, Goessel, Kansas:** Rev. Solomon Mouttet is going to talk and show slides of the "Go Ye" mission on May 5. On February 24th Dr. G.S. Klassen told of his experiences in Paraguay and showed several reels of moving pictures depicting the life of the Mennonites there and also the Indians and their customs. The women of the church are still very busy making comforters for relief. —Margaret R. Schroeder, Corr.

—**Stirling Church, Kitchener, Ontario**, is putting on a campaign for old woolen garments, too torn to be given away and yet good enough for the manufacture of woolen blankets. It is suggested that with twelve pounds of worn out woolen clothing a double size blanket can be made.

—**Bethel College Church:** Eldon Rich has completed with high honors his work for an M.D. degree at Kansas State Medical College, Kansas City, Missouri. He will move with his family to Detroit about April 1 for fifteen months internship in Ford Hospital. As in former years, we have again planned to set aside the Sunday evenings during Lent for special Bible study, including also the study of some of the great hymns of the church. The portion selected for this year is the Book of James.

—**Zion Church, Souderton, Pa.:** On Sunday evening, March 2, William Ramseyer, leader of the C.P.S. unit working in the mental hospital at Norristown, told the Intermediate Fellowship of the work being done in that institution. Dr. Johannes U. Hoeber, a native of Germany and lecturer on international affairs spoke to the Young People's Fellowship on the topic, "What To Do With Germany."

—**First Church, Sugarcreek, Ohio:** On Sunday morning, February 10, $818 was given for European relief. Since then the amount has increased considerably. The church council voted to use part of this fund to buy beef for relief canning. The Home Arts Club collected and sent over 430 pounds of fine new and used clothing for relief. At a later date one quilt, eighteen blankets, and eight comforters were added. Several weeks ago our loose offering for the morning was sent to the General Conference Treasurer to help in the expenses of our new Executive Secretary. Rev. Russell L. Mast of Wadsworth will be the guest speaker at our pre-Easter services which will begin March 31st and continue the entire week. —Wiley McDowell, Corr.

—**Wayland Church, Wayland, Iowa:** This church just recently finished canning six hogs and two beeves for relief. The meat, put up in No. 3 tin cans, made a total of 844 cans and 350 pounds of lard. So for this year 626 pounds of new and used clothing have been sent for relief. We united with other churches to observe the World Day of Prayer. Some members are attending the leadership training school sponsored by the County Sunday School Association. —Anna Mullet

—**Grace Church, Pandora, Ohio:** Four hundred sixty blankets were donated for relief by the four Mennonite churches of this area. Of this number 105 were sent by Grace Church and forty of these were made and donated by theWomen's Missionary Society. This society and to girls' missionary societies met jointly to hear Miss Mary Haas, returned missionary from Africa, and to see the pictures of her work. A social hour followed. —Mrs. S.W. Steiner, Corr.

—**Hebron Church, Buhler, Kansas:** The mission societies arranged for a basket dinner at church, March 3, as a "welcome home" in honor of Dr. A. M. Lohrentz, who returned recently from Paraguay, where he gave a year of service as eye, ear, and nose specialist to our Mennonite brethren. In the afternoon he told of the primitive mode of life among the colonists. He showed some fancy work the women had done. He also brought some thank you letters from his patients who had received help from us. Our mission societies and a number of individuals had sent over six hundred dollars to him to be used for glasses and as otherwise needed. Prof. Richert of Tabor College directed a "singspiration" in the Buhler High School on the evening of March 3. A large audience was present for the second singspiration of the winter. The Buhler ministerial association, composed of Rev. A. J. Dyck, C.E. Fast, Rev. Henry Franzen, and Rev. T. A. van der Smissen, arranged for the singspiration.

Mrs. G. A. Linscheid
222 South Pine
Newton
Kansas

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Mennonite Publication Office
Newton, Kansas

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—**First Church, Beatrice, Nebraska:** Rev. Erland Waltner, who was with us from February 24th to March 1st, gave us inspiring messages on "Personalities of the Passion" during that time. Thursday night Rev. Waltner spoke at a young people's banquet, attended by 140 young people. The Education Committee of the church reports that Miss Huldah Myers has agreed to continue as instructor of the Beatrice Bible Academy for another year. —Margaret Albrecht. Corr.

—**Zion Church, Elbing, Kansas:** The C. E. had the pleasure of being host to the Mennonite Bible Academy of North Newton on March 3. The academy group gave a musical program. Our church has four students in the Academy. —Mrs. Louis A. Janzen, Corr.

The Mennonite

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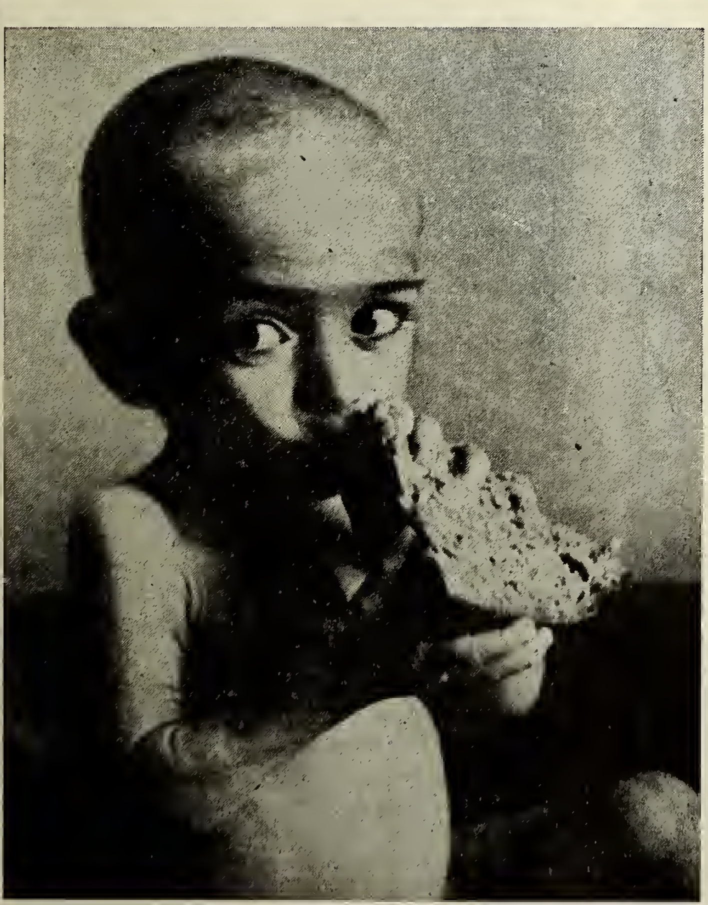

S. O. S.

Little hands across the sea
Pale and cold and thin,
Send a S.O.S. today
Are you listening in?
Who will send them clothes to wear
Show them that we truly care?
Little hearts across the sea
Waiting for the light,
Send a Macedonian call
Come this very night!
Who will send them Living Bread
That these hungry ones be fed?
Can it be that I must give
That these little ones may live?

—Amanda Friesen

Blanket Contributions Far from Goal

Though the response to the MCC Blankets for Relief drive has been most generous, it is still far from its goal set at 50,000. To date approximately 12,000 blankets have been received at the packing center at Akron. Good, all wool blankets are being purchased with money contributions. It is still not too late to send your contribution, either in kind or in money.

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point-of-view:

SALVATION BY GRACE is receiving a renewed emphasis in Christendom today. Albert Edward Day, Methodist minister who heads his denomination's evangelistic program of winning a million souls to Christ, is a man of extensive training and wide experience. He lists as one of the signs of a spiritual groundswell running across the country this sign: "A new awakening to the New Testament idea of grace." One of the most renowned ministers of our time points out that the pastor "pleading the need and possibility of spiritual rebirth is not nearly as lonely as he used to be." Alcoholics Anonymous is the name of groups of men and women across America, all of whom were once regarded as hopeless drunkards but are now cured and anxious to help others who are enslaved to drink. Alcoholics Anonymous, it is reported, will not take on a drink victim as long as the man or woman tries to escape the habit by power of will. These men and women, who have found victory through appropriated power, have as a motto in one of their club rooms: "But for the grace of God!" Furthermore, the power of grace (Agape love is love that seeks to build up the standing of another person and to release that person "into true personality and individuality." See *Guilt and Redemption* by Lewis J. Sherrill, page 159) to bring wholeness to people who are emotionally sick is being emphasized today by psychologists and psychiatrists. Once the emphasis was upon discovering the causes of emotional conflict. Today the emphasis is turning to the importance of the relationship with the therapist who accepts the sufferer just *exactly as he is*. Such a relationship suggests a witness of the divine grace of Christ, not a witness in words only but also in feeling. In the physical realm man has been on the quest for power, and by splitting the atom he has found a tremendous source of it. Man is also seeking for spiritual power. He wants the power to do the right. There seems to be a growing conviction that in the grace of God a split spiritual atom lies before us with infinite power for doing the words of Christ.

LIFE'S CHIEF AIM, as purposed by God, is to love—to love God with all that one is and can be and to be concerned for the other person as one is with himself. Or we might say it is to glorify God, who is "Spirit" and "love." Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." He emphasized the importance of being a servant of all. So closely did He identify himself with others that He suggested that treatment accorded the "least" people is really treatment accorded Him. Paul touched upon this matter of "feeling for others" when he suggested rejoicing with those who rejoice and weeping with those who weep. To feel the other person's concern as your own is to glorify God. For example: A would like to read a good book, but B wants him to help with a puzzle and C wants A and B to join him in the singing of hymns. B and C do not put on pressure, but their desires are evident. A "enters into" the feelings of both and promotes both activities during the course of the next hour. Then he picks up his book. The purposes of the three individuals have been saved from a clash and integrated instead. In the peace, joy, and satisfaction of that fellowship, the glory of God is revealed. This extension of self into the lives of others,—this "feeling for" others permits the glory of God to become evident. Such close union of lives (love) constitutes the chief aim of life.

THE TOUGH TALK to Russia has been examined in a very stimulating way by Charles Clayton Morrison. He suggests that maybe this tough talk will stop Russian expansion, but that in that case it will divide the world " into two camps, each getting ready for a future showdown." If Stalin does not back down, then what? He quotes Drew Pearson as confessing, ". . . no one in this country likes to think about the consequences if Stalin thinks we are bluffing." Or he suggests that Stalin may put on a little more pressure to see just how far the U. S. will go. And then what? Mr. Morrison concludes, "Let anything and everything be done that will stop this policy of trying to make peace by scaring the other fellow."

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We Have a Church Library

by Ellis Graber

It all had its beginning at a workers' conference, a monthly meeting for teachers and workers at Zion Mennonite. Said one of the teachers, "When I ask someone to teach my class they immediately ask, "What helps can you give?" This brought forth several comments. Someone said, "Why not have Sunday School helps, good periodicals and good books available in the secretary's room?" A lively, enthusiastic discussion followed this suggestion and before the meeting adjourned a committee was appointed to consider the advisability of starting a church library and to report at the next meeting.

The committee weighing the matter was aware of the fact that many church libraries fail. "Reasons are varied," they said, "Sometimes a church library is started in an area where a public library already meets the needs of surrounding churches. Finances are sometimes inadequate and often a library is started without careful planning and organization. And very frequently, all too great a percentage of the membership is not aware of the wealth of material that is at hand covered with dust."

In giving its report the committee pointed out these dangers while at the same time challenging the group to start a good library with ample funds and establishing it on the same organizational pattern as a public library.

The Church School Classes met the challenge at the White Gift Service of 1944 when a substantial amount was given to begin the project. A Library Committee, consisting of three members and the pastor, was asked to make plans and to proceed with the project.

Through the persistent work of this committee, the valued help of Miss Weinert, the High School Librarian, and the warm support of friends we now have a church library open free to all members of the Church. Non-members can and are using it by paying a small fee of twenty to fifty cents per year. Literally it is a public library for over four thousand residents of Souderton and others in this area.

The library is well-housed in an area sixteen by thirty-three feet in our auditorium. It has good lighting and is equipped with sufficient shelves, a magazine rack, a librarian's desk, chairs and reading tables, and a large bulletin board. Filing cabinets are on order. It is open at scheduled hours four days each week. Six librarians give of their time to enable individuals to spend several hours during an afternoon or evening in wholesome reading. Although the library is still in its infancy, it now contains about seven hundred volumes, has thirty-five subscriptions to periodicals, and is on the mailing list for many publications. At present masterpieces of art are being mounted and filed for use in Christian education. To date, over thirteen hundred dollars has been made available to buy books and incidental supplies.

Some Guiding Principles

1. The success of the Church Library depends greatly on the location and physical environment. It should be easily accessible, of a bright and cheerful atmosphere, well-heated and comfortably equipped to make the room inviting and comfortable at all times for those who wish to use it.

2. The library must have a definite purpose—to provide people with wholesome, helpful literature. Financially it is impossibe and impractical for the average family to buy all the literature they would like to have or should read. Books are often bought, read once, and then put on the shelf. Book-of-the-month clubs, while often economical, usually cater to current literature (some good, mostly inferior) which hasn't passed the test of time. With customary library discounts and with circulation of the books the library is a good investment and a saving to the prolific reader.

3. The library must provide the reader with a well-balanced reading diet. A well-balanced person must do balanced reading. It is not enough to read just what one likes. One must *learn* to like good literature. In the church library there should be books and periodicals covering many fields such as philosophy, history, psychology, sociology, agriculture, fiction, biography, arts, etc. Why all these in a church library? Because people must be made conscious that the church is interested in and wants to influence every phase of living, that *all* of life is sacred and must be lived with a Christian purpose. It is important that people read the best books in every area. The Church, in many instances, can provide them directly or through its schools.

4. Quantity must not be substituted for quality. A library of one hundred books may be better than a library with one thousand volumes. All books, new and used, must be approved by the library committee with no hesitancy in rejecting books that are below the standards of the Church. The classic books of each field are to be secured first. Fiction with a Christian purpose is to be chosen. There is no excuse for reading trash when there is good reading material available.

5. The library must be continually held before the public. The weekly church bulletin, book reviews,

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Ellis Graber is pastor of the Zion Mennonite Church, Souderton, Pennsylvania. The church has a membership of over five hundred.

and use of materials in teaching and program building are good advertising. But parents, who by example spend a regular period in the library and bring their children with them and encourage them in wholesome reading, are the best publicity. Such practices are to be encouraged.

6. The library is a part of the total program of Christian education.

a. Leadership training, through guidance in use of program materials and through use of books giving new ideas and trends of thinking as well as methods of teaching, is to be encouraged.

b. Parent education, through books on child guidance, religious growth and development, family relations, the family and the church, etc., is of definite value. (Why not a shelf on "The Family"?)

c. Emphasis on the cultivation of reading habits of children is primary. Reading in childhood leads to reading in adulthood. It shapes the growth of the child. Recent studies show that a large percentage of books in a library are read by children. (About forty per cent of the books checked out of our library were taken out by children.)

From the beginning the library was conceived with the thought that our church library must be a good library. A poor library defeats its own purpose. Rather than a poor library it is better not to have any.

Good equipment, *good* organization, (Dewey Decimal or a similar system of cataloging) and *good* books ought to characterize the church library. With much prayer, tact, work and sacrifice it can become a powerful force for the Good.

Foreign Missions

(Temporarily all Foreign Missions correspondence should be sent to Rev. Howard Nyce, 1528 Chew Street, Allentown, Pa.)

Report on Annual Board Meeting

The annual meeting of the Board of Foreign Missions was held in Newton, Kansas, February 19 to 22. The following members were present, Rev. A. E. Kreider, Goshen, Indiana; Rev. A. P. Waltner, Marion, South Dakota; Rev. D. J. Unruh, Newton, Kansas; Rev. Phil A. Wedel, Goessel, Kansas; Rev. Howard G. Nyce, Allentown, Pa. and Rev. P. A. Penner, the Treasurer, of Newton, Kansas. Rev. P. H. Richert, secretary for the past thirty-five years, was absent on account of serious illness.

The meeting was opened with our chairman, the Rev. A. E. Kreider reading I Cor. 3: 1—10 after which all members joined in a season of prayer. The following resolutions were passed;

1. Resolved, that Bro. Howard Nyce be authorized to sign the vouchers as Secretary pro tem in the absence of the regular Secretary, Rev. P. H. Richert. (Bro. Nyce was appointed to serve as Secretary for the Board sessions).

2. Resolved that we accept the Treasurer's report as presented.

Cash Balance, 6-30-45	$34,790.36
Receipts since Conference	$129,644,51
Disbursments	$120,527.42
Cash Balance, 12-31-45	$43,907.45

3. Resolved that we gratefully accept the offer of Dr. Herbert R. Schmidt to go to India to serve as a doctor in our hospital at Jagdeeshpur for approximately one year.

Oklahoma

4. Moved that we encourage Rev. J. B. Ediger to present plans and estimates of cost of a new church building at Clinton, Oklahoma.

5. Resolved that we ask a board member to visit the Oklahoma field to consult with the missionaries regarding the sale of the Cantonment farm; the enlarging of the Mission home in Canton and the purchase of the extra lot.

6. Resolved that we authorize the sale of the farm, the purchasing of the lot at Canton and the building program, if advisable.

7. Resolved that we ask Bro. Kreider to go to Oklahoma for the purpose mentioned in the last two motions.

8. Moved that we accept the budget as submitted by the Oklahoma Missionaries for 1946 amounting to $2205.25

Clinton, Hammon and Thomas
Station account $350.00
Native Help Acct. 1,000.00
1945 deficit in native help $185.25, $1,535.25
Canton, Longdale and Fonda
Station Account $ 350.00
Native Help Acct. $320.00, $2,205,25

Montana

9. Moved that we approve the building program as presented to the Board by the Montana workers and authorize the beginning of construction work, i.e., the building of a new church at Lame Deer and the the remodeling of the old log church for a dwelling house.

10. Moved: to approve the budget of $705.00 fo Montana field.

Lame Deer

Station	$ 180.0
Native Help	200.0
	$ 380.0

Vacation Bible School

An eighty-three page handbook for Vacation Bible School workers is now ready for mailing. Sunday school teachers, too, will find information in its pages. Orders can now be placed with Joanna S. Andres, 700 East Fifth, Newton, Kansas. We are asking twenty-five cents per copy to help toward the printing and mailing expenses.

The content of the handbook is as follows:

THE COURSE OF STUDY
SUPPLEMENTARY TEACHING MATERIALS
MEMORY WORK
MINOR CHANGES IN THE MANUAL AND GENERAL SUGGESTIONS
  Daily Memory Verses, Primary I, II
  Church History Outline
  Mennonite History Outline
THE UNGRADED SCHOOL
  Alternative Courses
    The Home Course
    The Love Course
    The Right Living Course
    The Jesus Course
STORY TELLING
TALKING TO GOD, OUR FATHER
HAND WORK
SUGGESTIONS IN THE USE OF MISSIONARY SAND-TRAY CUT-OUTS
IDEAS FOR FELTOGRAPH USE
MUSIC IN VACATION BIBLE SCHOOL
PICTURES AND THE CHILD
BEFORE THE BELL RINGS AND RECESS ON RAINY DAYS
THIS AND THAT TO HELP
SCRIPTURE VERSES SUITABLE FOR CHILDREN
THE WORKER'S LIST OF SOURCE MATERIAL
WHERE TO ORDER MATERIALS

That this handbook may be of help to our churches, is our earnest Prayer. —The Western District Vacation Bible School Staff Under the auspices of the W. D. Educational Committee

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Ashland

For repairs	$200.00
Garage	125.00
	$ 325.00

Arizona

11. Resolved that we approve the Arizona Budget of $ 1412.00

Oraibi

Native Help	$ 500.00
Budget	220.00
Hotevilla Budget	220.00
Moencopi	392.00
	$ 1,412.00

12. Resolved that our Board go on record as willing to pay the full share of the field budget of our own workers in the Congo Inland Mission as of January 1, 1946.

13. Resolved that we ask our secretary to acknowledge the letter of Rev. P. P. Wedel in an appropriate way.

14. Moved to acknowledge the letter received by the Foreign Mission Board from students of the Biblical Seminary at Chicago.

15. Resolved that we grant the extended furlough of the P. W. Penner's to attend the Golden Jubilee of the India Mission as requested by the India Missionary Conference.

16. Moved that we grant the request of the following housing program in India; $6,000 for a bungalow at Jagdeeshpur and $3,000 for the bungalow at Korba.

17. Moved that we accept the field budget of the India Conference of $39,870.00.

18. Resolved that we recognize the urgent need of new couples for India and we shall make prayerful efforts to meet this great need as soon as possible.

19. Moved that our Candidate Secretary (Rev. D. J. Unruh) write an article to our papers on the crying need of married couples as missionaries for India.

20. Resolved that we refer the request of the India Workers Conference for $2,000 relief money be referred to our Emergency Relief Board.

21. Moved that with the consent of the India Missionary Conference the request of Bro. Aaron E. Jantzen for an extension of his furlough be granted.

22. Moved that we make every effort to obtain the consent of at least three men who are willing to go into emergency missionary service to China and that we make provision to send them at the earliest possible date.

23. Moved that we grant A. L. Jantzen an extra year of furlough to continue his studies.

24. Resolved that we make Miss Aganetha Fast available to the Women's Missionary Association of the General Conference for a Visitation Program among the women's organizations, to awaken more missionary interest and organize new societies where needed.

25. Resolved that we set aside $10,000 for the China budget for the year 1946.

26. Resolved that we make arrangements that at least two men meet with Dr. Seel of Bogota, Columbia, South America, (when he arrives in the U.S.) to obtain all possible information relative to work in South America by our missionaries. If possible, these two men be kept in mind for a trip to South America to view the prospective field.

27. Moved that our Chairman, with some member

whom he would name, meet with Dr. Seel after the date is set.

28. Moved that we put aside $10,000 as budget money to establish a mission station in Colombia, South America.

29. Moved that we adopt the following statement of policy for our work in Colombia, South America: (1) that we continue investigation of a permanent field. (2) That we look for a field with possibilities of evangelism with evangelical sympathizers. (3) That we locate in a place with possibilities of expansion, where no other group is working. (4) That we look favorable to making a school part of the mission program. (5) We urge consideration of a field that is rural in character. (6) We look forward to establishing of organized Christian churches. (7) No final decision should be made without the approval of the Board.

30. Moved that Brother Howard G. Nyce be elected as Secretary of the Board of Foreign Missions.

31. Resolved that we continue an investigation and study of Puerto Rico as a possible mission field.

32. Resolved that we ask the secretary to write a letter of sympathy to Mrs. P. J. Wiens in view of the passing of brother Wiens.

33. Resolved that Brother D. J. Unruh write the annual Missionary Letter.

34. Resolved that we tentatively consider Bro. Leonard Wiebe as a Candidate for the Oklahoma mission field to succeed Bro. J. B. Ediger.

35. Resolved that we accept Miss Gladys A. Klassen as a Candidate for India, and that we arrange for her going to India when a married couple can be sent to India.

36. Moved that the Mission Board grant that the same amount be given to the Literature Committee of the Women's Missionary Society.

37. Resolved that the Board of Foreign Missions of the General Conference desires to thank Mr. C. W. Claassen most sincerely for the use of the Director's Room during its session from February 19th to the 22nd.

38. Resolved that we accept as a statement of policy concerning personal gifts, the following: We do not encourage the giving of special gifts to missionaries for personal use. When gifts are given, the missionary is to make sure that they are intended for his personal use and that he is the Lord's steward of such a trust. When unsolicited gifts are given for certain causes, they are to be used for such a purpose as long as there is a need. If this need does not exist, the workers on the field are to determine how such gifts are to be allocated.

The budget adopted for the year is $152,129.78.

The Board met with the following applicants, Miss Gladys Klassen, Miss Anne Penner, Mr. Leonard Wiebe, Miss Helen Kornelsen, and Mr. Paul Boshman. Mr. John Loewen also met with the Board in the interest of the Canadian young peoples' work.

Thursday morning Rev. C. E. Rediger, Secretary of the Congo Inland Mission and Mrs. Rediger attended our meeting while we discussed the African work. He informed us that the Neufeld's are working on the field at Kalamba for about one year. The Toews' are stationed at Nyauga and their children are attending the Presbyterian Mission School at Lubandi. He also stated that the Dicks would be placed on the field at Kalamba.

Others visitors at the Board sessions were, Rev. Harry Yoder, President of the Central District Conference, Rev. J. N. Smucker, President of the General Conference and Rev. and Mrs. W. F. Unruh, former missionaries to India. The Executive Committee of the Women's Missionary Association of the General Conference also attended the sessions.

The closing prayer of the session was offered by our veteran missionary to India, the Rev. P. A. Penner. We appreciate the prayers of the members of the Conference in the interest of our meeting and we covet your prayers for the work entrusted to us.

—*Howard G. Nyce, Sec.*

MUTUAL AID BOARD ACTIVE

The Mutual Aid Board has received approximately ninety applications for assistance from discharged General Conference C.P.S. men. The requests vary; some men want to have counsel as to whether they should go on to school or whether to take a job; some want to know whether they should start farming on their own or work for wages; some inquire about financial assistance to buy machinery and livestock to start farmng; a few have asked for assistance to help them get started in establishing farm machine and auto repair shops, while others have asked for loans to buy homes.

The Aid Board Secretary takes up each application with the pastor of the local congregation, or where there is no pastor with the lay member in charge. To date about ten congregations have reported that local aid committees have been formd. Over thirteen thousand dollars has been raised for the purpose of rendering aid where loans are needed. Some churches are planning to take regular offerings for the Mutual Aid Board, while interested individuals have contributed over one thousand dollars. The Board makes only self-liquidating loans. For information on the work and plan of the Mutual Aid Board write to J. Winfield Fretz, North Newton, Kansas.

IN MEMORIAM

Joseph B. Bechtel was born April 11, 1865, and died February 23, 1946. By letter from the Hereford Church, Bally, Pa., he joined the First Church, Philadelphia, in 1890. Ordained as deacon in 1892 he served in this capacity until his death. In 1893 he married Hannah Schultz. The union was blesed with two sons Clarke and Earl. After being a widower for several years, he married Anna Mary Hensel in 1920. Besides being deacon, he was Sunday School superintendent for fourteen years, very active in C. E. in the early days, a choir member, etc. He also served on the Board of Managers for the Home for the Aged, Frederick and on the Eastern District Home Mission Committee for a long period. Furthermore, he was a charter member of the Philadelphia Federation of Churches and a member of the Board of the Philadelphia Council of Churches. At one time he was an official in the American Sunday School Union. He maintained a jewelry and watch-making business for over fifty years. He is survived by his wife and two sons.

Mrs. Lottie M. Rosenberger, nee Landis, daughter of Gideon and Lucy Moyer Landis, was born March 22, 1881. She was baptized in 1895 and received into the East Swamp Church. After her marriage to Menno S. Rosenberger in 1899 she transferred her membership to the West Swamp Church. With her husband she attended the last four General Conference sessions. She was called to the beyond on February 25. Mourning are her husband and the following children: Harold, N. Clarence, and Mrs. Arthur Mohr of Milford Square, and Mrs. Daniel Meas (foster daughter), Milford Square.

Mrs. Ellen Myers, nee Musselman, daughter of the late Christian and Barbara Moyer Musselman, was born April 10, 1870. She was baptized and received into the West Swamp Church in 1885. In 1892 she married Oscar Myers. Children that survive her are: Mrs. Henry Bauman, Mrs. Aaron Rosenberger, Lizzie at home, Christian, Mrs. Howard Shelly, Menno, Samuel, and Horace. One sister Emma Musselman also survives. The deceased was a sister of the late Rev. S. M. Musselman.

Mrs. Susie Ewert Harms, daughter of Henry Ewert and Eva Funk Ewert, was born on March 19, 1873, Heinrichsdorf, Russia, and departed this life on November 21, 1945. She came to Kansas with her parents in 1874. She grew to womanhood east of Newton. In 1881 she lost her mother and in 1882 she received a second mother in Anna Schmidt. When sixteen she was baptized and received into the Gnadenberg Church. In 1893 she was united in marriage to Henry P.Harms, who preceded her in death in 1938. She is mourned by four sons: Walter W., Newton; Alfred, Albert, and Elmer, Whitewater; and three daughters: Mrs. E. O. Schmidt, Elbing; Mrs. C. N. Riesen, Sedgwick; and Mrs. E. L. Schmidt, Walton.

Magdalene Reimer, daughter of Johannes and Magdalene Penner, was born July 23, 1875, in West Prussia. When two she came with her parents to Beatrice, Nebraska. Here she attended the parochial school and was baptized and received into the First Mennonite Church in 1892. In 1898 she was united in marriage to John Reimer, with whom she lived until 1925 when he went to his heavenly reward. In the last years her health failed and for six years she made her home with her daughter. After about five weeks in the Mennonite Hospital at Beatrice, she passed away February 15, 1946. She leaves two sons and one daughter.

Harvey S. Kummery, a founder of the First Mennonite Church, Allentown, Pa., died on February 27, at the age of seventy-seven years. Son of the late John and Lovina, nee Stauffer, Kummery, he was born at Milford Square. He is survived by eight children; Florence, wife of Roderick Fink, with whom he lived, Esther, wife of Thomas Glose, Allentown, and Doris, wife of Rev. Peter Voss of Hastings, Nebraska; Otto, George, Robert, Richard, of Allentown, and Frederick of Emmaus. There are eight grandchildren. He was preceded in death by his wife, a daughter Helen, and a son Paul. A resident fo Allentown since 1890, Mr. Kummery was a charter member of the First Mennonite Church. He was elected as the first deacon of the church at its organization in 1903. In this capacity he served willingly and faithfully until 1941 when he was elected deacon emeritus.

Elias Schrag was born at Freeman, South Dakota, on February 16, 1879. When about three years old his parents moved to Kansas. On March 26, 1894, he publicly confessed Christ as his Savior and was baptized and admitted into the First Mennonite Church of Christian at Moundridge, Kansas. Here he remained a member until he departed from this life.

He was married to Lydia Wedel in 1904. On November 25, 1924, death entered the home and claimed his wife. This was a great shock to him, but valiantly he reared the children. On February 22, 1946 he entered Bethel Hospital, Newton, and on February 28, he died quite suddenly from a severe heart attack. He leaves to mourn his departure four daughters and three sons.

Treasurers' Reports

Home Mission Committee of the W. D. Conference Receipts Oct., Nov., Dec. 1945

Alexanderwohl $265.47; Bergtal, Pawnee Rock, 115.10; Bergtal, Corn, 17.50; Bethel College, 65.04; Bethel, Waka, Tex., 58.52; Brudertal, 85.28; Buhler, 116.50; Einsiedel, 58.89; Emmanuel 26.55; Emmaus 41.50; First Menn. Burns 25.39; First Menn. Beatrice 125.00; First Menn. Christian 106.50; First Menn. Hillsboro S. S. 100.00; First Menn. Hutchinson S. S. 23.05; First Menn. McPherson 60.55; First Menn. Pretty Prairie 216.74; Fredonia 35.31; Friedensfeld 46.50; Garden Twp. 59.00; Gnadenberg 47.78; Grace 200.00 Greenfield 149.00; Goessel 57.40; Hebron 77.00; Herold 36.75; Hoffnungsau 259.72; Home Mission Trust Fund 311.10; Home Mission Gen. Conf. 48.00; Inman 58.89; Lehigh 33.24; Meadow 156.54; Mennonville 90.00; New Hopedale 70.80; Okla. Convention 96.42; Pleasant Valley 28.45; Ransom 60.00; Saron 27.07; Tabor 50.00; West New Hopedale 37.87; West Zion 68.10; Zion, Elbing 72.84. Total $3695.56. **H. J. Dyck, Treas. Elbing, Kansas.**

Report of the Ex. Com. of the Women's Missionary Association, Receipts for Oct., Nov., and Dec. 1945.

Totals Only! October: Foreign Mission Gen'l. Treas. $108.78; Home Mission Gen'l. Treas., 73.77; Retired Miss. Pension Fund, 68.14; India, 199.28; China, 20.00; Relief Work, 410.20; C.P.S. Camps, 108.74; New Mission Work, S. A. , 58.00; Ministers Pension Fund, 4.00; Elsa Grantland Auto, 97.50; Christmas Fund, 317.88; Okla. Mission Station, 105.00; Expenses of Ex. Com. and Miss. News and Notes, 74.06; Miscellaneous, 309.00 **Grand Total, $1,954.35;** — November: Foreign Miss. Gen'l. Treas., 285.00; Home Miss. Gen'l. Treas. 230.00; Retired Miss. Pension Fund, 88.85; India, 1,067.58; China 291.00; Relief Work, 1,263.91; C.P.S. Camps, 150.00; New Miss. Work, S. A. 58.40; Elsa Grantland Auto, 117.03; Christmas Fund, 823.06; U. S. Indian Stations, 233.73; Expenses of Ex. Com. and "Miss. News and Notes," 40.69; Miscellaneous, 749.38; **Grand Total $5,398.63; December:** Foreign **Miss. Gen'l. Treas., 325.00;** Home Miss. Genl. Treas., 165.00; Retired Miss. Pension Fund, 322.96; India, 2,561.09; China, 347.50; Relief Work, 2,324.16; C.P.S. Camps, 474.08; Elsa Grantland Auto, 209.50; New Miss. Work, S. A. 50.00; Christmas Fund, 324.97; Mountain Work, Ky., 298.00; Migrant Work, 85.00; Grace Children's Home, 115.00; U. S. Indian Stations, 245.00; Expenses of Ex. Com. and "Miss. News and Notes", 120.10; Miscellaneous, 1,148.37; **Grand Total $9,115,73 —Mrs. Frieda Regier Entz, Treas.**

MENNONITES THE WORLD OVER

By Cornelius Krahn

Mennonites of the Ukraine. The Mennonites of the Ukraine and Russia in general are now scattered over the face of the earth. More and more we learn about their experiences from letters that come through even though there is no official postal service with some countries. A mother writes that she and her three children are now in Hanover (English occupied zone). Most of the Mennonites of the Ukraine were sent to Siberia before the German Army moved in in 1941. The Russians attmpted to send all men between fifteen and sixty to Siberia. Later when the Germans retreated from the Ukraine they took these Mennonites along whom they had found there. Thus families have been broken up and scattered without contact and the least hope of reunion.

In Siberia. Occasionally a letter comes through from Siberia. Thus a woman writes that she is there at Irkutsk with eighteen Mennonite families working in the forest. She knows nothing of the whereabouts of her husband and children. How she longs for her relatives, help, and peace! She sends greetings with Psalm 121. **(Menn. Rundschau).**

The Home That Had Been a Home. Many Mennonites of the Ukraine, who are now displaced persons in the American and British occupied zones, are being sent back to Russia or in danger of being sent back. Even though all of them have relatives in Russia, most of them do not want to go back. However, one person wrote recently that he and his wife looked forward to this event. Reason? They hoped to meet their children in Russia somewhere. One of the Mennonites that returned to what was once the paradise of the Ukraine—the Mennonite settlement of the Molotschna—found nothing but ashes. The scorched earth policy of modern warfare had destroyed everything. This "repatriated" Mennonite reports that he is again living in a dugout just like his ancestors did when they first arrived on the Steppes 150 years ago. He also reports that Poles are being settled in the destroyed Mennonite villages. **(Menn. Rundschau).**

Displaced Mennonites Arrive in Holland. Rev. T. O. Hylkema, Mennonite minister at Amsterdam, has been traveling through Germany to keep in touch with the displaced Mennonites that had been contacted by C. F. Klassen and others. It has been reported that three transports of them have arrived in Holland. Investigations are being made to find future homes for these unfortunate people who have lost all of their earthly possessions and many of their relatives.

A Mennonite Bible Expositor and Bible Lecturer. Rev. Jacob Kroeker was born at the Molotschna (Ukraine) and after World War I established a missionary society to spread the Gospel in Russia (Licht im Osten) at Wernigerode (Germany). Many evangelists and missionaries were trained and sent out. Many books on the Old Testament were written by Rev. Kroeker and thousands of lectures were given by him all over Europe and in America. Rev. and Mrs. Kroeker are still living in Wernigerode (Russian occupied zone). Their daughter, who lives in southern Germany, has just returned from a trip to see her parents and has written a detailed report. She used all possible means of transportation and encountered great difficulties by passing from one zone into another. Arriving at the Russian zone she gave up all hopes when she saw how hundreds were turned back. But when she told the Red Army soldier in Russian: "I want to see mother" he smiled and replied: "Alright, go and see your mother." She found her parents exhausted from lack of food. She was able to help them somewhat but had to return since she was not registered for rations in that region. On her way back she met some of her brothers and other relatives. It seems as if many of the younger people are going right on no matter how much they have lost or how hopeless the situation may seem.

The Door is Opening. According to reports it seems now that the postal service with Germany will be opened by April 1, which, however, does not mean that unlimited food packages will be shipped to that country. In fact, for the time being that may mean just the reopening of mail service. However, private relief agencies in this country, including the M.C.C., have been authorized to ship two thousand tons of relief goods per month to Germany. Robert S. Kreider a M.C.C. relief worker will be connected with the distribution of these relief goods.

Accountant Needed

There is an urgent need for the services of an accountant in the M.C.C. business office. Anyone with the training or experience to qualify for this type of work, and having a motivation to be of service in the program of the M.C.C. should write to the Mennonite Central Committee, Akron, Pennsylvania.

Also, when we are truly humble, our lives take on a beauty and our fellowship with others a richness no one with vanity in his heart can know. Backbiting, the judging and condemning of others, finding fault, selfishness and self-interest, jealousy and hate no longer are a part of our lives. Instead we seek to appreciate and emphasize the good that is in others, we seek to nurture the welfare of others, and we devote our lives to redemptive works as true servants of Christ. That is the narrow, rocky path which is so difficult to follow, but that is the way of love and salvation.

Y.P.U. OFFICERS
Elmer Ediger
President
Akron, Pa.
Vice President
Verney Unruh
Secretary-Treasurer
Ruth Ewert

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference
Editor
Esko Loewen
Route 2
Newton, Kansas

Young People's Work in a Local Church

by Victor Sawatzky

When a group of young people met in the First Mennonite Church, North of Butterfield, Minnnesota, on the evening of August 28, 1938, to form a new young people's organization, they were not originating a branch of church activity. Many young people's organizations were in existence prior to the inception of this particular association. Even in its plan of organization and operation this group formulated nothing that had not already been suggested by youth leaders and practiced by youth groups.

But though these young people were only doing things that other people of similar interests in many cases were doing, yet theirs was an original expression. In drawing up their plans they did their own thinking. Being ignorant of what other groups were doing under similar circumstances, they had no precedent either to prejudice them or tempt them to imitate. All that they had to guide them in the formulation of their constitution was a first-hand knowledge of their needs and a vision of the possibilities for meeting those needs. Since the particular organization which is the subject of this article was thus an unforced, unprejudiced, original expression, we will not err when we say that a young people's organization of this kind meets a universal need of Christian young people.

The Organization

In order that other young people's organizations might compare notes we give a summary of the "Constitution" of the Young People's organization of the First Mennonite Church, North of Butterfield, Minnesota:

The Name

"Christian Young People's Fellowship"

The Purpose

"To draw the young people of our Church closer together in fellowship with each other and with Christ;

"To dedicate our united talents and energy to the strengthening and enlarging of the work of our Church and of the cause of Christ in general."

Activities and Projects

1. "Study-Bible and related subjects leading to good Christian conduct and effective church work, subjects like Christian Ethics, Bible Geography, and Rudiments of Music;
2. "Encouragement and support of young people from our Church who are in Christian training;
3. "Various good-will projects such as visiting sick and aged, and giving aid to the poor and helpless;
4. "Organized helpers at various church activities;
5. "Providing and supervising church library;
6. "Socials-clean, educational, Christian; light refreshments; close with period of devotions;
7. "Special undertakings such as group attendance at Bible conferences, retreats, etc."

Nature of Meetings

This group has regular meetings once a month on Sunday evening. At these meetings a program including a Bible study is given after which the young people gather in the basement of the church to play Bible games and partake of light refreshments. These meetings close at 10:00 p.m.

In addition to the regular meetings there are the spring and fall outing, missionary meetings sponsored by the young people, programs given in neighboring churches, farewell parties for members who are leaving, and the Christmas party.

Besides sponsoring the library, the young people undertook other projects in the church such as a church sign on the highway, tract rack in the church vestibule, glass covered church bulletin board, portable black board, lecturn, and keeping the church lawn clipped.

Interest of Young People

The continued interest of the young people in this work, and their zeal in carrying out the projects, as well as their personal testimonies, are ample proof that this type of young people's organization meets the needs of the young people of our churches.

It might also be added that such an organization does not supplant or interfere with the activities of the mixed C.E. or hinder participation by the young people in the programs of this other group. On the other hand an organization like the one we have described above, is in a much better position than the regular C.E. to fall in line with the program of our Conference youth organizations.

Upon the basis of our experience and observation, we would recommend that all of the churches affiliated with our Conference organize special youth associations in keeping with the program of the Young People's Union of the General Conference.

Thinking about the Christian Pattern of Life

by Waldo Mueller

Christians have a friendship
that no one else doth know;
Christians go a highway
that no one else doth go;
Christians see the beauty
that God, Himself, doth view;
Christians have a duty
that they, themselves, must do.

The last two lines are ones that concern us all as individuals. We want to think on this for a few moments.

The question that confronts us as Christian young people then is, "What is the normal Christian pattern for young people? And what elements go into the total design?"

Youth and Ideals

There is no time in life when a person will respond so vividly to the ideal as in youth. Ideals become compelling to youth. If we would have peace and brotherhood tomorrow, we must pursue this ideal today. I think the future of a nation, an organization, or an individual can be quite accurately predicted by the ideals of its youth. There may seem to be a lot of exceptions to this because of the sudden and great changes that take place in the course of some lives. I wonder, though, if in many of these cases those ideals have been present but have been suppressed or kept to themselves because of fears.

Health Habits

One of the elements that should be in a normal Christian pattern would be that of good health habits. We are all aware of the teachings of Jesus in regard to our bodies as the temple of God. And they should be treated as such. God has established the laws of nature and if we abide by these we will be rewarded by good health. If not, we suffer the consequences. Ideals enter in here again. Many boys have men of great physical strength or athletic fame as their ideals. There is probably no one other thing that contributes more toward a happy useful life than good health.

A Sense of Vocation

A sense of vocation is another necessity for a normal pattern of life. By a vocation, we mean a call to, or a fitness for a certain work, or regular occupation.

Intellectual Habits

Another thing, and one we must constantly strive for is good intellectual habits. Today it seems there are so many influences that would "derail" our good intellectual habits if we aren't constantly on guard.

Recreation

Real recreation! We have a lot of means of recreation today—at least so-called recreation. But are these all helping to recreate us? By real recreation, we mean doing somthing that is different from our daily routine and tends to build us up physically, mentally, morally, and spiritually. I think a good way to test our forms of recreation is to stop and think what the recreation has done for us. Does it relax the tensions we are under in our daily work? Are we happy and have only pleasant thoughts and memories afterward? And do we feel satisfied that we have done something worthwhile? If it does not do these things for us, we had better look around for something else to do.

Fellowship with God and Church

Fellowship with the church and with God are two essentials for every Christian life. We cannot live to ourselves as hermits to live a normal useful Christian life. Fellowship with the church is very essential to our growth spiritually and intellectually and fellowship with God, of course, is the root and foundation of every Christian life.

In your quiet times, listen for God and you will feel His presence, if you are really sincere. God gave us our life and the wonderful world in which we live it. This should be reason enough for our living with Him. If we follow Jesus' teachings, live as He lived with His fellowmen, and cooperate with man and with God, we shall find our lives meaning more each day and full of happiness.

They Are Slaves

They are slaves who fear to speak,
For the fallen and the weak.
They are slaves who will not choose
Hatred, scoffing, and abuse
Rather than in silence shrink
From the truth they needs must think.
They are slaves who dare not be
In the right with two or three.

—James Russel Lowell

Social and Recreational Life in Mennonite Communities

by Melvin Boehr

Early in 1945 a number of questionnaires dealing with the social and recreational life in their home communities were sent out to various C.P.S. men by Dr. Melvin Gingerich of Bethel College. Realizing that any improvement in recreation patterns must stem from our young people, it was thought fitting to present this problem to the C.P.S. fellows, who have undoubtedly been led to think about this subject to some degree while in camp.

The results were gratifying both in content and attitude toward this problem; for a problem it is when we realize that, because of a lack of recreational activities sponsored in a Christian atmosphere, our young people are turning to comercialized and questionable sources for their recreation.

Need for Organized Recreation Felt

Perhaps no one will challenge the need for some social and recreational activities for all of us. "All work and no play makes Jack a dull boy," is certainly true. "If young people know how to work, that is all they need to know," is an attitude all too common with some of us.

The problem resolves then into a question of how to maintain a proper balance between the two and, realizing from the questionaires returned that this balance is not present, how can the life of our youth be improved along social and recreational lines?

Naturally the answers to this question were many and varied. Regardless of what changes will have to be made if we are to hold our youth in the church, they will have to be inaugurated slowly and with care. This will largely prevent a runaway to the opposite extreme—namely too many social and recreational activities and not enough development along the spiritual side.

Desire Special Recreation Building

Almost without exception the returns showed a need for a hall or building of some sort in which these activities and forms of recreation and entertainment might be carried out. That seems to be an indispensible part of the whole program since it is in this building, owned and controlled by the church or community, that many of the activities will take place. Reckoning the results in value of high morals and an ideal place in which to learn to know other young people, such an investment would repay its cost many times over in a comparatively short time.

In connection with this line of thought, one reply stated parents are often eager to spend large sums of money for modern material conveniences, but hardly give a thought to social, spiritual and recreational improvement of themselves and their children if it requires the spendng of money. Perhaps this idea is quite true and many of us should awaken to this obvious lack of judgment as to where our money will do the most good.

Community Recreation Leader

If any kind of recreational and social program of a wholesome nature be started in a Christian atmosphere and in a Christian manner, there is need for a leader or supervisor to guide and plan the activities of our young people. This is all important since where there is no assigned leader the whole program and plan soon disintegrates. Where one church is too small, a leader might have charge over two churches or communities. One paper stated that it would be desirable to have the services of some young couple who are interested along this line and who would be willing to devote their entire time for some such work. Would it not be a wise investment to hire these people instead of permitting our youth to give their money to owners of commercialized amusement places which are often of a questionable nature?

Of course, some such plan followed in its entirety would not do away completely with all patronization of outside forms of amusement and recreation, but it would help to a large extent. A great number of the returned questionnaires seemed to indicate that it was *simply* for want of better means of social entertainment that many of our young people attend movies almost indiscriminately, or frequented other places of pleasure and entertainment.

It isn't only a negative preaching that is wanted and is needed, important as that is. More must be offered in a positive way for constructive social activities. Another paper stressed the need for discussion classes dealing with pure and wholesome social friendships between members of both sexes.

Questionnaires Make These Emphases

By way of summary then, one notices the following emphases in these questionnaires:

1. Our young folks will get their recreation and make use of their leisure time somewhere; why not have the church responsible for more of this and thus serve to keep it on a high moral plane as much as possible.

2. Perhaps some separate building is needed, with various equipment, owned by the church or community.

3. A capable and willing leader, or two, who have as their aim in this work to plan and help motivate Christian recreation and beneficial use of leisure time, *which we all need.*

4. Since there *is* a need for all of us to recognize the value of recreation and social "get-togethers," let's take care of this need in the right way.

All of this is not to minimize in any way the part that the church plays in the individual's spiritual life. That comes first, but let's not stop there and let the commercialized world take over the rest of the way. A *Christian* spirit and atmosphere in *all* that we do and say—that is a worthy goal for each one of us.

Youth Events

A Voluntary Service Program is to be initiated by our church this summer. Various church boards interested have asked the Peace Committee with the Young People's Union to administer the program. This means that along with the projects being sponsored by the Mennonite Central Committee, a project will be undertaken by our own church. At present several possible projects are under consideration for sponsorship.

* * * *

The three churches in the Buhler, Kansas, community, Buhler, Hoffnungsau, and Hebron, which held a leader's institute, found the meeting to be very worthwhile. These three churches are considering further joint actions in future planning of youth work. Such a plan might be helpful in other communities where there is more than one church

* * * *

Of eight private relief agencies to enter Europe one will be the Mennonite Central Committee as announced in last week's Mennonite. The M.C.C. has appointed Robert Kreider as the M.C.C. representative in initiating work. Robert, a recently released C.P.S. man, served as director of the hospital program in C.P.S., was one of the eight members of the China C.P.S. unit which got as far as South Africa, and is among the first ex-C.P.S. men to get into active relief work.

* * * *

February 1, 27 percent of the C.P.S. men who were in camps and units when demobilization of C.P.S. got under way were released. On January 13, two weeks earlier, 74 percent of the army had been released.

* * * *

Two thousand young people affiliated with the St. Paul, Minnesota, Council of Churches have pledged themselves to read the Bible daily. This was one outcome of a fifteen-day Bible reading crusade of the city, in which 140 Protestant churches participated, and in which fifty thousand people read a chaper of the Gospel of John daily and memorized a verse of each chapter.

* * * *

F.B.I. figures prove that, of all persons arrested during the first half of 1945, 21 percent were under twenty-one years of age. An increase of girls under twenty-one arrested was registered as 9.2 per cent. The Department of Justice is establishing a twelve-man advisory board consisting of clergymen, educators and social welfare workers which will have as their special concern the problem of juvenile delinquency.

* * * *

Everyone can serve in one way or another in the Kitchener, Ontario, church where projects for everyone are being sponsored. A description of these service projects can be found in the December 11, 1945, issue of MENNONITE YOUTH.

* * * *

The Leamington, Ontario, Bible School will end its year's program at the end of March. The school will send out a mixed quartette to visit some of the churches and plans a Literary Evening at which pieces of German literature will be presented prior to the closing of the school.

* * * *

Reports are being received from some churches regarding youth activities. Other churches are invited to send in reports also telling of their program and their activity. We will endeavor to print all reports of general interest to young people.

* * * *

German prisoners of war, in a hospital camp near Toulouse, France, are making toys for Jewish refugee children and for French children whose fathers have been prisoners of war, according to a Quaker bulletin.

Contributors to this Issue

Victor Sawatzky is minister of the First Mennonite Church, Hutchinson, Kansas. He writes of his experiences with young people in the Butterfield, Minnesota, church. Beside his work at Hutchinson, Rev. Sawatzky is continuing his studies at Bethel College.

Melvin Boehr is from Henderson, Nebraska. He has taught school a number of years and is at present completing his collegiate studies at Bethel College.

Waldo Mueller is a member of the First Mennonite Church, Halstead, Kansas, and operates a Holstein farm. While in C.P.S., he served in Weeping water and the Lincoln Agriculture Unit.

RELIEF

Conditions in Holland

"We've looked over the border at the east into Germany near Enschede, and this week we're working in the far west on the island of Walcheren at Vlissingen and Middleburg. Vlissingen is extremely badly bombed and shelled—worse than anything I've seen. The last gap in the dikes was closed about three weeks ago, and most of the island is dry, but there is yet much reconstruction work to be done. Most families have only two or three rooms and live in rather primitive fashion. Nothing has been done to begin the building of the new church here." —Elma Esau

Field Representative in West

Daniel Widmer, recently discharged CPS worker in the Food for Relief program, has consented to give part time to the relief program and will serve as field representative of the Material Aid program of the MCC for the states of Oregon, California, Washington and Idaho. His work is to assist local groups in every way possible and he will be visiting the churches in this area in the near future. His address is Route 2, Woodburn, Oregon.

Holland Grateful for Relief

Ever since the first shipment of food went to Europe on June 30, 1945, the greater part of all food shipments have been sent to Holland. Following is a letter of gratitude sent to the MCC office by the Netherland Government Minister of Trade and Industry:

"I herewith avail myself of this opportunity during my short visit to the United States to express my sincere thanks, also on behalf of my Colleague, the Minister of Agriculture, Fisheries and Food Supply, for the important volume of relief goods your members have so kindly given for distribution among the Dutch population.

"Owing to these donations, you have greatly attributed both to the prevention of famine and disease, and the building up of the morale of the Dutch in their war stricken country.

"It is really very gratifying to know that so many good friends live in the United States who have great sympathy for Holland, and have demonstrated their willingness to cooperate." s.—H. Vos, Netherlands Government Food Purchasing Bureau.

Food Shipments Summary

From June 1, 1945, when the Food for Relief program was started, until March 1, 1946, 69 shipments (carloads) of food have gone forward to needy fields. Of these 69 shipments, two have gone to Puerto Rico which amounted to 17,423 pounds, and valued at $1,060.29; France has received 27 amounting to 1,261,282 pounds, valued at $86,304.13 and to Holland have gone 40 shipments totaling 2,212,097 pounds, evaluated at $120,437,71. This makes a total of 3,261,282 pounds, valued at $207,802.13. **This is approximately two carloads of food leaving American ports every week.**

Food Arrives in France

"Yu may be interested to know that all the previously announced shipments have now arrived in France at various ports of debarkation. . . but they are not available as yet as they have to clear customs. . . John Fretz is ready to go and get whatever will be available in Paris (with our five-ton truck) and our children's homes are all clamoring for some of the foods, especially fruits and vegetables and meats."—Henry Buller

Smoketown Cannery Closes

After about four months of operation, the cannery at Smoketown, Pa., brought to a close its winter program of canning beef, pork and fowl for relief on March 1. The cannery and equipment were made available for the project by the Glick's Seed Farm Cannery.

Relief Briefs

Edwin Schrag, Moundridge, Kansas, was scheduled to sail from Houston, Texas, on March 7 for Shanghai, China, from where he will proceed to Honan Province to join the MCC unit there.

Menno Klassen, Altona, Manitoba, was scheduled to leave Miami for Paraguay on March 7. In addition to serving as assistant director of the Paraguay unit Menno will supervise agricultural experiments in the Chaco with the view of determining the crops most adaptable to their soil and climate and finding the best methods of farming those crops.

Roland Kaufman, Erwin Warkentin and **Harry Weirich** recently stopped at Akron enroute to their homes from Puerto Rico.

Harry Willems has been transferred to the War Prisoners' Aid section of the YMCA in England. He had previously been serving at "Taxal Edge" Boys' Home.

C. P. S.

Changes in C.P.S. Administration

Albert M. Gaeddert, General Director of Mennonite C.P.S. for over two years, has resigned effective March 2 to become pastor of the Hoffnungsau Church, Inman, Kansas. **Erwin C. Goering,** former Eastern States Regional Director, has been appointed acting director of M.C.C. camps and units.

Brother Gaeddert had served in the C.P.S. program since its beginning. He was the first director of the Colorado Springs, Colorado camp beginning in June, 1941. Later he served as the regional director for all camps west of the Mississippi River, coming to M.C.C. headquarters in September, 1943, to be co-director of Mennonite C.P.S. On January 1, 1944, he assumed the full general directorship and had served in that capacity since.

Recent additions to the M.C.C. staff at Akron include **Martin H. Schrag,** who replaces **Elmer M. Ediger** as Educational Secretary; Daryl Wenger, who is working in the C.P.S. Section; and Arthur Hoylman, an addition to the Material Aid office staff.

Camp Closings

The camp at Medaryville, Indiana, will not close March 31 as announced earlier. Selective Service officials have indicated that no more base camps will be closed until it is determined how many new inductions will result from the plan to induct limited service men into the armed forces.

Meanwhile, closing of the Hill City, South Dakota and North Fork, California camps is nearing completion. Most of the personnel at both places has been transferred to other camps and units and only skeleton crews remain to complete the final disposition of camp property.

Two M.C.C. administered hospital units are scheduled for closing by the end of March. They are units No. 78 at the Denver, Colorado Psychopathic Hospital, and No. 79 at the Provo, Utah State Hospital. An improved civilian labor supply in these areas and partial demobilization of the unit personnel resulted in the decision to close these units.

COLLEGE AND SEMINARY NEWS

FREEMAN JUNIOR COLLEGE

Several years ago it was decided to use one of the rooms in the Old College Building to house the few museum pieces that the school owned. Since then some friends of the school have made liberal donations, others have loaned us their private collections. From a very modest beginning the museum grew The last items to be added were a few mounted until it now occupies the second floor of the building, and a room on the first floor was recently added. specimens—a laughing gull, a buffalo-head duck, two weasels, a raccoon, and a pocked gopher. Mr. Toews, who has charge of the museum has put much work into it and is ever on the alert for new treasures. He has for some time been looking for a mounted buffalo, a car of an early make, an old English bicycle with large front wheel, and early type electrical equipment.

BLUFFTON COLLEGE

Plans are being made for a Christian Workers Institute, conducted by Bluffton faculty members, in the churches served by Rev. A. J. Neuenschwander at Quakertown, Pennsylvania, March 16, 17. Those taking part in the institute are Carl Lehman, M'Della Moon, and Edna Ramseyer. On March 30, 31, a similar institute will be held in the Trenton, Ohio, church with J. S. Schultz, P. J. Klassen, Edna Ramseyer, Paul Shelly, and Donna Hartzler taking part. Toru Matsumato will give a lecture in Ramseyer Chapel on Friday evening, March 22, on the Japanese-American relocation problem. Rev. E. J. Bohn has accepted a call to become pastor of the Grace Mennonite Church at Pandora. He will continue his part time teaching in the College but will leave the farm as soon as proper arrangements can be made. M'Della Moon spoke recently before the district meeting of the Garden Club in Lima, Ohio. Rev. Andrew Shelly visited the campus March 6 and spoke in chapel.

BETHEL COLLEGE

In extending Bethel's educational opportunities and service to her people, the College announces two further additions to the faculty family. Mr. N. Paul Stucky, M.S., will return this fall as instructor in physics. After four years in C.P.S., spent in activities related to his field, he is now a graduate assistant in physics at Purdue University. Rev. Erwin Goering, also a Bethel graduate, will join the staff, as soon as his release from C.P.S. is effective, as Assistant in Public Relations. He will direct a program of adult education and extension courses and assist in student selection and in the Alumni Association. He is at present general director of the M.C.C.-Civilian Public Service. Members of the Cheminar took a field trip to Wichita on March 8, visiting several laboratories and attending the sectonal March meeting of the American Chemical Society, of which their sponsor, L. C. Kreider, is chairman.

MENNONITE BIBLICAL SEMINARY AND BIBLE SCHOOL

An interesting lecture was presented to the student body on the evening of March 5. Mr. C. W. Hill, principal of the Gregory public school in this area, spoke on "A Layman Looks at the Ministry." Mr. Hill has been an active church member for many years, and linked with this, his wide experience in the educational world qualified him to give a rather interesting if not uncomfortable view of the minister's work. He made a very practical and apropo emphasis on the place of religious education in our schools and churches. In regard to plain Bible teaching he said, "The preaching of sociology can never replace the teaching of the Word of God." We were happy to have as our guest recently Miss Aganetha Fast. Other recent visitors were, Rev. Andrew R. Shelly from Kitchener, Ontario, and Mr. Eldo Schmidt from Newton, Kansas, who hopes soon to be released from the C.P.S. unit at Mt. Pleasant, Iowa.

JOTTINGS

—Zion Church, Elbing, Kansas: Our pastor, Rev. H. J. Dyck is giving a series of Lenten messages on: "Behold, What Manner of Love," I John 3:1; "Behold, My Servant," Matt. 12: 18—21; "Behold, We Go up to Jerusalem," Luke 18: 31—34; "Behold, the Lamb of God," John 1:29; "Behold, the Man," John 19:5; "Behold, thy King Cometh," Matt. 21:5; "Behold, I Shew You a Mystery," I Cor. 15:51.—Mrs. Louis A. Janzen, Corr.

—Zion Church, Arena, North Dakota: The Ladies Aid Society has sent 150 pounds of dresses, shoes, soap, etc., to the Clothing Center in Newton, Kansas. Our pastor recently started a series of messages on the Book of Jeremiah.—Mrs. H. H. Peters, Corr.

—First Church, Nappanee, Indians: Our church is taking part in a week of visitation evangelism that is being conducted by the Nappanee, churches. The Junior Choir, on their program Sunday evening, exhibited the books they are making of the life and work of the missionaries they study in connection with their choir work.—Mrs. Loyal Corwin, Corr.

—Turpin, Oklahoma: All correspondence for the Mennonite Church at Turpin should be sent to H. B. Regier, Turpin.—P. M. Franz

—**The Annual Convention of the Western District Sunday School** will be held April 7th at the Emmaus Church, Whitewater, Kansas. Details of the program will be published later.—Elfrieda Regier, Sec.

—**Second Church, Paso Robles, California:** In response to the appeal for blankets for Relief, our missionary society held a called meeting after church on February 17. It was voted to purchase thirty dollars worth of blankets to be included with those donated by members. This brought the total up to ten. A collection was also taken to purchase additional blankets; this amounted to $28.25. The following Sunday the relief offering of $97.26 was allotted to the same purpose and the Junior S.S. Class contributed $8.74 to the same cause. During recent months we have sent two hundred pounds of new and used clothing for relief. Rev. and Mrs. Lester Wuethrich were guest speakers on March 3rd. We hope to have them with us again.—Mrs. W. N. Classen, Corr.

—**Mennonite Clothing Center, Newton, Kansas:** Two C.P.S. men are now helping in the Center. They are Lloyd Gundy of Normal, Illinois, and Robert Yoder of Kalona, Iowa. They are two of the fifty C.P.S. men that Selective Service has released for the Food and Clothing for Relief program. The Center is preparing to ship clothing in the near future.

—**Gospel Mennonite Church, Mountain Lake, Minnesota:** The C. E. had a welcoming home program for returned service women and men who served the government during World War II.—Elizabeth Lohrenz, Corr.

—**First Church, Pretty Prairie, Kansas:** The Gaddis—Moser Evangelistic Group is to hold meetings here from March 25th to March 31st. The church recently installed a public address system. —Ralph Krehbiel, Corr.

—**Immanuel Church, Delft, Minnesota:** On March 11, Rev. Lewis Berks, a Hebrew Christian, was with us in the interest of Jewish missions. He showed pictures of Palestine. Rev. J. J. Esau is to conduct a series of evangelistic meetings from March 31st to April 7th. Everyone is invited to attend. In our Sunday evening services we are studying Ephesians. We have begun a Bible reading contest to find out who will be the first one to read the Bible through in this year. —Martha Baerg, Corr.

—**First Church, Burrton, Kansas:** Our church has contributed for relief: in wheat, $299.96; beef, broth, and vegetables, 528 quarts; and thirty-nine comforters, blankets, and baby quilts. Guest speakers so far this year have been: David Habegger, who showed pictures of the Montana mission field; Arnold Nickel, who preached February 17th; and Dave T. Stucky, who gave a brief review of his trip to Poland. The choir is rehearsing for Easter. A group of young ladies presented a candle light service and music at the annual World Day of Prayer service held at the Christian Church. —Martha Goering, Corr.

—**Schoenwiese Church, Winnipeg, Manitoba:** March 1st saw the opening of **Bethania**, home for the aged and infirm. It is beautifully located along the Red River at Parkdale, ten miles outside of Winnipeg proper. Rev. J. H. Enns officiated at the inauguration. Sixteen of the seventy-five beds are already occupied. Bethania consists of 108 acres of land with two spacious homes, one for the aged and invalids and the other for the mentally sick. It was purchased for twenty thousand dollars and approximately another twenty thousand dollars will be used in repairs and alterations. It is sponsored by the Mennonite Benevolent Society, which is made up of members from various Mennonite churches, the majority of whom, however, are members of the Schoenwiese Church. On March 2nd our "Jugendverein" presented a three-act drama "Glaube und Heimat" by Karl Schoenherr in the Playhouse Theater. An audience of almost one thousand witnessed the performance. Half of the proceeds will be sent to the M.C.C.—Ernest J. Enns, Corr.

—**Eden Church, Inola, Oklahoma:** On March 3rd our pulpit was ably supplied by Rev. August Schmidt of the Oklahoma Bible Academy. With him came a mixed quartet which furnished music Saturday night at a special service and also at the Sunday service. March 10th we had the privilege of having Abe Peters, a ministerial student at Bethel College, to deliver our morning message and also one in the afternoon. We are thankful to God for supplying our weekly needs in the absence of a permanent pastor.—Mrs. Ben H. Pankratz, Corr.

—**Bethel Church, Lustre, Montana:** Sister Anna Baerg, ordained missionary to the American Indians, is now working at Oraibi, Arizona. We have begun building a house of worship on the basement in which the services have been held for some years. The shingling has been finished, but because of cold weather and shortage of material the work has been held up somewhat. Theodore Epp, of the Back to the Bible Broadcast, was speaker at some meeting held last year. These meetings were sponsored by the Mennonite churches of the community. The churches of this and of the surrounding communities have sent three carloads of flour to Europe, and nearly two thousand pounds of clothing were gathered for relief. Efforts are being made to send forth a carload of flour. The mission society has sewed for relief. Rev. Jacob L. Hoffman and a male quartet visited the Terry C.P.S. camp on March 10th. March 3rd, Frank Huebert, who has been serving in the C.P.S. unit at Lincoln, Nebraska, was united in marriage to Evelyn Epp of Henderson, Nebraska. Most of the boys have returned from overseas. Delsie Schartner graduated from the Bethesda Hospital School of Nursing at St. Paul on March 7th.—Mrs. J. L. Hoffman, Corr.

—**Ebenezer Church, Bluffton, Ohio:** On February 28th our congregation had a farewell for our supply pastor, Rev. J.J. Esau and family. Rev. and Mrs. Esau served us well for eighteen months. They will continue to make their home in Bluffton, and Rev. Esau may still be available at times for evangelistic work even though he has now accepted a position with the Grace Bible Institute of Omaha.

Rev. Esau asked that the love-offering of one hundred dollars be given to G.B.I. We observed "Blanket Week" by donating sixty-six new and used blankets for relief. Our people responded as follows in the donation of food-for-relief during February: fifteen quarters of beef, three hogs, seven gallons lard, twenty-four cases of milk, besides a cash donation of $454.19 to purchase foods. A number of tools were also given. Rev. Sylvan Lehman of the Lima, Ohio, church occupied the pulpit on March 3rd. Miss Viola Welty, returned missionary from Africa and member of our church, gave the morning message, March 10. Our Sunday School classes contributed thirty-six dollars for re-decorating the Y.W.C.A. room at Bluffton College and $32.40 towards the bathroom projects for Ropp Hall. —Mrs. Hiram Neuenschwander, Corr.

—Officers of the Central Conference of Mennonites Rev. Harry Yoder, Bluffton, Ohio, is President; Rev. G. I. Gundy, Meadows, Illinois, is Vice-President; E. W. Rediger, Washington, Illinois, is Secretary; Rev. R. L. Hartzler, 809 N. Evans Street, Bloomington, Illinois, is Field Secretary; and Rev. Allen Yoder, Goshen, Indiana, is the representative on the M.C.C. Mrs. R. J. Rich, Washington, Illinois, is Bluffton College representative.

—First Church, Wadsworth, Ohio: Relief contributions for February were: eighteen new and used comforters and blankets, 267 cans of food and two boxes of used clothing. All of this was sent to Akron. Our pastor, Rev. Russell Mast, is giving a series of Lenten sermons entitled "Characters of Calvary." —Mrs. J. Millard Fretz, Corr.

—First Church, Nappanee, Indiana: Five churches in northern Indiana (four Central Conference and one Middle District) are collecting money for a carload of milk for Europe. Our church is active in the program of visitation evangelism that is being conducted by the churches. Seven teams spend an evening in prayer and preparation and then follow this up by visiting those on their responsibility roll. Rev. Marvin Dirks, who was among those interned in the Philippines, will bring us two missionary messages on March 24. From March 31st to April 7th Dr. A. Warkentin, President of the Mennonite Biblical Seminary, will be with us for a series of special services. Plans are well under way in our church to entertain the Middle District Conference from June 8—11. The monthly relief shipment made by the ladies totalled 170 pounds. Forty-three of these were soap. —Mrs. Loyal Corwin, Corr.

—Hoffnungsau Church, Inman, Kansas: .Funeral service for Rev. D. D. Unruh were held on February 27th. Rev. Unruh served as minister in our church for thirty years. The relief committee recently baled 104 blankets and comforters at the M.C.C. Clothing Center in Newton and then sent them by express to Akron. Dr. Cornelius Krahn of North Newton showed pictures of Mennonite history on the evening of March 10th. Mrs. J. V. Regier, Corr.

Mrs. G. A. Linscheid
222 South Pine
Newton
Kansas

—Correction: W. F. Dettweiler, correspondent from Upland, California, writes: "Reading jottings in the March 5th issue of the **Mennonite** was very much surprised to read that we welcomed the boys home by dance. This might call for a correction in your next issue. We do not dance at our monthly church nights nor any other night." We are sorry for the omission of a number of words in the jotting that Mr. Dettweiler refers to and especially sorry that the first part of the word "attendance" was left off making the word "dance" appear in the jotting. We are sorry for this printshop error and are glad that Mr. Dettweiler called our attention to it. —Editor

—Saucon (Pa.) Church: The second church wedding to take place in this house of worship in 210 years took place recently when Mary M. Price and Linford Schantzenbach were united in marriage. The first one took place several weeks ago when Frances Beahn and Fred Daniel were married.

—Toronto United Mennonite Mission, March 10: Conscientious objectors that had drifted from the farms to Toronto during the fall and winter months in search of employment in industries, are being returned to farm work by the selective service. A number of these men had found employment in tanning and canning factories in suburban Mimico and New Toronto. Those that are attending various educational institutions are permitted to finish their course. Government officials have announced that selective service regulations pertaining to employment of C.O.'s, will be dropped as soon as all Canadian soldiers now overseas have returned home. It is believed that by Easter all Canadians, with the exception of the occupation force in Germany, will have returned to this country. Rev. Arnold A. Fast, pastor of the Mission, for the first time conducted the communion service at the Mission. Ordained as an elder in his home church at Buttersfield, Minnesota, Mr. Fast has been ministering to the congregation since September, 1945. Both he and Mrs. Fast, the former Miss Adelaine Becker, of Marion, South Dakota, are graduates of the Moody Bible Institute, Chicago, Illinois. C. J. Rempel, Canadian Manager for the Mennonite Central Committee, Kitchener, Ontario, addressed the congregation today on the subject of the work of the M.C.C. This was his first visit to this mission and a goodly number of people, mostly Mennonite immigrants from Russia during recent years, were present. An accomplished singer, Mr. Rempel, accompanied by his wife on the piano, sang two appropriate songs. The entire offering went toward the work of the organization to relieve suffering throughout the world.—I. G. Neufeld

The Mennonite

Volume 61 — March 26, 1946 — Number 13

LENTEN MEDITATION

I knew not why Thy love once reached to me—
I only knew that I was found of Thee;
I only knew that when I heard Thy voice,
My lips began to sing, my heart rejoice.
I running came in answer to Thy call
And freely offered Thee my life, my all.

* * *

But now I know Thy love came forth indeed
To meet my heart's great sin, my soul's deep need;
That from Thy breast with pain and anguish torn
Poured forth the love by which my guilt was borne—
I know—at last—the wages of my sin
Would be but death had'st Thou not entered in!

* * *

I know at last—O wondrous truth to me—
That I shall cling forever unto Thee!
That though the paths may lead me once again
Through valleys dark where I shall know new pain—
No morrow shall return to me with fears
For hand in hand . . . So shall we walk the years!

Joanna S. Andres

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point-of-view:

OUR REDEEMER is Jesus Christ, who by his death upon the cross redeemed man. A redeemer is one who buys back something that has been sold below its value. Human society, on the whole, is continually passing people off for less than their true value. "He isn't worth it" is an attitude commonly expressed in human relationships. So man goes to war against man; man deliberately starves man; and every day man is tempted not to recognize the true worth of those near him. Man is tempted to value property more than human life. We talk of someone as being "worth" fifty thousand dollars. Seldom do men in their common talk evaluate a human "life" as worth more than all the material things in this world—things which however wonderful can never constitute "life." Not only are others tempted to undervalue us; we are tempted to undervalue ourselves. Sin is of such a nature as to blind us to the worth of others and of ourselves. Sometimes it is said of someone, "He thinks too much of himself." But he really doesn't. He thinks of himself in the wrong way. Fundamentally, such a person is not sure of his own worth, and therefore he feels compelled to assume superiority and be aggressive. Such a person is desperately hungry for the recognition that will assure him that he "is somebody." And because of this hunger he is frequently tempted to accept flattery. All people have a deep, underlying need for a true sense of their own value. Through the love of God as revealed in Christ and passed on by those who witness of Him, such assurance of worth is possible. In most people there are untouched potentialities. Most of us feel that we have more in us than we ordinarily express. And we do. During P.W.A. days the government hired artists to teach art to unemployed persons who might express an interest in it. The outcome was remarkable in that it showed that talent for drawing and painting existed in persons who had never been suspected of having such ability. Even more so do people have spiritual potentiality. God sees in the human being not only what he is but also what he can become. Usually man is only conscious of the first. Man, though beset by sin, has in him the potential capacity to love, the most significant and important thing anyone in this world can do. As the love of Christ warms an individual's heart this potentiality becomes an actuality. Furthermore, as the individual seeks first of all to love, such other things as keenness of intellect and effectiveness in action are released in him and added to the love in which he glories. Truly other things are added to the one who puts the Kingdom first. And each person has the potentiality of putting the Kingdom first. Through Christ, our Redeemer, it can and does happen. In this Lenten season we look towards the cross. There Jesus Christ made piercingly clear the inestimable value of each human life.

THE MEETING of more than five hundred Protestant leaders at Columbus, Ohio, the beginning of this month resulted in a number of proposals that invite our attention. This meeting, which was the largest of its kind yet to be held in the United States, concerned twenty-five denominations with a membership of over twenty-seven million. The men which met at Columbus for the purpose of considering the responsibility of the churches in relation to immediate post-war problems reviewed present-day needs under five headings: World Order, Community Tensions, Returning Service Personnel, Evangelism, and Foreign Relief. The conference drafted proposals for action in each of the five areas just mentioned. Under the first heading in regard to "The Spiritual Crisis of Mankind" these Protestant leaders declared: ". . . Until there is moral transformation in the hearts of men and nations, the threat remains that the world again will choose the road which leads to war . . . . Brotherhood is now the spiritual imperative of survival." " . . . To carry out this program there must be: (1) a development in the spiritual life of the individual; (2) his integration into the world wide body of Christians; (3) the projection of Christian principles into the Treaties of Peace; and (4) their expression in the life of the United Nations. These are the Four Fronts for Peace. . . " This was an outstanding Protestant gathering. More will be heard of the proposals mentioned as the months go by.

THE MENNONITE

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How the Sunday School Came To Be

by Mrs. Lubin Jantzen

Down in a hollow near the Mississippi River, Stephen Paxson, an American Sunday School Union missionary, came to a queer little log cabin. It was built entirely of logs, with the bark still sticking to them. Standing around the doorway were four light-haired, barefooted boys. Mr. Paxson never passed a boy without speaking to him, and here was a chance to meet four of them, and perhaps their parents too. So he asked them about their mother and father.

"Mother is dead. Father is up there on that hill, chopping wood," said one of the boys, looking curiously at the man. Mr. Paxson thanked him, and drove his faithful horse, "Robert Raikes," to the foot of the hill. Hitching him, he climbed up, listening for the sound of the axe which guided him to the spot where the farmer was chopping wood. Mr. Paxson told the man who he was and began to ask him a few questions. Before he answered the questions, the man put up his axe and said, "Stranger, it's about twelve o'clock, my dinner-time. Let's go down to the cabin."

This was just what the missionary wanted. Who wouldn't want a chance to talk to a family of fine boys like those grouped about that little cabin door? Then, too, Mr. Paxson had traveled quite a distance and was ready for a meal. I wish you and I could have been there about that time, for none of us, I think, ever had a meal served as was that one—and yet perhaps it tasted just as good as many of our dinners have tasted to us, and maybe a little better! As they entered the house, the only piece of furniture that Mr. Paxson could see was a three-legged stool, and he was cordially invited to sit down upon it! But where was the dinner table, and what were they going to eat, those six hungry people? Well, the farmer went over to the fireplace, and with a stick lifted the lid from the skillet which held two loaves of corn bread that he had put to bake before going out to work that morning; he carried the skillet to a log which had the top side flattened, and laid the bread out on this log. Then he took a large butcher's knife from his belt—the knife he carried for skinning deer when hunting—and cut slices of bacon from a flitch of bacon hanging in a corner of the room. This he fried over the coals in his corn bread skillet, and then carried, it, steaming hot over to the log and announced that dinner was ready! The farmer sat on one end of the log, the missionary on the other, and the boys stood on either side, eating their dinner. Pocket-knives served for silverware. Did you ever eat dinner like that?

Mr. Paxson made a hearty meal with his new friends, and they had a jolly time together. When they had finished, he invited the man and his boys to the schoolhouse, a half mile away, to a meeting that night. The man wiped his mouth on his sleeve, and said, "Stranger, I will come; for a man that ain't ashamed to eat fat meat and cornbread on a log has got something good to tell, and I am coming to hear what it is, though I never had any education."

And come he did, with his four boys beside him! That night a Sunday School was organized and a library started. The man and his boys entered a class, and it wasn't long before the man became superintendent of that school. Ten years later Mr. Paxson was attending a big Sunday School convention, when who should come walking up to him but one of those boys—now grown to young manhood—a delegate from a large country church! Clasping Mr. Paxson by the hand, he said, "I shall always thank my Heavenly Father that you led my earthly father into the Sunday School." Then he told the missionary that a large church had grown out of that little Sunday School,

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THEY HATED HIM

By Erland Waltner

> **"And the chief priests and scribes sought how they might put him to death." Luke 22:2a**

Among the characters who were involved in the suffering and death of Jesus, we find a variety of attitudes toward the Christ of the Cross. The attitude we wish to observe is that of the chief priests and the scribes. Their attitude toward Christ was OPEN HATRED.

To the Christian it seems almost incredible that they should have hated Christ enough to want to kill Him. What began as petty resentment grew into a white heat of hatred which would not be satisfied until it had spilled the blood of the Saviour. They hated the One Who was "altogether lovable." They were anxious to kill the One for Whom many of us would be willing to die.

Why did they hate Christ so? We suggest two reasons:

They hated Christ because of HIS PURITY. The sinlessness of His life was an exposure of their own iniquity. Before His coming they lived comfortably in their sins, but when He appeared He revealed their unrighteousness and hypocrisy. The thief hates the light which exposes his doings. The chief priests and the scribes hated the "Light of the World" because their deeds were evil.

They also hated Christ because of HIS POWER. The divine power with which Christ worked mocked their weakness. The popularity of Jesus among the common people threatened their positions of religious leadership. They saw a competitor in Christ and hated Him because He was so strong. Chappell comments, "It has been wisely said that we do not hate weaklings. We may ignore them or despise them, but we do not hate weaklings. We hate only strong men."

and that he had come to the convention as a delegate from that church.

The above thrilling story of only one of the 1,314 Sunday Schools which Stephen Paxson, organized in the early nineteenth century, as he traveled from the Allegheny to the Rocky Mountains. He braved perils and suffered untold hardships as he traveled from place to place upon "Robert Raikes," his faithful horse. He made it his business to visit and establish a Sunday School in every neglected neighborhood.

Stephen Paxson, however, is not known as the founder of the Sunday Schol movement. He is only one of the many who early caught the vision of the work the Sunday School could do to bring lost souls to Jesus Christ.

There is another thrilling story to tell of the founder, or more commonly called "Father" of the Sunday School, the man Robert Raikes—the one for whom Mr. Paxson named his horse.

If we could have lived at Gloucester, England, in the year 1780, we might have made the acquaintance of a queer little man, who always carried a cane, and was a benevolent publisher with a large place in his heart for children. Mr. Raikes became aware of the poor children of the slums and heard the complaints from the bedlam created by these rough and rowdy children. Raikes rented a room, gathered these "miserable little wretches" together for secular instruction as well as to impart a knowledge of God's Word to them. Robert Raikes plan for educating the little "Savages" was, however, considered by the church as a wild and fruitless enterprise. Nevertheles, he persisted in his plan, rewarding the faithful few with pennies and imposing no other requirement than that they have clean hands and face and combed hair. Out of his own pocket he hired the four teachers who received twenty-five cents a Sunday. They provided instruction in reading, writing, good morals, and religion, from ten to twelve in the morning and from two to five in the afternoon. It was necesary for Robert Raikes personally to quell many a riot in his school and to chastise the rebellion with his cane. Order improved and numbers increased until finally the church which first despised Raikes' work now encouraged him. John Wesley recognized the potentiality of the new Sunday School agency and incorporated it into the policy of his great undertaking. John Wesley was one of the first to introduce volunteer workers. Freed from the expense of paid teachers the Sunday School movement spread rapidly. While the Sunday School originated in Great Britain it has achieved its greatest growth and development in America. In 1785, two years after the thirteen colonies had been declared free, the first Sunday School was started on this side of the Atlantic.

William Elliott, in his own home, arranged to instruct the white boys and girls in the Bible every Lord's day afternoon. The negro slaves were similarly taught at another hour. The Sunday School movement grew until in 1823 the American Sunday School Union was organized, making it, its aim to "establish a Sunday School where there is a population."

In 1832 the first national Sunday School convention assembled in Philadelphia. At the fifth national convention held in Indianapolis in 1872, the International Uniform Lessons were adopted.

It was in the years of 1890 and the early years of 1900 that the Mennonite churches added to their formal church service the informal Sunday School. Today there are more teachers and scholars in the Sunday Schools of America than in all the rest of the Protestant world.

Oklahoma Church Workers' Conference

to be held at the
Deer Creek Mennonite Church
April 5 and 6, 1946

Conference Theme—"THE PEACE OF GOD" Phil. 4:7

* * *

April 5, 1946

Morning Program .... 10:00 a.m.
Devotion .... Rev. John Lichti, Deer Creek
Bible Study, Philippian chap. 1

Seminars:
a. For Ministers—"The Peace of God in personal Relationship" Rev. H. U. Schmidt, Meno.
b. For Deacons—"The Deacon in Visitation Work Jos Buller, Goltry.
c. For S. S. Superintendents — "The Superintendent and the Sunday School Organization" Ernest Voth, Orienta.

Afternoon Program .... 2:00 p. m.
Devotion .... Henry Wedel, Gotebo.
Bible Study Philippians chap. 2 Rev. Albert J. Unruh, Ringwood

Seminars:
a. For Ministers — "The Peace of God in Church Relatinship" Rev. Rudolph Schmidt, Fort Cobb
b. For Deacons — "The Deacon and Church Discipline" Bernhard Thiessen, Hydro
c. For S. S. Supt. — "The Superintendent, Teacher, and Lesson" (How can these vitalize the lesson?) Alvin Ratzlaff, Meno

Evening Service ...... Open to the Public ...... 7:30 p. m.
Devotion .... Rev. Henry Funk, El Reno
Special Speaker to be obtained by the host church.

April 6, 1946

Morning Program .... 10:00 a. m.
Devotion .... Peter M. Frantz, Turpin
Bible Study, Philippians Chap. 3 Rev. Albert G. Schmidt, Medford

Seminars:
a. For Ministers — "The Peace of God in International Relationship" Rev. Henry Hege, Corn
b. For Deacons — The Deacon's Influence in the Work of the Church" Elmer J. Lichti, Deer Creek
c. For Superintendent — "The Sunday School as an Integral Part of the Church" Waldo Foth, Cordell

Afternoon Program .... 2.00 p. m.
Devotions .... A. Schmidt, Chouteau
Bible Study, Philippians Chap. 4, Rev. Homer Sperling,
Seminars: All Groups combined
Round Table Discussion on Unsettled or Unsolved Problems risen out of the various Seminars during the Conference"
Rev. H. P. Fast, Orienta. Chairman

Music of the Conference in charge of Rev. J. W. Bergen, Goltry

The Host Church hereby extends a cordial invitation to all the church leaders and officers of the Oklahoma Mennonite churches. Ben Rahn, Sec. Church Workers Committee

MENNONITES THE WORLD OVER

By Cornelius Krahn

Need for Fellowship. Years of complete isolation can create a great need for fellowship. This is evidenced by numerous letters from Mennonite friends in Holland and finds expression in many ways. The librarian of the Peace Palace in The Hague, Dr. Jacob ter Meulen, writes: "We often speak about the planned Mennonite World Conference in America, but I should prefer it to be held not earlier than 1947 or 1948. . . ."

Many Dutch Mennonites Would Like to Read "The Mennonite." Repeated requests come from Dutch Mennonites for **The Mennonite.** Typical of many is the minister who writes: "I have not yet received **The Mennonite,** but would like very much to receive it." Why do they not receive **The Mennonite?** Simply because the Dutch government does not yet permit the sending of Dutch currency abroad. Shouldn't we find a way to supply this spiritual need of our brethren abroad?

Dutch Mennonite Summer Camps Revived. The daughter of the manager of "Elspeet," a Mennonite camp, writes: "First the Germans moved into our camp and later the English until there was nothing left. They used the dining hall for a stable, etc. But the management is full of plans. They want to open for the coming summer. My mother(age 72)traveled by train and car to get things together. Goods that one simply cannot get at all she managed to get."

"More Than Half of my Friends Have Perished," relates the same writer. "The hardest time came when the men returned or were expected to return from the concentration camps and prisons. . . Longingly we expected them as they had left and they returned like wrecks for the rest of their lives. . . . A friend of mine had 23 injections because he resisted the Germans. We do not know what kind of injections they were but the result is terrible. Heart, lungs, and mental capacity are ruined. The latter seems to be improving. We live by hope. If I may ask you for something it would be for clothing. He has nothing and is wearing those of his father and brother." (Time and means do not permit the writer of this column to fulfill all requests that come in along these lines. If any reader is interested in helping this person or others, we will be glad to furnish the addresses. Inspite of many improvments in Holland there is still a great need in textiles, shoes, etc.)

JOTTINGS

—**The laymen's organization of the Eastern District Conference,** known as the **Brotherhood,** is again sponsoring a father and son fellowship meeting, to be held at the East Swamp Meeting House, near Quakertown, Pa. The date this year is March 30, at 7:30 P.M. Phil Saint, widely known artist and illustrator will bring the message. He sketches colored pictures and with musical accompaniment developes his subject. Gospel pictures are also shown through Kodachrome slides. An excellent program has been arranged for the men and their boys, followed by refreshments. All those attending are urged to bring **"Tools for Relief"** along. These will then be sent to the M.C.C. Office at Akron. On April 14th, the Brotherhood will conduct the services at the Old Folks Home, at 2:30 P.M. Rev. Don E. Smucker will be the speaker at the Saturday evening service "Brotherhood Night" at the Eastern District Conference, on May 4th. Over $4,300 has been contributed to the Flour Fund through this organization since October.

—**Grace Mennonite Church, Pandora, Ohio:** The Rev. Ernest Bohn, teacher of Philosophy at Bluffton College and interim pastor of Grace Church since January 1st, has accepted the call to the pastorate here. Rev. Bohn received his training at Princeton Theological Seminary and is a graduate of Garrett Biblical Seminary. He has served pastorates in several Mennonite churches. Pre-Easter meetings will be held March 31st to April 5th with Rev. Ellis Graber of Souderton, Pa., as the speaker.—Mrs. S. W. Steiner, Corr.

—**Mennoville Church, El-Reno, Oklahoma:** Rev. Gerhard Friesen was with us on March 6th and 7th. After the prayer meeting, on the evening of the sixth, he gave us an interesing talk on his recent trip to Poland. The next evening he brought us a good message and told us that he is visiting in the interest of Bethel College. On March 10th Rev. Abraham Neufelt and family were with us, and Rev. Neufelt led a Bible study.—Henry Funck, Pastor

—**Menno Church, Lind, Washington:** The meetings by Rev. J. M. Franz, held from March 10th to 15th, were well attended. The church collected twenty-nine blankets and eight comforters for relief. Three carloads of flour have been shipped from Ritzville to the coast to be shipped to Europe. Special bags were printed with the M.C.C. symbol and "In the Name of Christ," as well as the name and address of the Menno Church. Our two C.P.S. men from Belton, Clinton and Leo Dyck, are spending a fifteen-day furlough with their parents, Mr. and Mrs. Frank Dyck.—Mrs. Henry J. Franz, Corr.

—**First Church, Hutchinson, Kansas:** On Sunday evening, March 3rd, the Medaryville C.P.S. quartet gave a sacred program. A good-sized audience heard them. On March 9th Sister Sawatzky had a narrow escape from a furnace explosion that occured at the parsonage. On March 24th Ernest Bachman of Newton is to tell of his trip to Europe with a relief ship. Comforters and blankets have been sent for relief.—Mrs. J. S. Friesen, Corr.

—**Grace Church, Pandora, Ohio:** Total cash contributions for relief by the four Mennonite churches of this area amounted to $1,670. Of this amount one thousand dollars was spent for milk and $462 for seed and tools. One hundred twenty-six cases of processed food were also sent and numerous garden tools and kitchen utensils.—Mrs. S. W. Steiner, Corr.

Report of Money Received during the Fourth Quarter, 1946

	For. Mis.	Home Miss.	Relief	Peace	Gen'l. Conf.	Education	Publication	Total
Alberta Community Church, Portland, Oregon	46.89	46.89	23.01	25.00				141.79
Alexanderwohl Church, Goessel Kansas	3421.77	204.17	2544.20	1450.01			85.00	7705.15
Apostolic Church, Trenton, Ohio								
Arlington Church, Arlington, Kansas	34.41	34.41	741.35					810.17
Bell Church, Fredonia, Kansas	4.70							4.70
Bergthal Church, Corn, Oklahoma	140.21	83.03	97.54	112.46	8.00	5.00	12.00	458.24
Bergtal Church, Pawnee Rock, Kansas	443.35	138.41	217.42	367.57				1166.75
Bethany Church, Freeman, South Dakota	254.50	226.50	115.24	119.89				716.13
Bethany Church, Kingman, Kansas	303.32		1275.00	309.22				1887.54
Bethany Church, Quakertown, Pennsylvania	152.38	91.49	38.10		15.24	39.47	28.97	365.65
Bethel Church, Dolton, South Dakota	48.18			127.00				175.18
Bethel Church (Non-Conf.), Enid, Oklahoma	32.33		15.00	40.00				87.33
Bethel Church, Fortuna, Missouri	53.22	62.27	116.61	50.14		7.65		289.89
Bethel Church, Hydro, Oklahoma	182.69			26.78				209.47
Bethel Church (Non-Conf.), Inman, Kansas	641.87	232.05	304.95	450.00				1628.87
Bethel Church, Langdon, North Dakota			29.30	17.32				46.62
Bethel Church, Lustre, Montana	181.51	55.86	110.86	82.95				431.18
Bethel Church, Mountain Lake, Minnesota	881.85	296.09	5733.97	959.75	68.30			7954.96
Bethel Church, Per Kasie, Pennsylvania								
Bethel Church, Perryton, Texas	62.06							62.06
Bethel Church, Winton, California	34.00	27.20	189.40					250.60
Bethel Church, Wolf Point, Montana	544.44		50.00	64.13				658.57
Bethel College Church, North Newton, Kansas	152.13	139.05	1444.54	818.06	50.31	94.54		2698.63
Bethesda Church, Henderson, Nebraska	3435.38	1955.91	3426.88	3655.82	25.00			12498.99
Bethesda Church, Marion, South Dakota	1700.00	446.25	1154.66	351.00				3651.91
Bethlehem Church, Bloomfield, Montana	633.81	399.87		25.00				1058.68
Brudertal Church, Hillsboro, Kansas	447.19		440.59	278.79	48.37		22.50	1237.44
Buhler Church, Buhler, Kansas	449.19	116.50	304.21	485.51	57.00	49.28		1511.69
Burrton Church, Burrton, Kansas	125.06	11.88	123.77	98.54				359.25
Butterfield Church, Butterfield, Minnesota	52.30	15.30						67.60
Calvary Church. Barlow, Oregon	111.94	50.64		49.55				212.13
Calvary Church, Mechanics Grove, Pennsylvania	6.50	7.50						14.00
Deep Run Church, Deep Run, Pennsylvania	200.73	161.59						362.32
Deer Creek Church, Deer Creek, Oklahoma	132.55	38.96	1894.93	74.87			47.76	2189.07
East Swamp Church, Quakertown, Pennsylvania	190.00	25.00					10.00	225.00
Ebenezer Church, Bluffton, Ohio	675.00	175.00	107.00	41.00				998.00
Ebenezer Church, Gotebo. Oklahoma			123.00					123.00
Ebenfield Church, Montezuma, Kansas	13.34							13.34
Eden Church, Inola, Oklahoma	29.51		137.28					166.79
Eden Church, Moundridge, Kansas	1269.14		1648.00	2577.46				5494.60
Eden Church, Schwenksville, Pennsylvania	85.00		3462.00					3547.00
Eicher Emmanuel Church, Noble. Kansas	119.16	26.48	38.83	173.51		5.29		363.27
Einsiedel Church, Hanston, Kansas	58.70		277.00	25.67		20.76		383.63
Emmanuel Church, Denver, Pennsylvania								
Emmanuel Church, Doland, South Dakota	106.63		93.27	18.50				218.40
Emmanuel Church, Galva, Kansas	139.57	15.10	24.90	70.07				249.64
Emmanuel Church, Pratum, Oregon			366.60	50.00				416.60
Emmaus Church, Whitewater, Kansas	1314.00		552.87	1430.08				3296.95
Fairfield—Bethel Church, Huron, So. Dak.			83.00					83.00
First Church, Aberdeen, Idaho	961.97	230.81	4438.70	157.73			100.74	5889.95
First Church, Allentown, Pennsylvania	87.30	51.15				10.00		148.45
First Church, Beatrice, Nebraska	1225.20	125.00	450.00	250.00				2050.20
First Church, Berne, Indiana	4575.13	1385.20	60.00	945.79			377.18	7343.30
First Church, Bluffton, Ohio	403.00	234.00	595.59	665.06				1897.65
First Church, Burns, Kansas				36.31	6.77			43.08
First Church, Butterfield, Minnesota	149.81	35.59	144.40	25.00				354.80
First Church, Chicago, Illinois		57.19						57.19
First Church, Colfax, Washington	808.11	366.00	924.00	244.00	167.50	67.00	88.50	2665.11
First Church, Geary, Oklahoma	70.35		20.00					90.35
First Church, Halstead, Kansas	272.54	190.88	157.79	182.35	18.30			821.86
First Church, Hillsboro, Kansas	295.09	85.60	30.00	254.14				664.83
First Church, Hutchinson, Kansas				418.25		8.50		426.75
First Church, Lima, Ohio	62.90		17.67					80.57
First Church, Madrid, Nebraska	12.51	19.86						32.37

First Church, McPherson, Kansas	54.48		180.00					234.48
First Church, Monroe, Washington	22.94	22.93	84.67	23.64				154.18
First Church, Mountain Lake, Minnesota	468.30	181.92	3912.59	314.26	80.00	50.00	50.00	5057.07
First Church, Nappanee, Indiana	516.84	86.08		186.75				789.67
First Church, Newport, Washington	150.22	22.77	204.78					377.77
First Church, Newton, Kansas	1625.85	159.04	581.70	817.10		35.10	35.10	3253.89
First Church, Paso Robles, California	109.08	131.31	209.09	61.80		15.00		526.28
First Church, Philadelphia, Pennsylvania	85.78	42.89			8.58	4.29	4.29	145.83
First Church, Pretty Prairie, Kansas	3471.14	650.84	5687.00	1090.00		55.08		10954.06
First Church, Ransom, Kansas	27.33			112.40				139.73
First Church, Reedley, California	556.26	345.85	1202.63	564.00		47.92	47.92	2764.58
First Church, Shafter, California	83.29		415.58	7.70				506.57
First Church, Sugar Creek, Ohio				100.00		15.85		115.85
First Church, Summerfield, Illinois	40.00	25.00	20.00	10.00		104.00		199.00
First Church, Upland, California	184.33	94.91	725.23	137.15	48.95		17.33	1207.90
First Church, Wadsworth, Ohio	159.33		15.00					174.33
First Church Christian, Moundridge, Kansas	432.00	79.50	325.62	489.75	130.00	5.00		1461.87
First Church of Garden Twn., Halstead, Kansas	181.00	64.00	100.00	370.00				715.00
Flatland, Quakertown, Pennsylvania	32.70	21.80						54.50
Friedensberg, Avon, South Dakota	184.85		812.60	24.19				1021.64
Friedensfeld, Turpin, Oklahoma				98.19				98.19
Friedenstal Church, Tampa, Kansas	149.73			139.02				288.75
Germantown Church, Germantown, Pennsylvania								
Glendale Church, Lynden, Washington	164.06	815.39	30.00					1009.45
Gnadenberg Church, Whitewater, Kansas	89.65		42.78	267.32				399.75
Goessel Church, Goessel, Kansas	1073.92	96.15	212.90	523.95	67.15	30.00		2004.07
Gospel Church, Mountain Lake, Minnesota	203.57	52.58		231.00				487.15
Grace Church, Albany, Oregon	327.77	35.04	171.56					534.37
Grace Church, Dallas, Oregon	72.83	80.16						152.99
Grace Church, Enid, Oklahoma	44.00		4.00	4.00				56.00
Grace Church, Lansdale, Pennsylvania	132.86	338.51						471.37
Grace Church, Pandora, Ohio	822.40	383.61	229.96	170.49		40.00	40.00	1686.46
Greenfield Church, Carnegie, Oklahoma	63.50		48.00	30.00				141.50
Hebron Church, Buhler, Kansas	523.12	199.91	1087.73	403.74	15.00	44.20	44.20	2317.90
Hereford Church, Bally, Pennsylvania								
Herold Church, Bessie, Oklahoma	134.74	30.87	119.06	183.59				468.26
Hoffnungsau Church, Cuauthemoc, Chic. (Mexico)								
Hoffnungsau Church, Inman, Kansas	630.84	257.84	643.15	381.74				1913.57
Hopefield Church, Moundridge, Kansas	85.43		44.75	82.77				217.45
Hutterdorf Church, Freeman, South Dakota	800.00	300.00						1100.00
Huttertal Church, Freeman, South Dakota	1527.21	1527.21		480.00				3534.42
Huttertal Church, Hitchcock, South Dakota				86.63				86.63
Immanuel Church, Delft, Minnesota	432.75		216.21	133.28				782.24
Immanuel Church, Los Angeles, California	199.66	102.09	410.36	380.00				1092.11
Inman Church, Inman, Kansas	274.25	26.76	363.03	543.70	21.86			1229.60
Johannestal Church, Hillsboro, Kansas	229.89	70.14	245.67	642.43	8.15	4.64	1.10	1202.02
Kidron Church, Taloga, Oklahoma	10.00							10.00
Lehigh Church, Lehigh, Kansas	140.06	33.23	89.80	62.58	7.63	7.41	10.27	350.98
Lorraine Avenue Church, Wichita, Kansas	40.96	25.00	95.00	128.70	9.95	50.00	25.00	374.61
Meadow Church, Colby, Kansas	134.64		413.86	150.58				699.08
Medford Church, Medford, Oklahoma			161.22	243.07				404.29
Menno Church, Lind, Washington	1254.90	418.86	3192.71	727.50	118.00	60.00	60.00	5831.97
Mennonite Bible Mission, Chicago, Illinois								
Menn. Country Church, Monroe, Washington	43.16		70.00		5.00			118.16
Mennoville Church (Non-Conf.), El Reno, Oklahoma	16.70							16.70
Napier Church, Bedford, Pennsylvania								
Neu Friedensberg Church, Vona, Colorado								
Neu Huttertal Church, Bridgewater, South Dakota				240.00				240.00
New Home Church, Westbrook, Minnestoa				10.00				10.00
New Hopedale Church, Meno, Oklahoma	328.05	155.49	765.75	526.24				1775.53
Pine Grove Church, Bowmansville, Pennsylvania	67.00							67.00
Pleasant Valley Church, Kismet, Kansas	97.05	10.75	51.50	49.56				208.86
Pulaski Church, Pulaski, Iowa	95.72	70.91	262.00	113.61				542.24
Richfield Church, Richfield, Pennsylvania								
Roaring Springs Church, Roaring Springs, Pennsyvania								
St. John Church, Pandora, Ohio	738.72	244.94	88.76					1069.42
Salem Church, Dalton, Ohio	192.58	96.29	42.08	183.90				514.85
Salem Church, Freeman, South Dakota	480.00	480.00	1455.00	805.00				3220.00
Salem Church, Munich, North Dakota	190.24	25.00	9838.97	167.29				1321.50
Salem Church, Wisner, Nebraska	265.04	149.55	63.29	51.95				529.83

Salem-Zion, Freeman, South Dakota	705.19	345.81	600.59	685.82				2337.41
Saron Church, Orienta, Oklahoma	267.34	133.04	379.70	385.50				1165.58
Saucon Church, Saucon, Pennsylvania								
Second Church, Beatrice, Nebraska	287.56	186.10	695.17	189.25				1360.08
Second Church, Paso Robles, California	133.98	43.25	348.07	52.36				577.66
Second Church, Philadelphia, Pennsylvania	100.00	100.00						200.00
Sichar Church, Cordell, Oklahoma	46.76	31.97	20.00	72.41	11.35			182.49
Smith Corner Church, East Freedom, Pennsylvania		39.05						39.05
Springfield Church, Coopersburg, Pennsylvania	42.41							42.41
Swiss Church, Alsen, North Dakota			25.00					25.00
Swiss Church, Whitewater, Kansas	477.35		150.00					627.35
Tabor Church, Newton, Kansas	961.42		383.77	949.85	30.00	50.00		2385.04
Upper Milford Church, Zionsville, Pennsylvania	118.83	75.00	25.00					218.83
Walton Church, Walton, Kansas	87.51		31.73	40.85				160.09
Wayland Church, Wayland, Iowa	154.00	58.50	244.43	56.00	7.50			520.43
West New Hopedale Church, Ringwood, Oklahoma	89.45		748.65	141.68				979.78
West Swamp Church, Quakertown, Pennsylvania								
West Zion Church, Moundridge, Kansas	285.45		1143.45	177.35				1606.25
Woodland Church, Warroad, Minnesota	24.35		574.15	25.00				623.50
Zion Church, Arena, North Dakota	20.00			30.50				50.50
Zion Church, Bridgewater, South Dakota	26.69							26.69
Zion Church, Donnellson, Iowa			60.69	41.67				102.36
Zion Church, Elbing, Kansas	467.00		50.18	180.00			22.95	720.13
Zion Church, Kingman, Kansas	93.47	10.05						103.52
Zion Church, Souderton, Pennsylvania	179.00							179.00
Zoar Church, Goltry, Oklahoma				92.85				92.85
	52,911.90	**16842.57**	**65659.60**	33275.94	1033.91	925.98	1130.81	**171817.71**

GENERAL CONFERENCE CENTRAL TREASURY, FOURTH QUARTER, 1945, REPORT

Foreign Missions

No. 723—$25; 730—6; 739—100; 742—50; 762—40; 763—100; 782—18.83; 791—5; 796—30; 811—15; 816—8.75;* 817—10; 821—26.46; 828—10; 830—5; 836—25; 845—50; 850—75; 866—25; 870—80; 871—867.50; 882—30; 897—60; 716—127.05; 919—500; 952—25; 953—10; 962—454.20; 963—10; 977—44.11; 978—30; 980—5; 987—19.60; 990—5; 1023—30; 1028—6; 1033—20; 1038—5; 1039—100; 1043—50; 1045—50; 1046—100; 1051—30; 1063—2991.58; 1064—100; 1072—16; 1073—54; 1075—60; 1077—20; 1079—200; 1083—50; 1084—10; 1088—2.38; 1134—25; 1147—20; 1151—1; 1157—50; 1158—25; 1199—40; 1202—5; 1211—100; 1213—10; 1227—5; 1233—2007.83; 1236—35; 1240—80; 1248—2; 1261—30; 1267—255; 1282—35.77; 1290—330; 1325—9; 1330—100;* 1347—100; 1361—20; 1371—5; 1383—22.50; 1386—200; 1394—10.50; 1404—2.25; 1406—1630.28; 1408—4.50; 1414—3; 1422—100; 1429—50; 1437—25; 1457—50; 1480—15.13; 1482—50; 1497—50; 1498—3; 1510—45; 1533—31.73; 1539—100; 1544—28; 1554—50; 1564—40; 1576—240; 1579—15; 1582—342.34. **Total—$13,196.29.**

Home Missions

No. 717—65; 871—130; 962—171.27; 1028—3; 1233—347.03; 1298—36; 1311—125; 1413—5; 1433—7.50; 1457—50; 1482—50; 1498—2; 1526—3040.92;* 1544—10; 1554—50; 1568—187.50. **Total—4280.22.**

General Conference

No. 760— 28; 776—20; 781—12.75; 962—4;** 1008—12.75; 1052—5;** 1254—1.25; 1255—1.25; 1275—28; 1391—12.75. **Total—125.75.**

****Minister's Aid**

***Income from other sources**

Emergency Relief

No. 729—$200; 733—50; 742—50; 743—10; 758—25; 767—25; 772—5; 773—200; 778—15; 779—20; 791—15; 797—20; 817—25; 832—100; 845—100; 853—30; 855—5; 868—25; 871—662.50; 873—20; 889—500; 894—25; 895—214.50 906—5; 916—78.72; 917—200; 922—100; 929—200; 934—525; 952—75; 959—10; 962—383.20; 964—2444.45; 986—2; 997—127.91; 1022—100; 1035—16; 1042—10; 1045—200; 1047—1000; 1052—45; 1058—75; 1061—20; 1067—253; 1095—25; 1102—25; 1104—50; 1129—15; 1130—5; 1132—150; 1133—25; 1143—32.55; 1144—52.25; 1148—75; 1155—176; 1165—2; 1186—9; 1191—50; 1195—5; 1217—169.57; 1227—15; 1231—10; 1232—200; 1244—120; 1233—1213.91; 1266—2.50; 1268—50; 1272—50; 1282—292.46; 1283—26; 1292—20; 1320—100; 1326—155; 1331—500; 1335—25; 1336—12.60; 1340—50; 1354—20; 1358—3; 1368—20; 1373—3; 1276—35; 1387—100; 1391—2.75; 1414—3; 1429—50; 1432—25; 1446—30; 1448—2; 1453—100; 1458—20; 1463—242; 1482—200; 1483—15; 1486—2; 1491—30; 1492—15.75; 1493—34.99; 1494—100; 1496—100; 1498—10; 1499—10; 1502—100; 1503—200; 1509—25; 1530—50; 1537—100; 1544—12; 1568—12.50. **Total $13,694.11.**

C. P. S.

No. 729—200; 871—485; 929—100; 930—100; 940—100; 962—108.74; 964—598.10; 1052—10; 1091—10; 1141—100; 1148—25; 1196—10; 1222—20; 1231—10; 1233—150; 1292—10; 1338—10; 1390—10; 1482—100; 1544—15. **Total—$1271.84.**

Board of Education

No. 729—$200; 1044—45.98; 1435—.75; 1581—939.27.* **Total—$1186.00.**

Board of Publication

No. 737—$100;* 864—10; 993—100;* 1052—5; 1163—100;* **Total—$315.00.**

Board of Mutual Aid

No. 1471—150; 1472—250. **.Total—$400.00.**

..**Y. P. U.** No. 1156—$50.00.

REPORT OF TREASURER OF PACIFIC DISTRICT CONFERENCE

June 1, 1945, to January 1, 1946

Menn. group, Caldwell, Idaho, $22.01; Menn. group, Newport, Wash., 40.01; First Church, Reedley, Calif., 35.00; First Church, Upland, Calif., 260.74; First Church, Colfax, Wash., 200.00; Junior C. E., Colfax, 10.00; Menno Church, Lind, Wash., 375.20; Grace Church, Dallas, Ore., 202.47; Glendale Church, Lynden, Wash., 79.52; Menn. Church, Home Mission Board for Winton, Calif., 236.00; First Church,

(Continued on page 13)

Y.P.U. OFFICERS
Elmer Ediger
President
Akron, Pa.
Vice President
Verney Unruh
Secretary-Treasurer
Ruth Ewert

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference
Editor
Esko Loewen
Route 2
Newton, Kansas

Jesus' Teachings on Prayer

by Pearl Sommers

Before we can understand Jesus teachings on prayer we must fully understand the meaning of the word prayer. "To pray is to talk with God, to lift ourselves up to him, to converse with him but more important, listening to him for an answer."[1] So often we stop when we have finished our prayer. This doesn't give God a chance in the conversation. In prayer the individual brings together God, life's ideal values, and himself.

Prayer is Personal and Spontaneous

Jesus taught very little directly about prayer. There were certain things he said about it, but he gave no set rules or directions for prayer. To him it was an intensely personal thing and should never be reduced to form. Jesus taught that prayer was not a traditional religious exercise to be engaged in at certain set hours but was a spontaneous impromptu practice. We learn more about prayer as Jesus practiced it as is recorded in the gospels, than from any instructions he gave about praying. He does say, however, that we are to pray in secret: "Go to the closet where you will be alone and then pour out the heart to God in quiet." Prayer should be unceasing, meaning that we always should be in a prayful attitude, recognizing God and praising him for his mercy to us. Prayer should not be used only in times of trouble or perplexing problems.

Prayer Must be Practiced to be Meaningful

Furthermore, it is with practice that we can cultivate the art of prayer. The power of prayer lies in its repeated use, for only through its use do we become skillful in our prayers. God does hear and answer our prayers, although we do not always recognize it as such. We must be obedient and do his will, whatever it be. Discipline is required if we are to know the will of God and to do his will. He is ever at the door, but the door must be opened from within. Low desire must be changed into high desire and must be transformed into what God wants us to do. God can do little with our minds and emotions so long as we are concentrated upon the satisfaction of base appetites and as long as our dominant desire is for public applause or dominating power. The quality of emotion is determined by purpose in life, whether we are self-centered or God-centered in our desires. Through dominant desire, eager obedience, expectant faith, fellowship, and surrender to Christ we may keep alert and responsive to God and permit him to have full access to all our faculties.

Jesus' Use of Prayer

Evidence is given from the gospels that Jesus believed in prayer, told men to pray and prayed himself. Early in his ministry Mark records in 1:35: "And in the morning, a great while before day, he rose and departed into a desert plance and there prayed," and somewhat later Luke tells us in 1:16: "Multitudes came together to hear and to be healed. But he withdrew himself into the desert and prayed." The night before choosing his apostles we read in Luke 12 "He went into the mountain to pray and continued all night in prayer to God." The "Transfiguration" occured when he was at prayer, (Luke 9:28)

One notices from these acts of prayer that a considerable number of them occur at times of decision and crises. Important turning points in his career were approached after long periods of silent meditation and prayer. Also one notes that prayer was a refreshing and invigorating experience. From confusion and fatigue of dealing with people he sought refuge in quiet prayer.

Prayer was not incident to him but a deep and constant need; it was the constant atmosphere of his life. "It was not only his regular habit but his resort in every emergency, however slight or serious."[2]

Suggestions on How to Pray

Some suggestions may be given on how to pray. **First we need time for prayer.** Life is so crowded that many of us say we haven't time, but one must learn to take time for the greater things in life. "If we would become skilled intercessors and know how to pray, we must take quiet time daily to get off alone."[3]

Pearl Sommers is a Junior at Bluffton College. Pearl is a member of the Salem Mennonite Church, Dalton, Ohio. She wrote this article as a part of her work in the Bible department of Bluffton.

Second, we need a place for prayer. You can pray anywhere, but one is not likely to. The Master said: "Enter into thine inner chamber and pray." The quiet place and time are needful to train the ears for keen hearing. **Third, give the book of God its place in prayer.** God speaks in his word. The most we know of God comes to us here. This book is God in print. Studying it intelligently and reverently will reveal God's great will. What he says will change what you say. **Fourth, prayer must be in Jesus name.** The relationship of prayer is through Jesus, and prayer must be offered in his name. We have no standing with God except through Jesus.

Jesus Teachings

Fifth, prayer must be in faith. And faith is not gotten in a hurry but develops and keeps growing stronger. In every heart that takes quiet time off with God and listens to his voice in his word--into that heart will come a simple strong faith. Faith has four simple characteristics. It is **intelligent,** it finds out what God's will is. Faith is never contrary to reason. It is **obedient.** It fits its life into God's will. Then it is **expectant**-look out for the results. It is **persistent**-it hangs on. Prayer should be insistent, continuous, and unceasing in its endeavor to attain an answer to one's needs. **Sixth, prayer should be brief,** to the point and the soul of simplicity and sincerity. The true prayer is a cry from the heart. Except for the Lord's prayer in John 17 Jesus' own prayers are all short. Prayer must be neither formal or elaborate. It is a deep sincere endeavor to know and to correlate oneself with the purpose of God.

For What Should We Pray

We must remember also that maybe our prayers will not be answered according to the way we would like them to be. Jesus himself was not always answered in the way he preferred. Luke says that he prayed before the Twelve were chosen, but Judas nevertheless turned out to be a traitor. This might lead us to the question of the proper objects of prayer. For what did Jesus pray and for what did he urge his disciples to pray? The whole spirit of thanksgiving pervades all of Jesus' thoughts. It is seen in his words of how God clothes the lilies, feeds the sparrows, and cares for men. Gratefulness or gladness is a necessary part of the true religious spirit and its most natural expression is in words of prayer.

There is the prayer for the necessities of life. "Give us this day our daily bread." God knows our material needs but men should pray with reference to them. To eliminate prayer for these things would be to eliminate the belief that God provides for man's daily needs.

To stand before God in sincere and honest manner is to be aware of one's failures and sins. The attitude of true prayer is one of humility. It asks for forgiveness.

Another factor of prayer is moral deliverance. "Lead us not into temptation but deliver us from evil." This is one of the most natural, most elemental and most unquestioned objects for which the religious man prays. Prayer as a source of strength means first of all moral strength to meet the difficult issues and severe trials of life.

We must pray for others. We may be sure that in Jesus' prayers the names of other people, his disciples, acquaintances he had met, his own family no doubt were often to be heard. Thus, he prays on the cross: "Father forgive them, for they know not what they do." (Luke 23:34)

Then there is the prayer for help and guidance in hours of perplexity and despair. There are many experiences in life in which men need help and guidance. Great souls have always found their choice of action by means of prayer.

The theme in all prayer should be for the coming of God's kingdom. Man is inseparable from his endeavor to realize the rule of God. His prayers for himself, for others, for light in hours of difficult decision, are parts of his endeavor to live the life of the kingdom, to extend its rule and to bring about its final consummation.

It is evident that prayer is essential for religion. It is a natural result of belief in God and varies in its intensity with the definiteness with which one believes in God. In an age of intellectual flux and moral change, when older standards are being modified and true values of life confused, one needs more than ever to strive through prayer to find eternal values which God is creating in the world.

1. **Teachings of Jesus,** by H. F. Rall, p. 87.
2. **Quiet Talks on Prayer,** by S. D. Gordon, p. 233.
3. **Ibid.,** p. 151.

O WORLD, THOU CHOOSEST NOT

It is not wisdom to be only wise,
And on the inward vision close the eyes,
But it is wisdom to believe the heart.
Columbus found a world, and had no chart,
Save one that faith deciphered in the skies;
To trust the soul's invincible surmise
Was all his science and his only art.
Our knowledge is a torch of smoky pine
That lights the pathway but one step ahead
Across a void of mystery and dread.
Bid, then, the tender light of faith to shine
By which alone the mortal heart is led
Unto the thinking of the thought divine.

—George Santayana

Meeting Human Needs in Mississippi

y Harold S. Martin

(As announced several weeks ago, the Gulfport, ssissippi C.P.S. unit will be the scene this summer a Voluntary Summer Service Unit. There will so be opportunity at Gulfport for men or women io wish to give a year's service to this needy ea, and there are immediate openings for nurses erested in operating room, laboratory technician, d general duty work. In this article, Harold S. rtin, Director of the Gulfport unit, tells about it activities and the opportunities for future ser- e in the Gulfport area.)

The CPS Camp at Gulfport completed a year of rvice on February 1, 1946. During the first year me time was required to recondition the camp ildings and prepare the project area but there is also opportunity to render some effective ristian service through a number of different rk projects. With the probable closing of CPS the near future it is appropriate to review what s been done and to see what factors might be vorable to the continuing of this work.

The Location of the Unit

Whether the supporting Mennonite churches are dy and willing to do this work can readily be irmed on the the basis of past history. When urch people are given sufficient facts to prove it there is an area of need they respond willingly d liberally with their time and money. Another ture favorable to continuing the work at Gulf- rt is that the local setting is good. The camp ildings are not elaborate but adequate to meet the eds of a group up to a total of fifty. The camp is uated among large pine trees with a good source water supply and an attractive lake for swimming d fishing. Furthermore, the camp is far enough m town to have a rural atmosphere and yet close ugh to have hourly bus service. A Mennonite rch is located ten miles from camp and these k have established a good reputation for high ndards of Christian living in the local community d are giving their full endorsement to a permanent vice program. Relations with county and state icials have been very good and they too are ious to have us continue our work. In a volun- y service project there would need to be very le change, for the camp location and pattern of anization are easily adjusted to the future plans work.

he most significant question which interested rch people would raise is that of the need for this type of Christian service in Harrison County, Mississippi. Following the four-lane highway along the Gulf Coast one would be favorably impressed with the attractive homes and apparent prosperity of this community. But a one hour trip to the "other side of the tracks" might change the picture a bit. And if one would take a week to follow the steps of a Public Health Worker to the homes and schools there would be conclusive evidence that this is a worthwhile field of service.

The Health Problem

The physical problems are somewhat similar to Northern communities except that in areas where no freezing temperatures occur there is a greater frequency of parasitic and fly-borne diseases. A laboratory was opened in the Country Health Center and staffed by CPS men for the purpose of testing the infestation of various diseases and doing research in new methods of suppression or elimination. At present a research is in progress which may have a decided effect on the elimination of hookworm as one of the major physical problems of the South. In the testing program it has been found that as many as seventy percent of the children in some schools are positive hookworm cases. One of the teachers urged the camp health education men to bring the testing program to her school as soon as possible because of the visible evidences of hookworm among her pupils. Gratitude has been expressed by many families for the home visits made by CPS men in which the story of hookworm was told. In a recent six months period a total of 704 rural homes were visited in which 449 homes had either insanitary or no toilet facilities. During the war there were four large military bases in the county and the population was almost double the pre-war level with a resultant increase in venereal diseases. Chrisians can readily recognize that this is not only a physical problem but a moral problem as well.

During 1945 the camp supplied 300 man days of labor to install sanitation facilities at Camp Wilkes, a local summer camp where more than 1500 children and young people participated in religious and recreational conferences last summer. A small amount of work has been done in schools but there is an unfinished task in supplying the minimum sanitation facilities for the children of the county. One of the particular projects of special interest to the CPS men has been the reconditioning of a nearby Negro school with the cooperation of the local citizens. There are a large number of both colored and white schools where there are virtually no recreational facilities and no one qualified to lead in wholesome periods of play. The common form of amusement is to get into a fight with the successive steps to delinquency and crime. A future service project will need to consider this an important area of need.

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larold S. Martin has been director of the Mul- ry, Florida, and Gulfport, Mississippi, C.P.S. ts until his recent release. Harold's home is Elizabethtown, Pa., where his father operates lothing store. He has done much to make the kworm projects a success.

Special Religious Activities

The camp has found a number of openings for special religious activities. There are many isolated areas where an effective Christian message ought to be presented. Strong religious leaders are hard to find among the colored people and there is an open field of service in teaching weekday religious education classes in the public schools and in helping to develop a leadership among Negro people who are qualified to work with those of their own race. Under the restrictions of Selective Service it has not been possible to do more than lay the groundwork in local community contacts. These projects of goodwill ought to be followed with a more definite spiritual emphasis, which will be possible in the plans for voluntary service.

Youth Events

Retreat dates have been reported to be the following in the Districts: Middle and Central District at Camp Mack, June 17-21; Mountain Lake, Minnesota, August 18-22; Aberdeen, Idaho, sometime between July 15-30; Western District—Older Young People July 26-28, Young People, July 29-August 3; Canadian retreats will be in July; and Washington State sometime in June.

The natives on Bikini Atoll will have to move so that the atomic bomb experiment can be performed in the Atoll lagoon. Says the native King: "It is not easy to leave the land of our forefathers. But, if it is good for mankind, we go with no protest." We wonder how much good there is in this demonstration of power.

For every dollar the U. S. spent on the war, less than one cent has been spent for relief abroad—including UNNRA, military feeding of civilians, and loans to countries for food.

The California churches are sponsoring a mission project among the migrant workers of the state. This project is under the C. E. and Sunday School Convention of the churches. It is composed of young people.

The Los Angeles church is using an opportunity for local missionary activity. The area is relatively new in which the church is located, and the Federation of Churches has designated the church as being responsible for it. By personal visitation invitations are extended to the people to attend their church.

A Christian workers' institute has been held among the California churches with Elmer Ediger while he is in the state. Forty young people were present at the first institute held, March 2. Meetings are also being held at local churches discussing the conference young people's program and the local church young people's problems. A fur report of the California meetings will be forthc ing in a future issue.

A thousand dollar fund is being raised by California Young People and Sunday School Con ence to be used in repairing the dam at the ret grounds.

Eastern District Young People Hold Conference and Banqu

by Grace Binder

The Third Institute of the Eastern District ference Young People's Union was held March 1946, Saturday afternoon at the Bethany Chu Quakertown, Pa. Verney Unruh, Vice-Pres., of General Conference Young People's Union wa charge of the opening discussion. Program p ning was the main theme. The following area programs were discussed:

1. Bibles and Beliefs
2. Missions (Home and Foreign)
3. Local Church, Conference, Mennonite Bodi
4. Problems of Individual, Family and Commu

These subjects were covered in group discus after which summaries of each were given, sugg ing ways to improve our programs and help young people.

On the evening of the same date, the Fellow Banquet was held at Trainers Restaurant, Qu town, with 306 persons in attendance and poss more, had they been able to seat same.

Besides the food received the early part of evening, which was enjoyed by everyone, a g deal of spiritual food was received throughout evening. Toastmaster was Mr. John Fretz of Lansdale Church. Musical numbers were sented by a brass quartet, and several vocal s tions by the Horn Sisters. Comments were by Verney Unruh, Rev. Howard Nyce and Freeman Schwartz, and spirited singing was le Rev. Schultz.

Rev. Robert Fretcher of Allentown brought the very interesting and inspiring message of evening.

We had as our guests some of the worker the M.C.C. in Akron, some from as far as Califo and Canada. Also, it was a treat to have som our returned servicemen with us who have unable to meet with us for some time.

The contribution of soap for European Relie addition to the price of the banquet proved t an added attraction, the totals being 478 cake soap, and 60 boxes of soap flakes.

Grace Binder is correspondent for the Eas District Young People's Union. She is from L dale, Pa.

RELIEF

·ewell Services

'arewell services were held on March 9 for **Dale**
›el who was scheduled to leave Houston, Texas
March 12 for Shanghai, China. On March 12, a
ilar service was held for seven workers leaving
Italy. Andrew Bean, Marie Kroeker, Mary
·wen are sceduled to leave March 17 for Genoa,
y.

ıadian Material Aid Notes

'he Canadian Government has granted permission
collect one hundred twenty-five tons of used
hing of all descriptions, besides approving a pro-
m for new clothing. This means that thousands
garments of all descriptions may be contributed
h the exception of men's and boys' suits, and
ıkets which may not be purchased in quantities.
ing the 1945 Canning Program, approximately
000 quarts of canned food were contributed, of
ch 183,000 quarts have already been exported.

land Youth Wish to Correspond

n exchange of correspondence between a young
ınonite of Holland and C.P.S. men at the M.C.C.
dquarters has resulted in receipt of the names of
·ty young Mennonites in Holland who wish to
·espond with Mennonites here. The correspon-
ce indicates that Mennonite youth in Holland are
er to learn more about the beliefs and practices
American Mennonites. These names will be dis-
uted to persons in Mennonite churches, colleges,
C.P.S. who would be interested in writing to
land about American Mennonitism. The Holland
ng people come from all walks of life and range
ge from seventeen to thirty or more. The first
r inquiring about American Mennonite customs,
its, and beliefs was received several months ago
n Johan Hilverda, a leader in the Aalsmeer youth
·ement who was moved to write because of
.C. relief activities in Holland. A reply was sent
gesting an exchange of correspondence and publi-
ons. The list of ninety names was the result.

ef Briefs

March 10 cable advised that **Walter Gering,**
n Widmer, and **Irvin Horst** arrived safely at
nouth, England, enroute to Holland and Den-
k.

illiam Enns, special commissioner to Northwest
ope for the Mennonite Relief Committee of Mani-
, left New York on March 9 for Europe aboard
S. S. **John Erickson.**

N. Byler, Director of War Sufferers' Relief, left
on on March 6 on a commissioner visit to the
Unit in Puerto Rico. He expects to stay for the
Plata chapel dedication on Sunday, March 17.

C. P. S.

ps to Close

Reversing a decision announced earlier, Selective Service has now officially approved the closing of Camp No. 28, Medaryville, Indiana, by March 31, 1946. In addition, Camp No. 4 at Grottoes, Virginia, and Camp No. 5 at Colorado Springs, Colorado will close by April 15, 1946. Those two camps will be the sixth and seventh M.C.C. base camps to close since the beginning of demobilization.

Release Figures

For the entire period from the begining of the C.P.S. program up to February 28, 1946, releases from Mennonite C.P.S. for all reasons totaled 1,992, according to figures compiled by the C.P.S. Section. The number of men remaining in M.C.C.-C.P.S. on February 28, 1946, was 3,125. Following is the breakdown of releases:

Reason	Number
Physical Disability	459
Military Service	280
Occupational Reasons	105
Desertion	52
Dependency	46
Over 38, Released to C.P.S. Reserve	34
Over 28, (No longer applies)	23
Death	15
Miscellaneous	13
Systematic Demobilization since Oct. 1, 1945	965
TOTAL	1,992

March Releases Begin

In all but a few instances, all of those who became eligible for release in February have now been issued their final papers. Up to March 11 release authorizations received at Akron for those in the March group totaled sixty-one.

MUTUAL AID NOTES

German Prisoners of War in U.S.

The MCC occasionally receives from relatives of German prisoners of war in this country inquiries as to the possibilities of the POW's remaining in the U.S. An investigation has been made among proper authorities and the following information was received: Without exception prisoners of war will not be permitted to remain in the U. S., but will be repatriated to their homes, likely without regard to whether they are in American, British or Russian occupied territory. The War Department expects to close all prisoner of war camps by June 30 of this year. The Commanding Officer of the European theatre is responsible for the POW's after they leave this country. Thus far inquiries have been made about six different prisoners of war; it is hoped that MCC representatives will be able to contact each of them personally to bring to them any spiritual ministry or other assistance they may need.

(Continued from page 8)

Aberdeen, Idaho, 382.18; S. S., Aberdeen, 100.00; First Church, Monroe, Wash., 31.46; Adult C. E., Los Angeles, Calif., 36.56; First Church, Shafter, Calif., 10.96; Bethel Church, Winton, Califf., 10.00; Second Church, Paso Robles, Calif., 106.58; Grace Church, Albany, Ore., 129.00
—John C. Jantz, Treas., Odessa, Washington

COLLEGE AND SEMINARY NEWS

FREEMAN JUNIOR COLLEGE

Rev. Andrew Shelly of Kitchener Ontario, Canada, who is conducting a series of meetings at the North and South Churches spoke in chapel several times this week. On Saturday he conducted a community youth rally. The response of the students to his messages and personality indicate Rev. Shelly's ability as a leader among the young people of the church. The re-opening of the College dining hall has proved to be a popular step. Some fifty students are eating their noon meals there daily. While many of the students come and go on the bus or cars, nearly twenty eat their breakfasts in the dining hall and nearly thirty also take their evening meals there. Besides Mrs. Esther Ediger, who with the aid of Mrs. Julia Schwartz, efficiently manages the hall, there are about a half a dozen students who work part time.

BETHEL COLLEGE

The usual large audience, showing a very fine interest, is attending the annual inspirational Bible Week now in progress in Memorial Hall from March 17 to 22, afternoon and evening, with special chapel messages for the students. Rev. J. N. Smucker, from the Bluffton Mennonite Church and President of the General Conference, has been welcomed back to give a series of "Studies in Philippians" in the afternoon and an evening series on "The Master's Friends." Also well received is Dr. William M. Beahm, Professor of Systematic Theology and Missions at the Bethany Seminary in Chicago, replacing Dr. Bittinger, previously announced, who is ill. He speaks on phrases from "The Benediction" in the afternoon sessions and "Lessons from I Corinthians" in the evening. Special music is furnished by the A Capella Choir and choral groups from the surrounding churches.

BLUFFTON COLLEGE

Justus G. Holsinger has been appointed as instructor in History and Political Science. He will assume his new duties in September. Mr. Holsinger is a native of Virginia and received his education in Eastern Mennonite School, Harrisonburg; Madison College, Harrisonburg; Bridgewater College, Bridgewater; and the University of Virginia. His wife, formerly Salome Fast, Mountain Lake, Minnesota, was a student in Bluffton. Mr. and Mrs. Holsinger are now in Puerto Rico, where Mr. Holsinger is a member of the CPS unit. A 16mm. sound motion picture projector has recently been delivered to the college. It will be used for educational purposes, making possible the use of a large selection of films available from the state department in Ohio. The Girls Gospel Team, accompanied by Rev. Shelly, left March 17th for Canada where they will hold services in eight Mennonite churches in Ontario.

MENNONITE BIBLICAL SEMINARY AND BIBLE SCHOOL

We were happy to be hosts to our Semir Board this week. The Board met here on Ma 13. Those present were: Rev. A. S. Rosenber Rev. A. E. Kreider, Dr. C. E. Krehbiel, Dr. Ed Kaufman, Rev. J. N. Smucker, Mr. E. W. Ba gartner, Rev. Harry Yoder, Rev. R. L. Hart Rev. W. S. Shelly, and Dr. L. L. Ramseyer. Martha Burkhalter, who will soon return to Ir was with us for a few days recently and addre our student fellowship in a special chapel mee on March 14. The Chicago Mennonite Fellow met again on the second Sunday of the mo March 10, at which Rev. Paul Bartel spoke. the third Sunday, March 17, the Mennonite Stu Fellowship held their meeting in the home Rev. John T. Neufell. Rev. Neufeld is pastor at Mennonite Bible Mission, and that same eve the students of the Seminary and Bible School sented a program there. On the week end of Ma 17th, Ernst Harder traveled to Goshen, Indi where he held services at Goshen College and the Eighth Street and Silver Street Menno churches.

FOR YOUR ENCOURAGEMENT

For the benefit of those who might need couragement in writing to congressmen and s tors in regards to one public issue or anothe those who are skeptical that such communicat get past the secretary's desk, the following exc which is self-explanatory has been taken from files of the Congressional Record for February 1946.—Milo Stucky, Principal, Buhler Rural School.

COMPULSORY MILITARY TRAINING— MEMORIAL

Mr. CAPPER. Mr. President, I have receive memorial from the stulents of Buhler Rural School, located at Buhler, Kans., expressing t opposition to compulsory military training peacetime. .I ask unanimous consent to pre the memorial, and that it be appropriately refe and printed in the Record without the signat attached.

There being no objection, the petition was ceived, referred to the Committee on Military fairs, and ordered to be printed in the Record, w out the signatures attached, as follows:

Buhler Rural High School
Buhler, Kansas, February 18, 1946

Dear Senator Capper: We, the undersigned, students of Buhler Rural High School, locate Buhler, Kansas. We feel that compulsory mili training during peacetime is against American dition and Christian ideals. We believe that should express our opinion in this letter bec it might encourage you in your stand aga compulsory military training during peacet

We hope that at this time when we in America have the opportunity to lead the world toward peace we shall not fail to grasp that opportunity. Compulsory military training during peacetime would be a step in the opposite direction. We encourage you and hope that you continue to work and use your influence against the adoption of compulsory military training in peacetime in any form.

JOTTINGS

—First Church, Newton, Kansas: March 17th marked a milestone in the history of this church. Elder J. E. Entz laid down his leadership, and the new Elder, D. J. Unruh, was installed by Rev. Entz. Dr. P. A. Penner acted as chairman and made the opening with John 15:1-17. Then followed the impressive installation service and Rev. Unruh's response. Dr. A. Warkentin then spoke words of recognition for Rev. and Mrs. Entz and words of admonition to Rev. Unruh. The choir rendered several numbers. In the afternoon the congregation gathered for a fellowship service. P. C. Andres, chairman, made the opening. The Junior Choir sang, and Edith Claassen gave a talk on "The Value of Christian Fellowship." The Men's Class sang and then Dr. Warkentin spoke on fellowship, I John 1. A luncheon followed.—J. F. Sawatzky, Corr.

—Richfield (Pa.) Church: The pastor, the Rev. B. S. Graybill, delivered the message at the union Lenten service held by the United Brethren, Reformed, Lutheran, and Mennonite churches on March 13th. The March 27th meeting is to be held in the Mennonite church.--Ruth Hoffman, Corr.

—Bergtal Church, Pawnee Rock. Kansas: Dr. H. A. Fast of North Newton delivered both the morning and evening messages on March 3rd. He also told of the relief work that the M. C. C. is doing in Europe. On March 10th the church honored Mr. and Mrs. Ivan Deckert, missionaries on furlough, with a fellowship dinner. In the afternoon Mr. and Mrs. Deckert told of their work in Africa, where they serve under the Sudan Interior Mission. They have served various stations, but mostly the Kufana District.--Mrs. John Dirks, Cor.

—Medford (Oklahoma) Church A homecoming day sometime in May is being planned as a special thanksgiving for the safe return of our young men so far. All the war-days over-sea men have returned home and are civilians again. They have increased our Sunday School attendance to the extent that another class was organized and a teacher elected. The Ladies Aid have decided to buy twenty-five dollars worth of blankets for relief and those who wish to donate a blanket or money for one will be welcome. So far this year over two hundred pounds of used and new clothing have been gathered and sent in to the Newton clothing center. Rev. Gerhard Friesen was with us March 14th in the interest of Bethel College. He gave a message at the evening service and also a few highlights of his trip to Poland.—Pete Neufeld, Corr.

—Alexanderwohl Church, Goessel, Kansas: The fiftieth anniversary of the ordination of Rev. Peter Buller, Goessel, Kansas; Rev. P. H. Richert, Newton, Kansas; Rev. C. C. Wedel, Newton; and Rev. P. R. Voth, North Newton, is to be observed March 31st at the Alexanderwohl Church, where they were members at the time of their ordination. Our Sunday School recently sent five hundred dollars to Akron for purchasing blankets for relief.—Mrs. A. Adolph Duerksen, Corr.

—Mennonite Church, Wymark, Saskatchewan: On March 9th and 10th we were privileged to have with us Miss Martha Burkhalter, missionary to India. Two services were held at Swift Current Saturday, one Sunday evening, and one at Wymark Sunday forenoon, with a film on the General Conference India mission.—Ruby Brown, Corr.

—Meadow Church, Colby, Kansas: The church is looking for a house for Rev. Wm. C. Voth so he can be closer to serve us during the summer (Rev. Voth teaches at Lorraine). Rev. Regier of the Grace Children's Home was here on March 13th and 14th and showed pictures of the home the second evening. The men have done some needed work at the church.—Mrs. Dan N. Epp, Corr.

—First Church, Burns, Kansas, recently sent 236 pounds of new and used clothing, bedding, and soap for relief.—Mrs. Sam Stucky, Corr.

—Hebron Church, Buhler, Kansas: The young men of draft age who were exempted from service gave a welcome to the discharged servicemen on March 17th. Ten discharged men were present; eight men are still in service. The program consisted of devotionals, men's chorus, a welcome, and a talk on "My Experiences in C.P.S." by one of the released men. Opportunity was given the other men to say something. A film, "Life in Switzerland" was then shown. Refreshments consisted of sandwiches, ice-cream, cake, and coffee. A special bulletin of all servicemen was prepared. It lists all men, time and place of service and date of discharge. One man had been a prisoner-of-war in Germany, and several were wounded but none killed.—Corr.

—Bethel Church, Inman, Kansas: Arthur Pauls, who was discharged from C.P.S. in January, was united in marriage with Eva Schroeder of Fairview,

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HANDBOOK FOR VACATION BIBLE SCHOOL

Forty-one copies of the new, eighty-three page handbook for Vacation Bible School workers are still available. For the contents of this handbook see page five of last week's issue. Copies may be procured from Joanna S. Andres, 700 East Fifth Street, Newton, Kansas. A charge of twenty-five cents per copy is asked for printing and mailing expenses.

Mrs. C. A. Linscheid
232 South Pine
Newton
Kansas

Oklahoma, on March 10th. The bride will be accepted into our church. Rev. and Mrs. J. P. Barkman, returned missionaries from the Belgian Congo, spoke morning and evening on March 18th. The C.P.S. offering that Sunday amounted to $128. Two of our C.P.S. boys are sick. Elmer Neufeld has rheumatic fever and Pete Ediger's back was injured when an elevator fell on him.—Dan E. Neufeld, Corr.

—**First Mennonite Church, McPherson, Kansas:** Warren Hoover, ministerial student at McPherson College, was the guest speaker on March 3rd. Raymond Juhnke addressed our C. E. on his recent trip to Poland. The chapels at Camp Phillips have been completely dismantled, and a sale was held for the disposal of some excess building material.—Corr.

—**Fairfield (Pa.) Church:** Do you have difficulty in securing teachers for your Sunday School? The Fairfield Church had. For nearly a year our Sunday School staff was composed entirely of men, except the nursery department. We solved our difficulty by appointing two teachers for each class (not a teacher and an assistant but two associate teachers). Each one serves for one quarter and then the other takes the class for the next quarter. The teachers select by agreement the quarter which best fits their respective circumstances. We got our clue from a recent issue of the **Journal of Religious Education.**—Henry Burkhard, Corr.

—**First Church, Nappanee, Indiana:** Two recent evening services consisted of pictorial programs on the Reformation. The slides used were from the Bethel College Slide Service and showed the birth of the Protestant church and the church in our nation. Dr. A. Warkentin, President of the Mennonite Biblical Seminary, will bring us a series of messages on "Meeting the Master," beginning March 31st. His subjects under this theme will be: "Of One Who Thought of Himself First," "Of a Man Who Was Perfect," "Of a Man Who Sold His Life," "Of a Sophisticated Scholar," "Of a Repentant Believer," "Of a Raging Defender of the Faith," "Of One Who Was Grieved," and "Of a Man Who Regretted His Past."—Mrs. Loyal Corwin, Corr.

—**Bethany Church, Quakertown, Pa.** A Christian Worker's Institute, sponsored by the C.E. societies, was held March 16th and 17th. The leaders were: Mr. Carl Lehman, Miss Edna Ramseyer, and Miss M'Della Moon, all of Bluffton College. At the joint meeting of the charge at Bethany Church Saturday evening Mr. Lehman spoke and showed pictures of the C.P.S. work in Puerto Rico. Sunday morning Miss Ramseyer spoke in the church service on "The Good Samaritan." She also gave facts and figures on the state of the European people.—Mrs. Ed. K. Stoneback, Corr.

—**The Bethel College Booster Program is scheduled for April 26th with Dr. George Arthur Buttrick of New York City as speaker.** Dr. Buttrick, who is fifty-four years old, has been pastor of the Madison Avenue Presbyterian Church in New York City since 1927. His book on prayer has achieved wide acclaim. He is known as an outstanding speaker and religious leader.

—**Deep Run (Pa.) Church:** Rev. Herbert Fretz is giving a series of sermons appropriate to the Lenten season based on Isa. 53:4,5, and 6. The missionary society has completed three large quilts and one crib quilt for relief. Patches were also cut to be sent to the Cheyenne Indians.—Mae Gross, Corr.

ALL TREASURERS NOTICE

Because Dr. P. A. Penner will no longer be the Manager of the Conference Headquarters office after March 31, 1946, it is very necessary that **all** checks be made payable to: GENERAL CONFERENCE HEADQUARTERS.

Please specify the purpose for which the money is to be used in the lower left-hand corner of the check or on a separate sheet of paper; and, as before, be sure to include not only the name and address of the treasurer but also the name and address of the church if the remittance is from a church.

Letters should be addressed to: General Conference Headquarters, 722 Main Street, Newton, Kansas. Personal letters to Rev. Penner should be addressed to him at 108 South Walnut Street, Newton, Kansas.

STATEMENT OF POLICY

About Receiving and Using Special Gifts

It is perfectly understandable why individuals and churches like to make money contributions for specific causes. When the needs are so many and so varied, the number of gifts earmarked for special causes increase. Since this gives rise to a number of problems, the Emergency Relief Board thought it would be helpful to both donors and our work, if we published a statement of policy with regard to the acceptance and use of special gifts.

First: We want to assure donors and churches that we are glad to accept special gifts and we are determined to do everything we can to use them as designated.

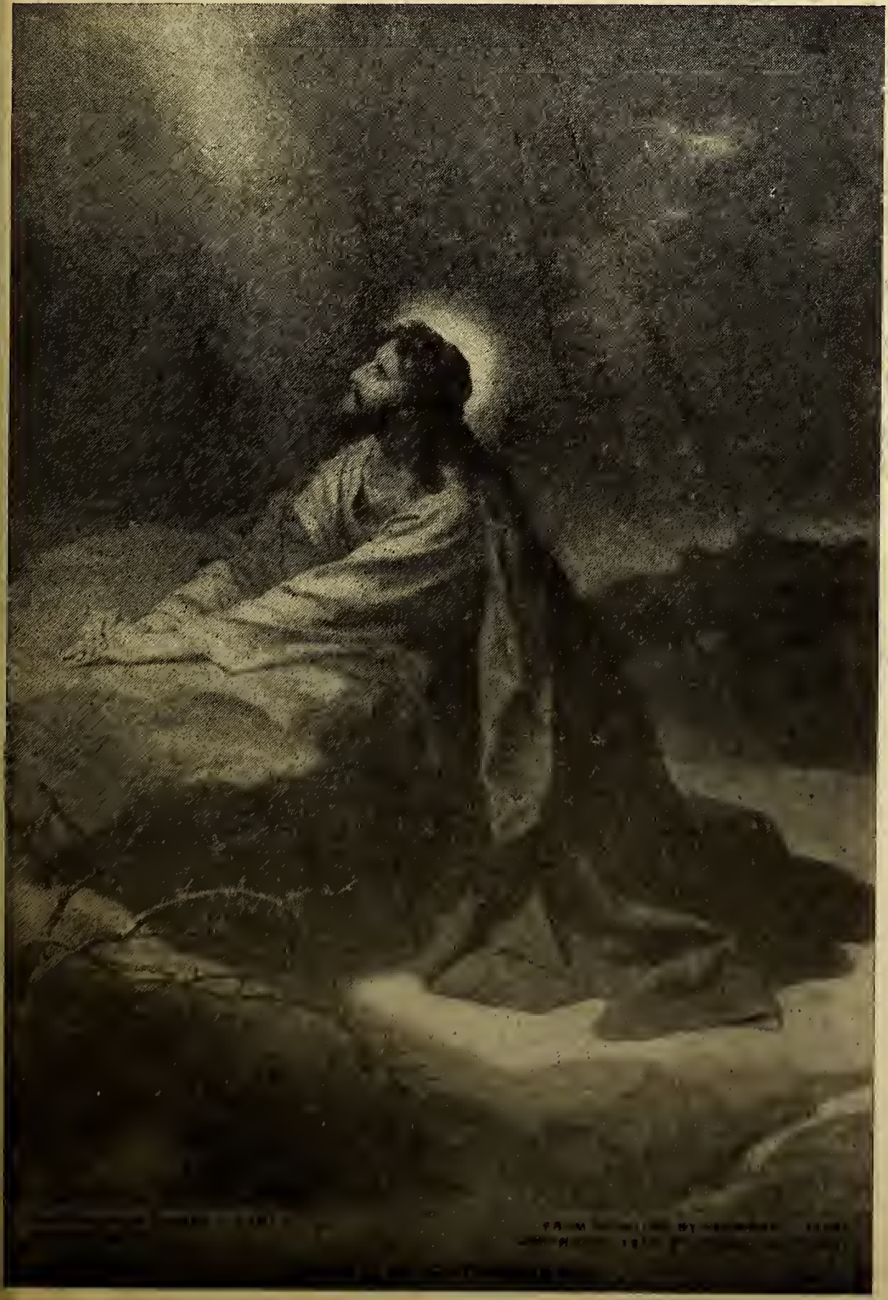
Second: We prefer that donations be made for the general fund so that Boards and Committees are free to use them for both general and specific purposes as need requires.

Third: Donors should be aware of difficulties that arise when too many "special" gifts flow into Conference treasuries. At times Boards have no good facilities to use special gifts. For this reason it would be advisable if donors in sending special contributions would indicate a second choice where their gift can be applied if the Board cannot for good reasons accept and forward the gift as designated. —In behalf of the Emergency Relief Board: J. C. Mueller, Secretary; Henry A. Fast, Chairman.

The Mennonite

Volume 61 — April 2, 1946 — Number 14

He Chose the Cross for Our Sake



Cut, Courtesy Gospel Messenger

Is it not true that a human being tends to become irritable when very many or very strong demands are made upon him? If they become extremely exacting, he tends "to go to pieces." Undue demands upon a human being produce disintegration rather than development leading to wholeness, peace, and joy.

Strong direct suggestions draw out negative responses rather than positive ones. A command to do something, "right now; do you hear me?" will stir up a defensive reaction rather than willingness and affection. A strong, demanding stimulation tends to produce a weak or negative response, whereas a weak and gracious stimulation tends to bring forth a strong and positive response.

Since man by nature is incapable of fulfilling strong demands, it is highly important that he learns to know a God of grace as well as a God of righteousness. The demands of the Law did not save from sin. The Law was righteous; it was worthy of acceptance. It made strong demands, but evoked a weak response. Man needed to know that God was as gracious as He was righteous. At the time of Christ's birth mankind *stood in need of such an experience. Christ lived and died to make plain and available the grace of God. He made clear the fact that the righteous God is the Father, who loves to the uttermost.*

It cost His life to make that plain. In the Garden of Gethsemane he asked the Father as to whether there was any other way than the cross for making clear and available the great saving power of His love. God said the cross was necessary. Jesus, the Christ, said, ". . . Thy will be done." He chose the cross for our sake.

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point-of-view:

BLOSSOM TIME in nature is very beautiful, but blossom time in the spiritual nature of a human being is even more beautiful. The delicate colors and beautiful fragrance of a human life blossoming out in spiritual growth gives us a particularly deep satisfaction when we can realize that its all happening in somebody because we cooperated with God in the beginning of that life of the spirit. In witnessing of and for Christ we can experience a deep satisfaction.

PASSION SUNDAY, April 7th, comemnorates the redemptive suffering of One who died for the whole world, no group or individual excluded. The cross was a demonstration of something much more powerful than anything that can be put on with an atomic bomb. But the cross is still foolishness to many. How effectively can we and do we witness of a power that " . . . never faileth"?

THE PROTEST against the atomic bomb demonstration, made by The Military Order of the Purple Heart, a "U.S. Government-approved veterans' organization composed of American soldiers wounded on the field of combat," seems significant. The protest, which appeared in the March 25th issue of *Time,* stated in part: "This nation must allay the fear that envelops millions of hearts, a fear awesomely acute since the advent of the atomic bomb. We must sell a decent peace as the most desirable of all states. . . " In speaking of the ships to be destroyed, it says, "Let us have no sentiment as we consign these Purple Heart heroes of the high seas to graves that will vomit with revulsion as man dares to talk of Heaven and prepares for Hell." This protest in the form of a full-page ad in *Time* suggests a good deal of earnestness on the part of the Purple Heart organization.

THE HANDBOOK for vacation Bible school, edited by Joanna Andres, ought to be of value to all vacation Bible school workers in the General Conference. For a recomendation of its use throughout the whole conference, see another part of this paper where a member of the Board of Education refers to it. The General Conference has not published its own vacation Bible school material. Consequently this new handbook is path-blazing material. It is written by one much interested in this work, and it has been especially prepared for the needs of General Conference churches. A pastor relates that when the person in charge of the daily vacation Bible school of his church saw the handbook she immediately requested more for the use of the other teachers. Vacation Bible School teachers should not miss getting a copy of this handbook. Copies may be ordered from Joanna S. Andres, 700 East Fifth Street, Newton, Kansas, for twenty-five cents a copy.

OUR COLLEGES are enlarging the area of service to their constituencies by the weekend institutes, extension courses, and enlarged industrial art courses, which are already in existence or being planned. Why should people stop taking courses at the end of grade school, high school, or college? Many persons are checked in their growth because they find it difficult "to continue their education." As our colleges make such continued education more readily available, they will be rendering a service that will merit enthusiastic support. Furthermore, the courses in agriculture and shop work, should mean much to those students who intend to return to the farm or begin their own business. The colleges are a resource to which the constituency can go for help.

THE MENNONITE

Weekly religious journal of the GENERAL CONFERENCE OF THE MENNONITE CHURCH OF NORTH AMERICA

Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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The Gethsemane-Calvary Way of Dealing with Evil

by W. F. Unruh

I Our Ways

The Passion Week commemorates an event in the life of our Saviour which is shrouded in mystery. We know it was for our salvation He suffered and died, but why He should go through such agony and pain is beyond us. Possibly the mystery is so great because we do not appreciate God's method of dealing with evil in our lives. The problem of evil has troubled us from the beginning of the human race. People have advocated various ways of dealing with it. (1) Some have thought that education would solve the problem. But ever since Adam and Eve ate of the tree of the knowledge of good and evil we have known what is right and what is wrong. Still we have chosen to do the wrong. Knowing what is good and what is evil does not make people good. (2) Some have thought that through example people could be so changed that evil would have little hold on them. If this were an effective way of dealing with evil, surely the twelve disciples should have been victorious over sin, because for three years they lived in the presence of the Perfect Example. The record of their conduct on the eve of the Master's death reveals sadly their defeated spirits. (3) Still others think that the way to deal effectively with evil is to crush the evil-doer by violence if need be. This is the usual justification for war. But this method fails also to make people good. It rather tends to make them worse, for the defeated are embittered and the victorious in the process of fighting the evil-doer on his own low plane of life find that they become like the enemy in spirit. In Gethsemane and on Calvary, however, we find Christ dealing with evil in a way that is truly effective.

When there is wickedness or disobedience in a nation people draw one of two conclusions, either the authorities responsible are not able to enforce order, or else they are indifferent to the wrong that is going on. People have said both of these things about God. Things have gotten beyond the control of God,some think, that is why evil is rampant. Others think that God is not much concerned, or else surely He would intervene and stop the great wrongs that are going on. But there is a third way of explaining the presence of evil in the world. God has allowed sin because there is other way in which He can produce the highest possible character in man. Man must be allowed to choose. To force a person to be good does not make him good at heart. But to help him be good is consistent with true freedom by which man rises to his highest life.

"Neither are your ways my ways, saith the Lord," Isa. 55:8

II The Lord's Ways

We read that when Jesus took His disciples into the Garden of Gethsemane He began to be sore troubled, saying, "My soul is exceedingly sorrowful, even unto death." As He began to pray He said, "My Father, if it be possible, let this cup pass away from me, nevertheless not as I will but as Thou wilt." Having prayed this He went back to His disciples and found them asleep and defeated. It became clear to Him then that in order to help defeated mankind, of whom the disciples were samples close at hand, He must go through with this agony, and so He went back to pray with this realization, "My Father, if this cannot pass except I drink it, thy will be done." He saw in the lives of His own dear disciples that the only way to help them to victory over sin *was to deal with sin for them.* We wonder what it was that filled His soul with such terror and agony that He began to sweat blood "as it were great drops of blood falling down to the ground."

The Holy Book gives us some light on what it was that caused Christ this agony. He was made "to be sin for us, who knew no sin: that we might be made the righteousness of God in Him." (II Cor. 5:21). He was made "in the likeness of sinful flesh and for sin" to condemn "sin in the flesh" (Rom. 8:3). He became "a curse for us" that He might "redeem us from the curse of the law" (Gal. 3:13). The just died for the unjust "that He Himself might be just and the justifier of him that hath faith in Jesus" (Rom. 3:26). He was "delivered up for our trespasses" (Rom. 4:25). From passages like these it becomes quite evident that "he hath borne our griefs and carried our sorrows" and that the Lord "laid on Him the iniquities of us all," Isa. 53:4-6.

Two things are clear here. First, that this suffering was necessary because of our sin. Second, that by going through with this agony Christ was dealing with sin for us to help us with evil in our lives. People have tried to fathom the mystery of this suffering, but no one has fully succeeded. The best light I have seen on it came out of the experience of a missionary in India who went through a dreadful nervous breakdown. He is a man with a passionate desire to live holy and pure unto God. In his nervous depression, contrary to his passionate longing for purity of heart,

W. F. Unruh, former missionary to India, is now pastor of the West Zion Mennonite Church, Moundridge, Kansas. He is also secretary of the Church Unity Committee of the General Conference....

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his mind was harrassed and tormented with all sorts of vile and evil thoughts. He told us that the evil that flooded his mind was loathesome. beyond imagination. He constantly felt himself on the brink of hell. His sinfulness became so frightful and terrorizing to him that for weeks he could not sleep day or night unless his friends would put him to sleep with opiates. After a number of weeks of such suffering his health improved somewhat and he read the story of Gethsemane one day. As he read he prayed, "Lord, what was it that caused Thee such agony?" He says the answer came to him almost as clear as a voice, "Do you remember those weeks when you could not sleep day or night? In those days I gave you to taste just a little of the cup which I had to drink to the dregs." Later he confessed to us that if what he suffered was only a little taste of the bitter cup Jesus had to take to the dregs when He "was made sin for us," he could well understand why blood was pressed out of the Redeemer's brow.

When Christ suffered He dealt with sin for us in a two-fold way: (1) "A death having taken place for our redemption of the transgressions" cleansing of conscience now becomes a reality. Our own sense of justice is never satisfied unless we know that our guilt has somehow been dealt with. As we come to realize that Christ took our sins upon Himself and died for them, we feel satisfied that He is just in forgiving us according to His gracious promises. This is the basis of our peace with God. Thus He deals with our sins of the past. (2) But He does more than that. He has provided healing for us and victory. If a person would tie a tourniquet around his wrist and leave it thus for some time, gangrene would set in. If then the tourniquet were released and the corruption of the hand allowed to be taken into the blood stream the person might become sick unto death, but if the body could take the shock the hand might be healed again. So in some mysterious way Christ deals with our corruptions. "He hath borne our griefs." It fairly cost Him His life in Gethsemane and did so on Calvary. But He came out alive "being raised from the dead," and now His life in the believer deals with his corrupted nature and makes for health and victory. By His death we are reconciled to God; by His resurrection life in us we come to victorious life. (Rom. 5:10) The mystery of victorious living is the Indwelling Christ who "worketh in me mightily" (Col. 1:27-29).

IN MEMORIAM

IN APPRECIATION OF REV. J. J. BALZER

In the passing of Rev. Jacob J. Balzer of Mountain Lake, Minnesota, on February 5, 1946, a resourceful and fruitful pioneer life came to its close. Born in Gnadenfeld, South Russia, on October 14, 1860, and coming to America with his parents on July 3, 1877, he was one of the courageous Mennonite pioneers of the Mountain Lake community. Educated under Herman Lenzmann at the Gnadenfeld Central School in Russia and later at Iowa Wesleyan University and Union College at Mt. Pleasant, Iowa, he was well prepared for a place of leadership. His life was one of varied interests and manifold service.

The existence of the Mountain Lake Bible School is today a memorial of his ministry as a teacher. He began teaching in a private school as early as 1881 and after 1883 taught in the Mountain Lake public School work and also saw the need for a German school where religion would be taught Under his influence and leadership a school was founded in 1897, which, though it has had a varied development, still is in operation today. His many students still refer to him affectionately as their "Lehrer Balzer."

Not only was Rev. Balzer a successful teacher, but he was also a devoted minister of the Gospel. Together with Elder H. H. Regier he was the co-founder of, and for many years the co-minister in, the Bethel Mennonite Church of Mountain Lake. From 1927-1933 he was the elder of this church and thereafter its elder-emeritus. As a minister he had a progressive spirit. As a lover of music, he conducted "singing-schools" through which he introduced part-singing and choir music into the local church. As one acquainted with world needs, he emphasized the missionary calling of the church and rejoiced to see a number of young people respond to this call. As a diligent student of the Word of God he zealously preached Christ as crucified, risen, and as coming again. In the course of his lifetime he saw the Bethel Church rise from a very small beginning to a congregation which has twice outgrown its houses of worship.

His ministry and influence extended far beyond the borders of his home community. He was active in the Northern District and also in the General Conference, serving for twenty-four years on the Home Mission Board and travelling thousands of miles on its behalf to organize Sunday Schools and churches. He was also widely used as a Bible lecturer.

The Bethel Church was filled to capacity on Sunday afternoon, February 10, 1946, as hundreds of former students, converts, relatives and friends gathered to pay tribute and to bid farewell to a life that will long challenge those who knew it. His wife with whom he shared over sixty years of his life, a son, Jacob, and a daughter, Mrs. H. R. Basinger, remain as members of the immediate family.

Erland Waltner

MENNONITE SONG FESTIVAL

The Mennonite Song Festival will be held in Memorial Hall on the Bethel College campus, Sunday, May 5, both afternoon and evening.

The afternoon program will begin at 2:30 and will consist of music from the various churches. The evening program will begin at 8 o'clock and will be given by the combined choirs of the churches and any other folks who enjoy singing.

A mass choir rehearsal will be held in the Bethel College chapel Sunday, April 28, at 3 o'clock, with Mr. Walter Hohmann directing.

—Elizabeth W. Nickel, Secretary.

Observing Conference Sunday

At the 1945 General Conference the question was asked, "Would it not be wise to have the Executive Committee designate or fix a day annually as **'Conference Sunday'**?" This suggestion was accepted by conference.

Having carefully and prayerfully considered various dates suggested it was decided to request our churches to set aside, Sunday, April 28, as **Conference Sunday.** The officers were asked to set up a suggested program for observance in local congregations.

Feeling definitely that the Lord has directed the selection of this special day, we would say with the Psalmist, **This Is The Day Which The Lord Hath Made;** we will rejoice and be glad in it." (Psalm 118:24) As we review the past year we would say, "This the Lord's doing; it is marvellous in our eyes." (v. 23) There have been many opportunities; our people have responded marvellously. In the last quarter of 1945 more than one quarter of a million dollars were contributed through our conference headquarters.

We look hopefully into the future, for "the stone which the builders refused is become the head of the corner." (v. 22) In the four hundred years of our history we have rested on the promise: "Other foundation can no man lay than that is laid, which is **Jesus Christ."** (I Cor. 3:11) Many builders are refusing Him. True builders accept Him and do not build beyond this sure foundation.

There is fellowship in the thought that most of our about two hundred General Conference congregations will be praying unitedly that we may all abide in Jesus Christ, the True Vine; and abiding in Him we may bring forth much fruit.

Brother J. N. Smucker, the chairman of our conference, has used this outline for the morning sermon. The individual member may wish to use it as a guide in meditation.

Brother Homer Leisy, the vice-chairman of our conference, has drawn up a suggested order of service for an evening service. We all can have a place in 'Serving in and through our conference." Reference should be made to the various growing needs at home and abroad. Opportunity for a special love-offering to some neglected phases may be given at either the morning or evening service. Both of these outlines are presented in another part of this paper.

Since true worship includes both praise and prayer, we submit a list of items for the attention of all of our churches.

GIVE THANKS UNTO THE LORD

1. For the promise of life eternal through Jesus Christ. For an assurance of sins forgiven. For a peace that passes understanding.
2. For a church based on the Scriptures which still are the only infallible guide both in faith and conduct.
3. For open doors to witness both at home and abroad. For a gospel that satisfies hearts. For the privilege of sharing both with those who hunger spiritually and with those who have been deprived of clothing, food, and shelter.
4. For children, friends, and neighbors, eager to hear and see the "power of love" actively displayed in our lives. For schools charged with the responsibility of showing the way of life.
5. For authorities that recognize a supreme loyalty to God. For men and women who were enabled to stand by the "Faith of the Fathers."
6. For a widening fellowship with others of like faith.

PRAY WITHOUT CEASING

1. That we might be filled with the knowledge of His will in all wisdom and spiritual understanding. (Col. 1:9)
2. That we might walk worthy of the Lord unto

Recommends Vacation Bible School Handbook

Throughout our entire General Conference there is evident an increasing interest in Vacation Bible Schools. Some communities have held such schools for years, while others are planning their first schools for this summer. Those who plan these schools often face the problem of what materials are available and suitable for use in Mennonite communities.

Since our conference at present has not yet published its own Vacation Bible School materials, a hearty recommendation is hereby given to the Vacation Bible School Handbook put out by the Western District Education Committee, available from Mrs. Joanna S. Andres, 700 East Fifth Street, Newton, Kansas, at twenty-five cents per copy. This Handbook is designed for use with the Old Mennonite Vacation Bible School Course published at Scottdale, Pa.

Having examined this Handbook in the course of its preparation we believe that it is worthy of circulation through the General Conference as a whole and not only in one district. It is sincerely hoped that many schools will take advantage of this aid for successful Vacation Bible School teaching.—Erland Waltner, Member, Board of Education of the General Conference.

To the Churches of the General Conference:

You have so faithfully supported the C.P.S. program in past years, and you did it gladly with no regrets for the cause you supported. The M.C.C. has informed us that beginning with April 1, the quota per member for C.P.S. support for April, May, and June will be only forty cents instead of fifty cents as heretofore. We appreciate what our churchs have done and hope that all will continue to lend their support not only in gift but in prayer as well.—General Conference Peace Committee

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all pleasing, being fruitful in every good work, and increasing in the knowledge of God. (v. 10)

3. That we may be strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness. (v. 11)
4. That we may always give thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints. (v.12)
5. That we may be delivered from the power of darkness, and be translated into the kingdom of His dear Son (v. 13)

SPECIFIC ITEMS FOR PRAYER

1. **Foreign Missions**—that the world may hear the gospel. The fields are ripe unto harvest. That the Lord may send forth reapers.
2. **Home Missions**—That our own country be evangelized. That smaller scattered struggling groups may be strengthened in their faith.
3. **Emergency Relief**—That the needy may be fed and clothed. That the mentally ill may be cared for. That we may sense the varied other needs of those of the "household of the faith."
4. **Education and Publication**—That we may "teach as we write" that which feeds the soul and mind. That we may ever grow thereby.
5. **Peace Witness**—That we might know the "Prince of Peace." That we might not compromise. That ours may be a constant witness. That we might plumb the depths of "the power of love."
6. **Mutual Aid**—That we may remember the needs of our youth, establishing homes, setting up businesses, or preparing for service.
7. **Church Unity**—That still others may be welcomed into a unity of the faith. In Christian unity there is strength.
8. **Minister Placement**—That all groups may have ministers to break the Word of Life. That our youth may hear God's call to serve.
9. **Auxiliary Organizations**—That the women's missionary groups and the Young People's Union may find joy in their service.—Yours for a Blessed Conference Sunday, Walter H. Dyck, Executive Secretary

Suggested Theme for Conference Sunday, April 28,1646

THE CHURCH ABIDING IN CHRIST, John 15:1-11
Suggestive Outline

JESUS CHRIST, THE TRUE VINE: The Church as branches

1. Our thoughts, worship and work must center in Christ, not in ourselves. It is the **TRUE VINE** that is important.
2. There is true life in none other; there is no other foundation.
3. Apart from Him we are but withered and dead branches.

The "Abiding" Church:

1. Our relationship with Christ not an occasional contact, nor a loose or artificial connection.
2. Our relationship must be a "living union," constant and abiding.
3. By this "living contact" His life flows into and through ours.

The Fruit-Bearing Church

1. Our main concern need not be the fruit, but the abiding.
2. A living union with Christ naturally results in fruitage.
3. The work and activities of the Church and all its organizations must come as a result of our close abiding in Christ. So we glorify the Father.

Meditation Thoughts

May we pray that all the work of our churches and Conference may be united in Him who is the true vine—that all the various organizations may stem back into a living union with the Christ—that this connection may result in such fruitage as shall glorify the Father and direct souls to Him. This is no time for artificial food, but souls are hungry for the spiritual food such as "forgiveness, joy, peace and love."

May our great concern on Conference Sunday be that we may all abide in the True Vine and in none other—that there may be a living union with Christ and not merely an occasional visit, and that His Life may flow through ours in the form of fruit for hungry souls.

Suggestions for a Sunday Evening "Conference Day" Service

(May be used for a message—or a C.E. or Y.P. Program)

"SERVING IN AND THROUGH OUR CONFERENCE" Main Topic or "Theme."

Hymns—"Faith of Our Fathers," Number 154 **Mennonite Hymnary**
"The Work is Thine, O Christ Our God," Number 550 **Mennonite Hymnary**
Devotional Reading—Psalm 107:1-21 and Prayer

I. **Serving in and through our Conference** (Acts 1:8a)
  1. The Equipment. "Ye shall receive power."
  2. The Dynamic. "After that the Holy Ghost is come upon you."
  3. The Commission. "Ye shall be witnesses."
  4. The Command. "Unto Me."

II. **The Places of Service in our Conference**—(Acts 1:8b)
  1. The Field—
    t. "Both in Jerusalem"—(It begins at home—the home field)
    b. "And in all Judea"—(It extends to the surrounding communities)
    c. "And in Samaria"—(Our home mission work)
    d. **"And unto the uttermost part of the world"**—(Our foreign mission work: India, China, Africa, America, South America, etc.)

Offering for the Conference.
Hymn—"O, Have You Not Heard of that Beautiful Stream"—Number 232 **Hymnary**
Closing Prayer

Home Missions:

Material appearing under "Home Missions" is contributed by A. J. Neuenschwander, Secretary of the Home Mission Board, Quakertown, Pa.

McDowells Now Serve Calvary Church, Mechanics Grove, Pa.

Walter H. McDowell, new pastor of Calvary Church, Quarryville, Pa.

The new pastor of Calvary Church comes from Markham, Ontario, where he was born January 23, 1910. The family had for many decades been connected with the American (Old) Mennonite Conference.

After high school he attended the Ontario Mennonite Bible School at Kitchener, Ontario. The summer of 1936 was spent in northern Ontario helping open a mission at Markstay, Ontario.

Eastern Mennonite School Harrisonburg, Virginia, was attended one year and then Mr. McDowell entered Goshen College. After leaving Goshen College where he received the B.A. and Th. B. degrees he headed Horace Greely's advice: "Young man go West."

In the summer of 1939 the marriage with Ruth Eleanor Lehman, R.N. graduate La Junta, Colorado, school of nursing, took place. In 1940 the McDowells went to Oregon to serve as field workers in the Sweet Home, Oregon, district.

They moved to Portland, Oregon, two years later, and while there Mr. McDowell worked and studied, graduating from Western Baptist Seminary in 1944 with a B.D. degree.

While in Portland contact was made with the Alberta Community Church. Mr. and Mrs. McDowell joined this church and felt led of the Lord to offer themselves as workers to the General Conference.

While making a trip to visit the old parents in Markham, Ontario, contact was made with Calvary Church, that was looking for a pastor. The Church and the Board jointly extended a call to the McDowell's to come to Calvary, and since February 1st they have been on this field. Their address is Quarryville, Pa., R.R. No. 2 The Board kindly asks for prayer intercessors for the new workers and their new field.

—A. J. Neuenschwander, Sec.

Glimpse of Toronto Work

The United Mennonite Mission Church, 140 Victor Avenue, Toronto 6, Ontario, is housed in a building that was formerly used as a home in a residential section of the city. Since the purchase of this building for a home mission church, the first floor has been converted into a sanctuary. The building is long, and it is estimated that it can easily seat 125. Rev. and Mrs. Arnold Fast use the second floor for their home. The building changes were made mostly by the men of the congregation, who donated their time and talents. Some of the neighboring congregations have sent in contributions for the costs involved.

On February 24th the members of the United Mennonite Church, Toronto, Ontario, gathered together to observe the Lord's Supper. In the evening of that same day it was the pastor's privilege to take an evening service in the Stirling Avenue Mennonite Church of Kitchener, Ontario. Brother Andrew R. Shelly has charge of this church.

The annual business meeting of our congregation was held in the latter part of January. The Mission Committee was reelected for the coming year. The present Sunday School teachers were asked to continue teaching and two new teachers were elected. A special report was given by the chairman of the Mission Committee on the building project, and we were encouraged to go on in spite of the delay in obtaining building supplies and the shortage of labor.

Funeral services were held for Mr. Peter Wiens on February 22nd. The pastor took part in the funeral service with the Rev. H. H. Janzen, Principal of the Russian Bible Institute here in the city. Mr. Wiens is survived by his wife and a number of children. —Arnold A. Fast, 140 Victor Avenue, Toronto, 6, Ontario.

Foreign Missions

(Temporarily all Foreign Missions correspondence should be sent to Rev. Howard Nyce, 1528 Chew Street, Allentown, Pa.)

Anne Penner, Altona, Manitoba, Is Ordained as Missionary Nurse

At the recent annual meeting of the Foreign Mission Board in Newton, Kansas, the Mission Board met Miss Anne Penner, upon invitation of the Board, and after prayerful consideration and an opportunity to get acquainted with one another the Board accepted her as a candidate for mission work in India. Rev. D. J. Unruh of Newton, Kansas, was asked to serve at the ordination, and so he went to Altona, Manitoba, Canada for this purpose and also to serve at a missionary rally sponsored by the Elim Bible School of Altona. The missionary rally was planned for the week preceding the ordination, i.e., from February 25th to March 3rd.

The ordination took place in the large renovated church in Altona on Sunday afternoon of March 3rd. The program for the afternoon was planned by the local congregation together with Elder David Schultz of the Bergthaler Church, of which the Altona congregation is a member. The choir sang several appropriate numbers and two solo numbers were brought in the way of special music. The following brethren took part in the way of introduction and closing remarks and greetings, Rev. J. W. Schmidt, Rev. J. N. Hoeppner, and Rev. J. D. Loeppky the foster father of Miss Penner. Miss Martha Burkhalter brought a word of greeting in behalf of the missionaries to India. Rev. David Schultz, Elder of the large Bergthaler Church, preached an appropriate sermon, using as text the two verses John 3:16 and John 13:17. Rev. D. J. Unruh spoke from the verses in I Timothy 1:14-16 and 18. An impressive service of ordination followed. The ordination was in charge of Rev. D. J. Unruh, a member of the Foreign Mission Board of the General Conference and he was assisted by the Rev. David Schultz.

After being ordained as missionary nurse, Miss Penner spoke very fittingly from the verses in Rev. 2:8.

Miss Penner, whose home is at Rosenfeld, Manitoba, is a registered nurse, having graduated from the Grace Hospital, a Salvation Army Hospital in Winnipeg, Manitoba. Before taking the course in nurses' training, she graduated from Winnipeg Bible Institute.

It is hoped that Miss Penner can accompany Miss Martha Burkhalter to India this spring. It is likely that she will be stationed at the Champa Hospital after her preliminary language studies.

Y.P.U. OFFICERS
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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference
Editor
Esko Loewen
Route 2
Newton, Kansas

Music Institutes in the Churches

by Alvin Reimer

For a number of years the short term music institutes varying from two to four weeks in duration have enjoyed a favorable reputation and have won a fair measure of success as employed in our high school and college music clinics and summer music camps. This same plan was inaugurated in the C.P.S. educational program during the past semester with gratifying results. Participation ran far beyond anticipated enrollments, interest ran high, and attitudes were most commendable.

There would be little disagreement with the statement that the Mennonite Church is a singing church and that it has developed congregational singing to a high level, and as such holds an enviable position among the various congregations. In many instances we also find trained choirs in Mennonite churches; whereas in others there is only an irregular or haphazard arrangement for special music. Still in other conservative groups trained choirs and a cultural development in the art of music is discouraged. Neverthlees, we find the love for music, especially for choral music, quite prevalent among our Mennonite people, and we may truly accept it as a part of our Mennonite heritage. The functional value of this background of music in the church, together with a practice of the singing of these hymns in the home, is manifest in the high ratings that high school choirs from segregated Mennonite communities invariably show at our annual school music festivals.

Taking for granted that music plays a vital part in Mennonite worship services, it becomes our obligation to maintain this standard, and in many instances to raise it above its present level. It has been suggested that the plan of short-term music institutes might also be adapted to our home congregations or perhaps to a group of near-by churches in a community.

There are several possible methods of organization of a church music institute. A number of our churches conduct a Bible study course during the winter months, meeting perhaps one or two evenings a week in order to complete a prescribed course of study. A music course could very well be incorporated into such a program by adding an extra hour each evening for the study of hymnology, which would be of inestimable value to a congregation. In such a course there might first of all be a study of the development of church music from its early beginnings, then through the development of Hebrew music in the Old and also the New Testament eras; following this, the development of music in the Protestant and Catholic churches, German Hymnody through the Reformation Period, English and German Psalmody, etc., up to our Twentieth Century Hymnody. An appropriate text for this course would be **Music In The History of the Western Church by Dickson.** This should be supplanted with texts such as **Outlines of Hymnology** by Hohmann, **The Hymn Lover** by Harder, and **Church Music In History and Practice** by Douglas which treat the hymns from the spiritual and cultural aspects as well as from the historical. Concurrently with the study of texts one should use our own **Mennonite Hymnary** which contains the best of representative hymns through practically all periods of sacred music development. In this respect Hohmann's text is especially commendable. Further, the seven parts of the **Mennonite Hymnary** should be studied and the appropriateness of the songs in each part to the worship service be considered. Our own hymnary stands second to none among all others, and a period of study for a better understanding and appreciation of these hymns and an effort at learning to sing more of them, or all of them, will be the finest gestures in any congregation. One cannot help but make mention here of the advisability of studying the comparison between the gospel song and the hymn and the use of each in the worship service. Certainly it is high time that our churches wake up to the fact that there is an abnormally large amount of cheap, commercial gospel song material filtering into some church services much of which is nothing more than "ragtime" or "swing" music with a sacred text adapted to it. However, lack of space prevents a fuller elaboration on this subject here.

In our study of hymnology a phonograph and some recordings would be invaluable as definite objective material for study.

Alvin Reimer spent the fall of 1945 in C.P.S. camps conducting music institutes. In this article, he describes some of his experiences and suggests a further application of this idea in the home community. Alvin is a teacher in high school and a native of Buhler, Kansas.

Another and a more complete plan for a church music institute would be for several churches in an area (and the segregated Mennonite settlements should make this possible) to set aside a time of approximately three weeks for the choir directors, the accompanists, the ministers, the choirs, and others in the congregation to assemble for an institute of sacred music. This might be done during the winter season when rural church members would find it convenient to attend. A music faculty member from one of our church colleges would perhaps be the most desirable individual to teach the classes in the institute, or it might be a high school music instructor who has a qualified musical background and sufficient training in church music. Two or three one-hour classes could be taught in an evening, classes in a subject meeting two or three times a week, thus allotting six to nine hours per subject in the three weeks of institute time. These courses might be listed as follows: 1. Hymnology—As outlined above. 2. Conducting—Or could also be called "song-leading" or "chorister training." This was one of the most popular courses in the C.P.S. Institutes, and rightly so. This is a training in leadership and is one of the most valuable and one of the most practical courses to be taught. Many of our choir directors and congregational song directors in our rural churches have little or no training in conducting. Given the right personality and a musical background, a song leader can impart much to and secure a great deal more from his group if he has a command of at least the fundamental principles of conducting. One of the most useful musical accomplishments, and one which large numbers of people would like to possess, is the ability to direct music, to conduct. Such a course would treat the method of beating the various meter patterns, phrasing, interpretation, attacks, releases, etc. Suggested texts: **The Eloquent Baton** by Earheart; **Twenty Lessons In Conducting** by Gehrkens. The choir would serve as the clinic for the conducting class. 3. According to the newer trends in organic psychology, and this is basically correct, the best approach toward sight-reading is the instrumental approach; i. e., through the playing of instruments such as the piano, organ, or violin, in which the player employs a "space frame." Our instrumentalists are invariably better sight readers than our vocalists. In most of our progressive communities where the young people secure adequate instrumental training in orchestra and band this instrumental approach is satisfied, and therefore a course in sight-singing or note-reading is unnecessary. However, in some of our more conservative communities, and especially in those in which the congregational singing is unaccompained, a course in sight-singing would be valuable. That is why, in some of our camps this course had the highest enrollment of all courses offered. This course would start with the barest rudiments of music and continues into four-part reading. We might mention here that in some of our Mennonite groups "shaped" notes are still employed as a "crutch" in sight-singing. 4. Certainly the choirs as joint organizations should meet several times a week during the institute for intensive training in tone production, phrasing, balance, and interpretation. The choir should, of course, be conducted by the director of the institute. A class in "class voice" could be incorporated in this, or could be conducted as a separate class. 5. A class in desirable "chorus materials" for choir directors in which suitable materials are read through should be included in the course offerings. 6. A class in the "Art of Accompanying" should be very valuable and is a positive "must" in such an institute.

During the day when classes are not in session the instructor or instructors could offer private lessons in voice, organ, and piano, to interested individuals. While there would be only enough time for three or four private lessons per individual it would be enough (in voice) to diagnose for possible vocal faults, and suggest correct methods of tone production.

This, briefly, is a nucleus of a plan that should work. The interest and the desire are there in most communities. Given the right organization such a plan should raise our musical standards to commendable levels.

We trust that the time is not too far hence when we will, in the Mennonite churches, as many congregations in the larger urban centers are doing, employ a full-time minister of music whose sole endeavor it will be to propagate the musical worship in the church, for interest in the general work of the church makes the expression of the music produced more sincere and significant.

ON THE USES OF ADVERSITY

It is good for us that we sometimes have sorrows and adversities, for they often make a man lay to heart that he is only a sranger and sojourner, and may not put his trust in any worldly thing. It is good that we sometimes endure contradictions, and are hardly and unfairly judged, when we do and mean what is good. For these things help us to be humble, anl shield us from vain-glory. For then we seek the more earnestly the witness of God, when men speak evil of us falsely, and give us no credit for good.

Therefore ought a man to rest wholly upon God, so that he needeth not seek much comfort at the hand of men. When a man who feareth God is afflicted or tried or oppressed with evil thoughts, then he seeth that God is the more necessary to him, since without God he can do no good thing. . . By all this he is taught that in the world there can be no perfect security or fulness of peace. —Thomas A. Kempis

The Appalachian Trail

Spring is here! And with it comes the age old yearning to get out—out in the beauties of nature—out to witness again the miracle of life springing from America which will draw us this summer. For the the earth. There are many natural places of beauty in hiker, the Appalachian Trail is hardly surpassed. It is a foot path 2,400 miles long running from Georgia to Maine. The Luray and Grottoes, Virginia, C.P.S. camps were located along this trail. Men in these camps have both worked on and hiked along this trail on the back of the Appalachians. Here is a description of this trail.

The Appalachian Trail is a continuous marked footpath extending through the mountain wilderness of the Atlantic States. It is a skyline route along the crest of the ranges generally referred to as Appalachian; therefore the name of the trail. It extends from Katahdin, a massive granite monolith in the central Maine wilderness, two thousand fifty miles to Mt. Oglethorpe in northern Georgia. At the present time this trail has been completed, marked and measured and is in use throughout its entire length.

The Appalachian Trail was originally started in 1921 by Benton MacKaye of Shirley, Massachusetts. Mr. MacKaye was a forester and from his wandering in the New England forests had conceived the vision of a trail which for all practical purposes should be endless. He gave expression to his plan in an article in October, 1921. Others had proposed extensive through trails, but the conception of the Appalachian Trail was solely MacKaye's. His proposal aroused interest among the clubs in the vicinity of New York City and, in 1922, the first part of the Trail was constructed in the Bear Mountain Section of the Palisades Interstate park by clubs affiliated in the New York-New Jesrey Trail Conference. This interest soon spread to New England and Pennsylvania. Early enthusiasm died out before much work was completed. In 1926, Arthur Perkins, a retired lawyer, undertook to translate the conception of an endless trail into an actual one. At this time various groups became interested and began cutting foot paths through the wilderness which had been discussed for the past five years; the trail was now a reality and not just a fireside philosophy. Mr. Perkins' enthusiasm and momentum continued during the practical completion of the trail.

In the meantime a need arose for campsites and open and closed shelters. A program to provide for these needs was made available by the Trailway Agreement. The regions to which this agreement is now applicable are the White Mountain National Forest in New Hampshire, the Shenandoah National Park, the George Washington and Jefferson National Forests in Virginia, the Great Smoke Mountains National Park, and the Pisgah and Cherokee National Forest in North Carolina, and the Chatahoochee National Forest in Georgia. In all, the Appalachian Trailway embraced in the eight National Forests and two National Parks some seven hundred miles of its 2,050 mile route.

While hiking along this trail there are some rare sights and views to be seen from Maine to Georgia. Over one hundred varities of wild flowers grow along the Appalachian Trail in the Shenandoah National Park. Varieties from the Lily Family to the Ladyslipper. Also, there are about fifty species of trees along the trail in Virginia. There are a number of varieties of pine trees and a large number of various oaks that over-hang the trail, making it a beautiful and shaded trail during the Summer months. These trails are accessible to hikers the year around. However, most hikers use the trails during the summer months. The shelters are so arranged that hikers can hike from at least one shelter to another during the day. At these shelters they can build a fire do their cooking use the bunks in the shelter and get a fresh start the following day.—**Skyliner,** August, 1945

Northern District Young People Make Contribution to Missions

The Young People's Organization of the Northern District Conference recently gave five hundred dollars for various home mission purposes. Two hundred dollars of this amount was given to Rodolphe Petter to assist in remodeling the old church in the area in which he is serving into a home for the Petters. Mr. and Mrs. Petter have spent many years in faithful service among the Indians in Montana. A sum of one-hundred dollars each, was given to Mr. and Mrs. Arnold Fast who are engaged in church renovation work in Toronto, Canada, to Miss Elsie Grantland who is engaged in missionary work in the Kentucky Mountains, and to the Evangelization Committee of the Northern Conference for providing daily vacation Bible schools in needy areas.

Discuss "Missions in India" at Rosthern

We were very fortunate in having Miss Martha Burkhalter, missionary to India, with us for a few days. We believe that God sent her and that He spoke to us through her. She arrived in Rosthern on March 6th and left for Swift Current Bible School March 8th.

During her brief stay here she spoke in the Bible School, the Academy and in church. At the latter place she showed moving pictures of the Janjgir station, where she had been working.

Miss Burkhalter stressed the fact that forty-six years ago there was no Christian church in India, that is in our field; now there are ninety-six places of worship. At Janjgir the church has approximately three hundred members. They are planning to build a Bible school, the cost of which is estimated at about fifteen-thousand dollars, af which thirteen-thousand dollars has already been donated. John 14: 12 is as true to-day as it ever was: "Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Miss Burkhalter has been missionary for twenty-eight years, and is now on furlough since 1945. If it is the Lord's will she hopes to return again to the India she loves, at the end of March, accompained by Miss Anne Penner from Rosenfeld, Manitoba.

We still need more missionaries. There are so many, who have never heard the Gospel of Jesus Christ. "The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send laborers into His harvest."

We cannot all go to the foreign fields, but we can all yield ourselves entirely to the Master. Let us go where He wants us to go and do what He wants us to do, whether it be here or abroad. Let Him speak and work through us. God-yielded wills find the God-planned life.

Youth Events

One World Or None. A Report to the Public on the Full Meaning of the Atomic Bomb. This is the name of a seventy-nine page booklet edited by Dexter and Katherine Way. This booklet is compiled of contributions made by the leading physicists of the country. Eleven of these participated in developing the atomic bomb. The theme of the booklet is a desparate plea for the complete abolition of war. From sheer fear scientists have united and given voice to the awesome danger of their child—the atomic bomb. "If," Dr. Phillip Morrison says, "the bomb gets out of hand, if we do not learn to live together so that science will be our help and not our hurt, there is only one sure future: the cities of men on earth will perish." We thank God for this deeply felt concern and pray that the Church may give voice to the solution of man's ills and sins. You and I need to be very humble and self-searching as well as straightforward in heralding the one solution—that of the way of love and forgiveness Christ so clearly proclaimed.

The tension between Russia and Iran is reported to strengthen the idea of extending the life of the Selective Service Act. How long such an extension may be granted is not known. That there is strong support of the idea is evident. This, in turn, will mean the extended life of the Civilian Public Service program. As yet, permanent conscription is not being recommended. However, a Denver poll of public opinion indicated seven out of ten people favor permanent conscription.

In the cases of Estep and Smith, Jehovah's Witnesses, the Supreme Court ruled that C.O.'s who refuse to obey illegal orders of draft boards should be permitted to defend themselves against those invalid orders in court. Previous to this, many incorrectly classified C.O.'s were unable to prove in court that local board action violated the law and regulations. As a result, they are serving prison terms. "There is something basically wrong and unjust about a juridical system that sanctions the imprisonment of a man without ever according him the opportunity to claim that the charge against him is illegal," said Justice Murphy.

From a letter in the New York Times: "... eight million Belgians contral ten million Congolese who have no voice in their Government. Nine million Netherlanders represent sixty million brown men in the South Seas. In the Union of South Africa, two million whites hold eight million black natives in virtual slavery; and taking the British Empire, we find that fifty million whites control the destinies of four hundred and fifty million yellow, brown and black people."

In an interracial effort to reduce delinquency in one of the most congested areas of Philadelphia, young people from eight white and Negro Presbiterian churches have banded together to sponsor a neighborhood center called Camac House. At this house Sunday School classes, manual art classes, discussion groups, and a recreational program are being undertaken. An effort is thus being made to reach a delinquent area.

Under consideration at present is the future use of the former League of Nations buildings at Geneva, Switzerland. One proposal has been to turn them into an international universary. Both Korea and Japan are to have large Christian universities, it is reported.

A world student conference was recently held at Prague, Czechoslovakia, at which five hundred students gathered. Students from twenty-one countries in Europe and Great Britain and the United States participated in the Congress which saw the ravishes of war and the suffering coming in its wake.

Devoted to stimulating Bible reading among young people, the Gideons are distributing fifty million copies of the New Testament.

The yearning to establish ties with Christians after black-out of the war is resulting in correspondence fellowships being established across borders. Ninety Mennonite young people in Holland have submitted their names expressing a desire to know about American Mennonites. The M.C.C. is aiding in making the contacts for this fellowship by letter.

Edwin Schrag of Moundridge, Kansas, is the first C. P. S. man to leave for China. Eddie boarded ship at Houston, Texas, headed for Shanghai. He will join the Mennonite relief workers in Honan Provience.

JOTTINGS

—**Dr. H. A. Fast, Vice-Chairman of the M. C. C.** returned to North Newton on March 31 after participating in a M.C.C. session held in Chicago. Among other matters the Committee discussed he relocation of the displaced Mennonites of Northwestern Europe.

—**Hoffnungsau Church, Inman, Kansas:** Rev. Philip Wedel will give a series of messages April 14-19. Funeral services for Marie Sperling were held March 29. During the past year all Sunday School classes took part in some mission project. Two young people's classes had as their project a reserve fund for all returning C.P.S. and regular service men, amounts from this fund to be given o the men upon their release. The fund totalled $179. They have the same project for this year. Several classes made kits for relief. Others did still other relief work. Some had foreign mission projects. Some contributed for hospital aid and purchased Bibles where needed. The Kindergar-en had a total of $68.96. These little folks take a great interest in mission work, and they have their collections every Sunday, whereas most of the others had their project collections once a month. A total of $840.88 was contributed for all projects. —Mrs. J. V. Regier, Corr.

—**Mary J. Loewen** wrote on **March 14** that she and ix other M.C.C. workers were scheduled to leave he following Sunday. Her new address will be UNRRA Italian Mission, A.P.O. 394, C/o Postmaster, New York City, N. Y.

—**Dr. P. A. Penner,** who was stricken ill recently, s reported by Mrs. Penner to be getting along very well. He is at home and can eat regularly and leep. Dr. Penner has resigned from his work at General Conference Headquarters; the resignation went into effect March 31. It was Dr. Penner's ope to remain in active work until his seventy-fifth birthday which was commemorated April 2.

—**Dr. P. H. Richert,** who has suffered a stroke and s in the Bethesda Hospital, Goessel, Kansas, is reported to be just a little stronger.

—**The Mennonite Clothing Center, Newton,** sent a arload of relief clothing to New York during the ast week. The 375 bales were loaded into the car y some Old Mennonite brethren from Hesston nd by some local men.

—**Bruderthal Church, Hillsboro, Kansas:** Dr. H. . Fast of Bethel College brought the message March 24 in the absence of our pastor, A. E. Funk, who underwent an operation. Rev. Funk is re-overing speedily, and we hope to see him active in his work soon. A number of members canned 33 quarts of meat, consisting of beef, pork, and hicken, for relief, at the home of Mr. and Mrs. . E. Nickel. The choir is to give the cantata, "The Thorn Crowned King," on Easter Sunday vening.—Mrs. Edwin R. Funk

THE READER SAYS:

LET LOVE SPEAK

Editor, **The Mennonite:**

"When we read the New Testament the transforming power of God's seeking love manifests itself in our lives. We feel compelled to acknowledge that the divine commandment is true and that therefore life in this world, with its difficulties, dangers and failures, is just the kind of life a person should expect who wants to live independent of God. But the Christ of the Gospels has the power to exact such humiliating confession from us because in him the seeking love of God goes to the uttermost limit by giving itself to death for the benefit of a sinful mankind. The New Testament writers describe the work of Christ under various images—as atonement, as reconciliation, as substitution. But they all bear witness to its effectiveness. Through him we are able not only to know the truth concerning ourselves but also to live in the truth." (See **Christian Century** of March 13th.) If our lives are guided by this motivating power of God, we will be able to make the needed adjustment in these trying times when our papers begin to arouse the passions for war with Russia. We will not repeat the words of our war-minded press. We will be lead by the Holy Spirit to the task of reconciliation and understanding. That is what we need as individuals in our relation to each other. And through this spirit, we as a group can also help our nation in the great task of reconciliation and understanding. Let us therefore not forget our calling as Christians: Blessed are the peacemakers, for they shall be called the children of God.—J. P. Boehr, North Newton, Kansas.

REVISION OF MINISTER'S HANDBOOK UNDERTAKEN

The General Conference Executive Committee was encouraged at the recent Council of Boards Meeting, February 19-21, 1946, to arrange for a further revision and integration of suitable "Forms of Service for the Use of Ministers." The following men have accepted appointment on this revision committee:

David C. Wedel, Halstead, Kansas, Chairman; Howard G. Nyce, Allentown, Pennsylvania; Russell Mast, Wadsworth, Ohio; R. L. Hartzler, Boomington, Illinois; I. I. Friesen, Winnipeg, Manitoba, Canada; Willard Claassen, Freeman, South Dakota; Earl Salzman, Upland, California. For the General Conference Executive Committee, Walter H. Dyck, Executive Secretary.

COLLEGE AND SEMINARY NEWS

BETHEL COLLEGE

It has been the custom for a number of student groups to reorganize during the spring quarter for the next year. Largest of these is the Student Christian Association, which recently has elected the following to leadership: Faire Stucky (Hutchinson), president; Loris Habegger (Berne, Indiana), vice-president; Norma Tieszen (Marion, South Dakota), secretary; and Earl Franz (Marlin, Washington), treasurer. The Student Volunteers have elected: Hermie Preheim (Freeman, South Dakota), president; Richard Ratzlaff (Pretty Prairie), vice-president; and Marjorie Linscheid (North Newton), secretary-treasurer. New presidents for other organizations include: Meribeth Nachtigal (Dighton), International Relations Club; Lola Mae Regier (Mt. Lake, Minnesota,) Home Economics Club; Gilbert Goering (Moundridge), Cheminar; and Norma Tieszen for the Beta Kappas. Serving throughout the year as class presidents have been: Hazel Senner (Freeman, South Dakota), Senior; Florine Waltner, Junior; Norma Tieszen, Sophmore; and Widick Schroeder (Newton), Freshman.

BLUFFTON COLLEGE

Dr. Allen Wehrli, Professor of Old Testament in Eden Seminary, Webster Grove, Missouri, is to be the Bible lecturer next fall. The lectures will be held during the week of November 17. The **Bluffton College Bulletin,** a four-page folder published six times per year, is sent free to a large mailing list. If you would like to receive the **Bulletin** and are not now on the list you may receive it by sending a card to Bluffton College with this request and your name and address. The North-West District High School auditions in orchestra, band, boys' glee club, girls glee club, and mixed chorus will be held in Buffton, April 27. It is likely that at least fifteen hundred high school pupils will be brought to Bluffton by this event. Prof. Lantz is chairman of the auditions.

FREEMAN JUNIOR COLLEGE

The National High School debate question this year was of special interest to Mennonites since it dealt with the problem of peace-time military conscription. Much interest in debate was shown by the Academy students. This week they finished a successful debate season by taking sweepstake honors at the Interstate Academy Debate Tournament at Orange City, Iowa. Miss Kathryn Kaufman, head of the Speech Department, directed their work. The juniors were in charge of the Student Program presented this month. Each class is responsible for one such program during the year. The various campus organizations have had their election of officers. New officers take office at the beginning of the third quarter and carry on for the first two quarters of next year. This gives them an opportunity to get orientated and to plan ahead for next year and so eliminates the period of unorganized delay at the beginning of the school year. Erwin Schrag, a graduate of Freeman, who recently returned from three years service in Puerto Rico gave an interesting report of the project in chapel.

JOTTINGS

—First Church, Colfax, Washington: Rev. J. M. Franz preached the first of a series of sermons on March 17. We're looking forward to a blessed week. Several of our young people are helping in the choir of the Whitman County Youth Rally. Twelve denominations are cooperating in these services. Women's Missionary Society, with the help of the Methodist co-workers in our congregation, are working hard on comforters for relief. Nearly a dozen are on the way to the M.C.C. and several more are in the making. Used clothing was also included in these shipments.—Mrs. Alvin Rubin, Corr.

—Pandora, Ohio: Rev. Frank S. Harder has accepted the call extended to him by the St. John Mennonite Church. The Harders expect to take up their new duties July 1, 1946,—Mrs. Moser, Corr.

—West Swamp Church, Quakertown, Pa. The C. E. societies of the three churches in the Swamp charge recently sponsored a retreat with Carl Lehman, M'Della Moon, and Edna Ramseyer of Bluffton College as speakers. Rev. Alfred Regier of Henderson, Nebraska, spoke at the pre-Easter services, March 26 to 29. He also brought the message last Sunday and is to bring the one next Sunday.—Mrs. Earl Schmeck, Corr.

—Walton (Kansas) Church: The C. E. recently sponsored a banquet for approximately 150 guests. Prof. B. Bargen gave an inspiring talk to the group. Ed Stucky was guest speaker on March 10. Rev. Gerhard Friesen was in charge March 24, in the absence of Rev. von Riesen, who was ill with the measles.—Mrs. R. von Riesen, Corr.

—Zion Church, Elbing, Kansas: Dr. C. Krahn of Bethel College has given illustrated lectures on the following topics: "The Beginning of the Christian Church," "Mennonites in Switzerland," "The Mennonites of Holland," "The Mennonites of West Prussia." —Mrs. Louis A. Janzen, Corr.

—Ebenezer Church, Bluffton, Ohio: Rev. Richard Reilly occupied the pulpit on March 17. Rev. Reilly and family are preparing to go to the China mission field. The youth group C. E. and the Senior C. E. gave a program Sunday evening March 17 at the St. John Church. Alvin Becker, representative of the

Northern Bible Society, brought the morning message March 24. In the evening the Bluffton College Women's Choir, under the direction of R. A. Lantz, gave a sacred concert to a large and appreciative audience.—Mrs. Hiram Neuenschwander, Corr.

—**Gospel Mennonite Church, Mountain Lake, Minnesota:** Rev. J. D. Unruh, a missionary to Brazil and now on furlough, showed slides of his work in Brazil at our midweek prayer and Bible hour on March 20.—Elizabeth Lohrenz, Corr.

—**First Church, Burns, Kansas:** The Student Volunteers of Bethel College gave us a very inspiring program on March 24.—Mrs. Sam Stucky, Corr.

—**The Northern District Conference** will hold its fifty-fourth session June 1 to 5 in the Salem Church, Freeman, South Dakota.—L. H. Linscheid, Sec.

—**R. C. Kauffman,** relief worker in India, heads a huge program of buying up left-over U. S. army supplies, etc. He purchases these supplies for the Christian missions spread all over India. In a letter of March 10, he writes: "... my work with the Liquidation Commission continues. It is almost finished, but not quite. This last period has been a very busy one. Altogether, I think we have now purchased about Rs. 2,000,000 worth of goods. Within the last week and a half, I signed one contract for Rs. 550,000 worth of vehicles—about 200 of them, including Jeeps, trucks, trailers, motorcycles, ambulances, etc., another for Rs. 69,000 for a hospital unit; and other smaller contracts ... We have, among other things, bought typewriters (over 900 of them), refrigerators, electric power units, tools, horses, mules, x-rays, 8,000,000 Atabrin tablets (for Malaria), miles of galvanized pipe (a scarcity here), tons of food-stuffs and thousands of clothing items. Most of the clothing items are in very serviceable condition, some almost new, but were bought as 'salvage' at an average cost of perhaps 3 or 4 cents each. This is great stuff for relief purposes. While the purchasing is about over, the big job now is that of taking delivery and shipping of all this stuff."

—**Johannestal:** We have sold our parsonage and plans are being completed to build a new one. We are trying out a church bulletin this quarter. Two days last week several church members helped two young men, who recently returned from C.P.S., pour floor for the garage they are starting.—Mrs. Arnold Plenert, Corr.

—**Bethel College Church:** Dr. Eugene Enns received his discharge in February and entered Harvard Medical School in eye, ear, nose, and throat. Willard Linscheid from the C.P.S. unit of the Hudson River Hospital, Poughkeepsie, New York, arrived Friday for a brief furlough. He will transfer to the Hospital at Cleveland, the Hudson River unit being closed. Rev. J. J. Ratzlaff returned to the Bethel Hospital after only a short time at home. Church letters have been granted to Rev. and Mrs. A. E. Kreider. Mr. Kreider stated that since the Central Conference is now a member of the General Conference, they wish to transfer their membership to the Eight Street Mennonite Church, Goshen, Indiana, which he serves as pastor.—Eldon Graber, Corr.

—**First Church, Sugarcreek, Ohio:** Our relief offering almost hit the one thousand dollar mark. The council voted to make it an even thousand. The money has been sent to the M.C.C. for the purchase of a carload of condensed milk which is to go to Holland. Rev. Russell L. Mast spoke on the following subjects during the pre-Easter services: General theme: "The Characters of Calvary;" others: "Peter, Who Never Ceased To Grow," "Judas, the Lonely Disciple," "Pilate, Who Tried To Be Neutral," "Barabas, the Apostle of Force," "Caiaphas Who Misused His Power," "Simon of Cyrene, A transforming Friendship," "The Male factors, Who Shared His Fate," "The Centurion, An Unbiased Testimony," "Joseph of Arimathea, A Secret Follower."—Wiley McDowell, Corr.

—**First Church, Halstead, Kansas:** Rev. D. C. Wedel resigned Sunday after having been our pastor the past ten years to take up teaching in Bethel. His resignation will be effective June 3. The ladies were busy all day Thursday mending for relief and tying comforters. Thirty-two comforters and blankets were sent for relief. We have a Sunday School teachers' meeting every two weeks. —Mrs. Carl Dettweiler, Corr.

—**Bethany Church, Freeman, South Dakota:** March 17 was a day of special blessing. Rev. Louis Linscheid was ordained as deacon. Dr. Harold Gross officiated. Rev. Hugo Mierau was a welcome visitor. Due to the death of his father at Henderson, Nebraska, he and his family were on their way back to Hartford Seminary. The offering for the rebuilding of the new church amounted to $275.27. The choir is planning a cantata for Easter.—J. M. Hofer, Corr.

—**Zion Church, Donnellson, Iowa:** The Mission Societies special offering for relief amounted to one hundred dollars. The members have also been sewing for relief. Some garments are made from feed sacks. Used clothing and six blankets have been sent. In March we resumed our evening services. These will be held twice a month.—Pearl Krebill, Corr.

—**Water-Kitchner United Mennonite Church:** March 24th marked the farewell of Rev. Jacob Braun from this church. Rev. Braun, who for the past eleven

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NOTE CHANGE OF ADDRESS:

The Rev. Walter H. Dyck family, residing for he past six years at 14z8 North 9th Street, Beatrice, Nebraska, is moving (April 1, 1946) to 417 West th Street, Newton, Kansas. Please address all communications intended for the executive secreary of General Conference to Rev. Walter H. Dyck, Mennonite Headquarters, 722 Main Street, Newton, Kansas.

years served as assistant to Rev. J. H. Janzen, plans to go on a farm that he has purchased at Port Rowan. Here he will continue in the ministry as much as time permits. As a token of esteem and appreciation the congregation presented Rev. Braun with a purse of money. The Gospel Team from Bluffton College had full charge of the service on Sunday morning, March 24. Rev. Paul Shelly, who headed the group, and Miss Margaret Chase were the speakers. The remainder of the day the group, which had visited Ontario churches in the past week, appeared at the Sterling Avenue Church, Kitchener, and also sang over the local broadcasting station.—Herbert P. Enns, Corr.

—**Dr. George Buttrick,** who is to be the speaker at the Bethel College Booster Program, April 26, is the author of numerous books. Among them are:**The Parables of Jesus, Jesus Came Preaching, The Christian Fact and Modern Doubt,** and **Prayer.** His most recent book is **Christ and Man's Dilemma.** This has been chosen as the April selection by the Pulpit Book Club, which is an organization that recommends outstanding books to ministers.

—**Salem-Zion Church, Freeman, South Dakota:** This church and community was richly blessed through the ministry of Rev. Andrew Shelly of Kitchener, Ontario. His sermons on the "Triumphant Christian Life" were given at joint meetings of this church and the Salem Church. The ladies have been busy making comforters for relief. Recently over three hundred pounds of old clothing and blankets were also sent for relief. Most of the C.P.S. and army boys have returned.—Marian Graber, Corr.

—**Bethel College Fellowship Committees** in various churches are now soliciting gifts for Christian education. Some made the announcements of their plans on March 24. Undoubtedly, most or all will have finished their canvass by April 26, the date of the Booster Program. The churches work out their own plans for the canvass. One large church had enough teams to cover the membership in one day. Among the teams was one composed of two carpenters, who had taken the day off from their work and were enjoying doing their bit for Christian education. In another church the names of the families were divided, and the visitors called on the homes during the evenings of one week. The college furnishes workers for only those churches which do not have the self-initiated every member plan. More and more churches are initiating their own campaign and assuming full responsibility for it.

—**Menno Church, Lind, Washington:** The Washington Youth Institute met March 24 with Elmer Ediger, President of the General Conference Y.P.U. A good representation from Colfax, Newport and Lind was present. Mr. Ediger brought the morning message, "In the Name of Christ." The afternoon and evening were devoted to the work and future plans of the Union.—Mrs. Henry J. Franz

Mrs. C. A. Linscheid
222 South Pine
Newton
Kansas

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THE 1945 "Mennonite Year Book"

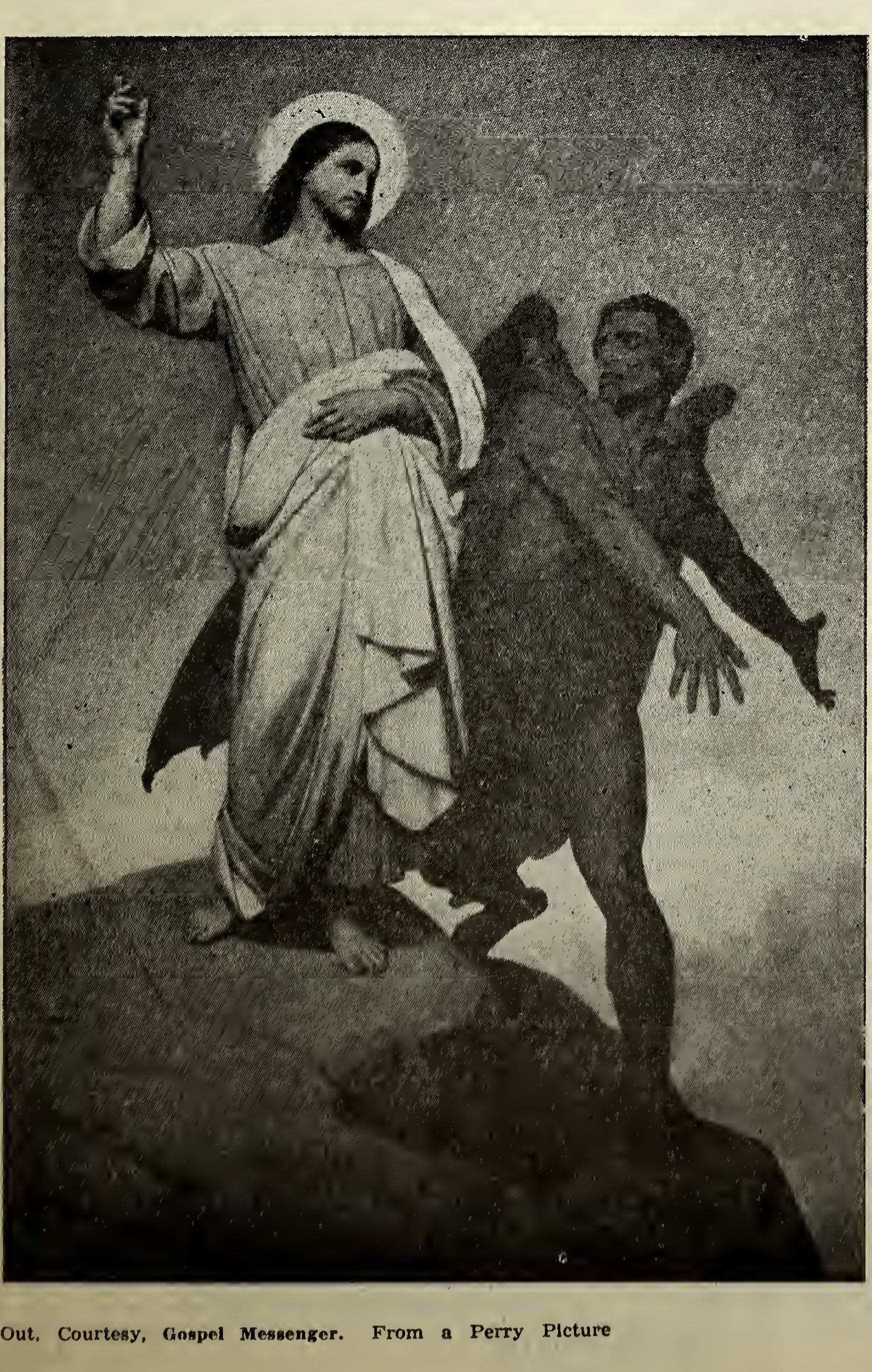
Many subscribers to "The Mennonite" have been waiting anxiously for the new "Mennonite Year Book." This should have been ready for distribution in January, but due to shortage of help at the printing plant, difficulty in obtaining materials, etc., the completing of the book has been delayed. However, the printer has reported that the bulk of the copies will be completed during the first week in April.

Every subscriber to "The Mennonite" whose subscription has been paid in full for 1946, at the regular renewal rate of $1.75, is entitled to a free copy of the "Year Book." A record has been kept of all readers who are entitled to a free copy, and the books will be mailed to all of these as soon as they are ready. In case anyone does not receive his or her copy by the middle of April, please, notify the Mennonite Publication Office, 722 Main Street, Newton, Kansas, and a copy will be mailed at once. It should be noted, however, that the "Year Book" is not given free to new subscribers who have paid only $1.25 or their paper, nor to those who are receiving the paper on the 100 per cent Church Subscription Plan and also pay only $1.25. But anyone desiring a copy of the "Year Book" can obtain one by sending twenty-five cents to the Mennonite Publication Office at the above named address. A sufficient supply will be on hand to accomodate all all who act promptly.

The Mennonite

Volume 61 — **April 9, 1946** — **Number 15**

He Chose To Be a Kingly Servant



Cut, Courtesy, Gospel Messenger. From a Perry Picture

The outcome of Palm Sunday was decided when Jesus, on the mount of temptation, chose to be a kingly servant rather than a king who lorded it over others. Jesus had the welfare of mankind at heart. Should he perhaps by force conquer and then rule to the benefit of all concerned?

How tempting! But Jesus readily perceived the futility of worshipping the devil in order that good might result. He saw and decided that His kingdom must be built on loving service.

Marshal Lyautey, veteran French colonial administrator is credited with saying, "In that kingdom of which Jesus dreamed and spoke there was no room for Caesar, or for Pilate, or for the princes and mighty ones. . . . If Jesus' ideas had been translated into reality, not only in Judea, but in the world at large, . . . I do not think . . . we would be in Morocco now, or the British in India." (from "Days of Our Years" by Pierre van Paassen)

Frank Laubach, that great servant of the illiterate peoples of the world says, "God always opens a door. Often that door opens down-

(See page 14)

From the editor's point-of-view:

GOOD FRIDAY is a day of deep spiritual significance and ought to be observed in a fitting manner. The council of churches of Detroit, Michigan, has asked the mayor of that huge, industrial city to set aside Good Friday as "a day of fasting, humiliation and prayer," so that the day may be given to "quietness, confidence and religious observance." It is hoped that the day will be observed with "fasting, humiliation and prayer from sunup to sundown," and "that suitable services be held in the churches devoted to imploring divine intervention in human affairs to avert further heavy calamity which threatens mankind." Attendance at union church services on Good Friday, or an hour or two of quiet meditation on God's love and one's own life, or a re-reading of the crucifixion account, or some loving service to someone in need, or some hours with a soul-nourishing book, might one, some, or all help to make Good Friday a day of deep spiritual experience. The day which commemorates the event which made God's saving grace clear and available to mankind is a significant one.

GOD'S SPIRIT is the means of bringing about proper relationships between individuals and nations. Military might and atomic power can blast things to pieces, but they cannot make a human heart freely loving. Could America be professing to act in a Christian way (or even according to Old Testament standards as given in Zechariah) if it went through with the Bikini atomic bomb demonstration? The blasting, blinding, blighting explosions of atomic bombs would hardly be a manifestation of the Holy Spirit, which brings about wholeness within individuals and among individuals. Washington's announcement that the tests, scheduled for May 15, will be "delayed for about six weeks," gives renewed hope that they may never be held and that the United States will give more consideration to winning good will by manifesting good will. This seems immeasurably better than instilling fear and hatred by a manifestation of atomic power. God says, "Not by might, nor by power, but by my spirit. . ."

UNDERSTANDING is one of the best ways for overcoming one's allergy towards certain people. Understanding as here used is of the friendly, unselfish type, which is sometimes spoken of as empathy or "Einfuehlung." It is of an analytical, comprehending nature. One feels for the other and not for himself. This makes for that calmness and insight necessary for helpful action. The doctor working on an accident victim exhibits it. When we are irritated by someone, we can lessen our feelings of hostility and anxiety by understanding him. A young man's wife was generally nasty to him. Once she threw a cup of coffee into his face. The report goes on to say that Abraham Lincoln, the young man, refused to get upset over his wife's rather continuous ill-will and that instead he sought to understand her behaviour. If someone irritates us we can well afford to ask what it is that we are defending. Is it some picture of how we want the other person to behave? If it is, then we can question our right to make "arbitrary demands" upon the life of another. Next we can learn to understand the person who makes us nervous. We can ask ourselves: How he got that way? What is he trying to get out of life? What experiences have misdirected his energies in such a way that they now tend to irritate me? Then, as understanding dawns we feel the capacity to forgive, and the nerve-tearing hostility and anxiety fade away. Understanding helps us and it helps the other fellow. (For considerable of the above thought we are indebted to David Fink, M. D.)

RUSSIA stimulates a great many people into "seeing red." Perhaps, this is not so strange in the light of the fact that most people have a rather hazy conception of how and why Russia has come to be what it is, and because they are not too clear on what Russia is trying to achieve. Some terrible things have happened in Russia, as well as elsewhere (for example our Civil War). Failure to keep in mind why these things came to be will make forgiveness difficult. "Forgive us our debts, as we forgive our debtors" is a difficult prayer, but it was given to Christendom by One who forgave those who mocked him, spit upon him, hit him in the face, put a crown of thorns on his head, and finally crucified him.

What a King!

by J. H. Langenwalter

Great experiences have a way of crystallizing themselves into rather simple phrases or attitudes. This was also true of the career of Jesus immediately before His crucifixion.

The trial of Jesus before Pilate, as related in the Gospel according to John, 18:28-19:16a, shows how the idea of looking upon Jesus as a King had been crystallizing until even the Roman representative in Jerusalem used the term very definitely.

"Art Thou a king then?" This question put into words the thinking of many people before the crucifixion of Jesus. They were spoken by Pilate, a puppet politician of Rome—Rome in her pride, despite her imminent fall. The Rome which still thought of her Caesars as super kings.

Pilate was puzzled, hence his question to Jesus, a prisoner before him. The thinking and conduct of this Jesus had disturbed both Roman and Jewish leaders increasingly. Now the Jewish leaders were demanding of Pilate that he condemn the prisoner before him in order that they might be rid of Jesus whom they feared and yet be ceremoniously clean of having shed His blood. Pilate, on the other hand, was anxious to escape a situation of which he was clearly afraid.

The answer of Jesus added to the surprise and the discomfort of Pilate. "You have said it. I am a King. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice!" The words of Pilate, as reported, are, "What is truth?" His attitude reveals his deeper thinking, "What a King!" A man like Pilate saw no importance in truth. Nevertheless, the attitude and the words of Jesus compelled him to pay more than passing attention to Jesus as well as His words. He could not ignore the fact that he had before him a strange prisoner with a message that did not fit into his thinking as a Roman officer at all. Pilate was so affected by his experience with Jesus that he confessed to the accusing crowd that he could find "no crime in Him."

Pilate was not ready for the deeper implications of what he had just experienced. That is why he could drive the bargain with the accusers of Jesus. The result was that Pilate betrayed himself as unfit of being a representative of the idea of justice according to Roman law and the Jewish leaders proved themselves unworthy of the Hebrew idea of moral justice. Both did so at the expense of Jesus. Both excused themselves by pretending to cover their misdeeds with their attitudes of, "WHAT A KING?"

In addition to the Roman and Jewish leaders there were others who wondered about Jesus as a King. Two of His disciples had asked to be given primary positions in the Kingdom they expected Him to establish. They had not gotten over trying to fit Jesus into their idea of the kind of King whom Israel should have. They had yet to learn to fit themselves into the idea of Jesus about the Kingdom of God. Other disciples gradually lost interest in Jesus until He stood virtually alone during the most trying days of His life. They felt that He was not the kind of King they had expected and wanted.

However, when His Day of Expression—the day when Jesus' ride into Jerusalem gave all kinds of people a chance to express themselves—two of His disciples obeyed Him about getting a colt from the home of an unnamed man. Placing their garments upon the back of the colt was a recognition of something in Jesus which may best be expressed by the word King used upon a higher plane than they probably had ever used of Him before.

Most interesting is the re-action of the crowd on that day. They caught the spirit of the occasion. They sang. One wonders how great a part the children played in this scene. They sang the messages they had learned in the synagogue without prejudice of interpretations by the leadership of their day. They praised God in words and performed acts of respect toward Jesus which at heart were expressions of honor due a King who meant as much to them as Jesus did. They had not forgotten the deeper meanings of the messages they had learned in childhood. They could not have answered the catch questions about this carpenter Jesus from Nazareth, but they acted as though they believed in Jesus as the Prophet, yea the Great King, and What A KING!

If the kingly Spirit of Jesus was ever needed it is today! People are as divided about Him as they were in the days of Pilate and the leaders "who sat in Moses' seat." The needs of human kind still call for His helpfulness. His helpers are still those who are willing to learn from Him and then through their deeds and, or words give convincing evidence that to them also He is: WHAT A KING!

Dr. J. H. Langenwalter, past president of Bethel College, Bible teacher and pastor for many years, is now pastor of the **Lorraine Avenue Church,** Wichita, Kansas.

Home Missions:

Material appearing under "Home Missions" is contributed by A. J. Neuenschwander, Secretary of the Home Mission Board, Quakertown, Pa.

The Need for a Place To Worship

Nipawin, Saskatchewan
February 25, 1946

It is indeed a pleasure to be able to again come into your homes through the medium of the paper.

This little town is going right ahead. Some one said that more than four hundred building permits for 1946 had been issued. Everywhere one turns to, lots are rising in price and buildings are brought in from farms and other towns nearby, or are newly built. People are on the go all the time, trying to make life a thing of pleasure as well as of money. In all this the Lord is forgotten. How few really turn to Him!

So far the Lord has shown us that He would want us to go ahead with the erection of a place of worship. The people here are poor. There are those that are spiritually inclined and are willing to help all they can. An old lady of seventy-four has promised us a lot. It is in a fine location. This dear soul loves the Lord with all her heart. She is a half-breed by her first birth, and a child of the King by her second birth. The home she lives in is very poorly constructed. Her floors are of wide boards; the walls are not plastered, but are plain boards. She could sell that portion of land that she wishes to donate to the building of the church for at least three hundred dollars. She does not believe in just giving the Lord one-tenth but in giving all she can give. She has a real burdened soul for the lost, and oh I wish you could all visit her home and feel the love that flows from it. She too, like Paul of old can say, that there is a thorn, for she cannot read or write, and oh how she takes in every word that is spoken of the Bible and above all of Him who has become her Saviour.

Besides this wonderful donation we have received one hundred and eighty-three dollars from various sources. But we still need much more to be able to build.

May I here give all of you an idea of the great need. There are only about 185 souls in this town of about three thousand that hear the true word of God, not saying anything of the country people. There are quite a few Mennonite families, but they are poor. Yet they are doing fine in contributing toward this cause. If the Lord so leads and funds permit we will have to erect a church of quite a size, as we are certain that there are many that will attend. There are quite a few of our Mennonite families that live in the country within driving distance, who will make this their church, when it is finished.

All contributions towards this fund will be personally acknowledged, and will without a doubt be rewarded by the Master Himself. Above all be much in prayer for the work and for the worker as well.

I might say that since it is so hard to obtain materials for building, I must buy when the opportunity presents itself. The other day I was able to get shingles for the roof. I bought them just in time, for the next day they were all sold. They are No. 2 shingles and cost $7.90 a thousand.

Let us *pray* that the Lord may get great glory through this work. Your Brother and Sister in Christ, Rev. and Mrs. Charles B. Dirks

IN MEMORIAM

Dietrich J. Mierau was born at Henderson, Nebraska, May 22, 1879. In 1900 he was baptized and received into the Bethesda Church. He and Margaretha Epp were united in marriage in 1901 and lived together until 1938 when death claimed his wife. The farm was a definite calling of God for him and he made a success of it. March 11, 1946, he died suddenly from pneumonia and a severe heart attack. He is mourned by one daughter, Mrs. Theodore Schmidt, North Newton, Kansas; one son, Hugo, Hartford, Connecticut; and six brothers, John Henry, and Isaac of Henderson, David of Fresno, California, Cornelius of Hastings, and Frank of York.

Mrs. Anna Lehman, wife of Noah A. Lehman was born March 28, 1867, in Clinton, township near Goshen, Indiana, the daughter of Abraham and Fanny Martin Garber. She was a life-long member of the Mennonite Church. She had been in failing health a number of years and died at her home in Nappanee on March 15, 1946. She leaves to mourn her passing, her husband, two daughters, and one son.—Mrs. Loyal Corwin, Nappanee, Indiana

Herman Penner, son of Heinrich and Marie Penner, nee Penner, was born August 19, 1870, in West Prussia. He was baptised in 1888 and received into the church. In 1890 he came to Beatrice, Nebraska, where he lived on a farm until 1941, when he retired to town. He became ill on March 16th and was taken to the hospital, where he passed to his reward on March 27. He is mourned by one sister, and three brothers.

Edmund Daniel Miller, son of Daniel and Magdalene Miller, was born August 26, 1877, in Lemberg, Austria and passed away March 12, 1946. When five he came to America, where his parents homesteaded in Pratt County, Kansas. When his mother passed away, he made his home with his sister, Mrs. W. D. Fast until he was twenty, when he left for Minnesota. When fifteen he was baptized by Rev. Wm. Ewert. In 1903 he married Elizabeth Rupp. Upon moving to Newton, he transferred his membership to the First Mennonite Church. He leaves to mourn: his wife; five children, Arthur E., Los Angeles; Herbert E., Belmont, Kansas; Agnes E. Schowalter, Scott City; Hilda of the home, and Eldor R. overseas; one sister, Mrs. R. J. Hubin of Warwick, North Dakota; two brothers, Peter E. of Karvel, Colorado; and Edward W. of Little River.

The Expectations of the Kingdom

by Arnold Regier

"Look, Joshua, here comes our king! Here comes the Messias riding into Jerusalem."

"He has come to free Israel from bondage. Don't you hear the people shouting?"

"Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord. Hosanna in the highest."

These might have been the exclamations of some of the people on that memorable event when Jesus rode into Jerusalem on Palm Sunday. We can see his warm smile as he greeted the people along the roadside, but we also note a strained look in his eyes. They were tear-stained. He was riding into Jerusalem as one ushering in a new kingdom, but not one of worldly power and grandeur. His kingdom was to be established through love and spiritual persuasion. He had entered into Jerusalem for a different purpose than what the people had anticipated. The persistent blindness of his own people deeply grieved our Lord as he anticipated the experiences of the passion week.

For our own consideration during this lenten season let us contemplate a few of our own expectations regarding the Kingdom of God which Jesus came to establish while on this earth. If we turn to the Old Testament we can trace various stages of God's reign in and through his people, the Israelites. A theocratic Kingdom retained its highest ideal through the Old Covenant. It was realized to some extent in David's reign. But in times of apostasy and exile they were enjoined to look forward to a future realm in which God would establish a universal and an everlasting kingdom, one of far-reaching significance

Therefore, in Jesus' reference to the Kingdom he used a common term in the language of his people. The expectations of the Messianic kingdom were very high among the Hebrews as they longly sought release from foreign rule. He used these familiar associations to usher in the higher conceptions of God's eternal realm both in the present and in the future. It proved to be highly suggestive for instruction and contemplation.

The teachings of the kingdom can be compared to a many-sided figure. It is difficult to encompass all of its aspects and not allow one or the other to slip by. To consider all of Christ's references to the Kingdom is indeed a fascinating study. Some deal with the present manifestations in which God reigns in and through the hearts of men and women, while others contemplate a fuller consummation at the end of this age. These two phrases of Christ's teachings are quite distinctive and need to be studied in the light of his other statements.

On two occasions Jesus set a child in the midst of the disciples to represent some of the less prominent features of the Kingdom. He, thereby, recognized certain inherent qualities within man that contributed to its concepts. When the Pharisees asked for signs to confirm Christ's Messiahship Jesus replied by saying, "the Kingdom is within you." They had failed to see the true nature of that inner spiritual realm. Too often man's spiritual eyes are blinded by personal prejudice and selfishness to the extent that he is not abe to comprehend its fullness among those about him.

It is easier to see the significance of the Kingdom in its outer manifestations. Through the study of the development of the Christian Church we view the growth of the kingdom as a mustard seed. Despite its seemingly small and insignificant beginning it has now developed into a world influence of great proportions. The fowls of human destinies have rested on the branches of its spiritual and moral bulwark. The lowly man of Galilee who rode into Jerusalem truly instituted the greatest kingdom of this earth. Though the people of his day were not able to view the scope of its influence we are privileged to see its far-reaching significance.

However, our hope also rests in a greater unfolding even as the Hebrews of old. The Christian's faith does not rest upon a glorious past but in the expectations of a brighter future. Christ's entry into Jerusalem is symbolic of that day when he shall come in the fullness of his power and the glory of the Father. Then will God's reign be fully established; then will the warfare between good and evil be accomplished; there will the redeemed join voice with those of old,

"Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord. Hosanna in the highest."

Are God's children today filled with expectations as the Jewish people were in Jesus' day? If so, then we must be conscious of God's reign in and through our lives today. We must be dedicated to the fulfillment of his kingdom.

Rev. Arnold Regier, who served the Alberta Community Church, Portland, Oregon, and then taught at the Mennonite Bible Academy, North Newton, is now a student at the Mennonite Biblical Seminary, Chicago.

MENNONITES THE WORLD OVER

By Cornelius Krahn

More and more letters writen by Mennonites from Russia, reach us. The following letter published in **Der Bote** is typical of many. Bear in mind that this letter was written by women whose husbands and sons are somewhere in Siberia. They fled thousands of miles and have experienced horrible things. We cannot imagine what our brethern have gone through and are still going through, but letters like this one give us some insight—Cornelius Krahn

Mennonites in Russia Before World War II

"June 22, 1941, was the beginning of the terrible war between Germany and Russia. In 1939 Russia and Germany concluded a non-aggression pact which was to last for ten years. We were happy for it, but it lasted only two years. Even though we Mennonites had nothing to do with Germany we were suspected. Even in 1937 fifty men were taken from Gnadenfeld (a district of the Molotschna settlement) to do forced labor. Only three of them who were sent to the Japanese border to build cities ever wrote home. Among them was our Jasch. October 25, 1937, he went to work on the collective farm whence he was taken by the N.K.W.D. (People's Committee in Matters of War). We have never heard from him.

War in the Ukraine

"When the Germans invaded the Ukraine in 1941 all Mennonite men of the Molotschna from the ages of sixteen to fifty-eight were sent by foot to northern parts of Russia. From our Gnadenfeld district 135 men left. October 2 the families of these men were sent to the depot to be transported to Kasakstan (Siberia). At our depot Stulnewo eight thousand persons were to leave and it was the same at other stations. The two districts, Gnadenfeld and Halbstadt, had fifty-seven Mennonite villages. Twenty-eight of them were evacuated to Siberia, and twenty-seven remained. We waited at the depot for seven days, but the German army moved in so rapidly that we could not be shipped to Siberia. . . October 9 we returned to Gnadenfeld.

Under German Occupation

"If only the Germans would never have come to Russia. They have completed our misery. For two years we were under German occupation. They had occupied so much of Russia . . . and thought that victory was theirs. Now they are completely defeated and can never rise again. It couldn't be different! What haven't they done to Russia and the Jews! Thousands and thousands were shot. We couldn't believe our eyes and could defend and protect no one. Again and again we asked ourselves, 'What will the outcome be?. . .' "

Leaving the Home

"September 12, 1943, we were ordered by the Germans to put our belongings on a wagon and leave our homes. The Red Army was returning... We couldn't take much feed for four horses and two cows. It was almost impossible to get. It rained and froze. In holes along the roads we cooked our meager meals. After we had traveled a thousand miles we had to leave our cow. Her feet were worn out . . ."

A Broken Wheel on the Dnieper Bridge

"We traveled in a large group of covered wagons. It took a long time to cross the Dnieper River. Our wagon had nearly crossed the brilge when one of the wheels broke, causing great confusion. Finally some soldiers pushed the wagon off the bridge. The group had left us and we were alone in a pitch dark night. Aunt Tina and Gertrude Toews were the only ones able to do something. Mr. Toews had been blind for several years and I was lying in the wagon with an injured foot. The soldiers got us another wheel, and we continued the journey with the four horses . . . So we drove for fourteen days. Finally we were quartered in a large Russian village where we remained for a month. October 25 we continued our trip. . .

Fleeing West

"For an entire month we continued our trip over high mountain ranges and deep valleys with snow or rain falling nearly every day. Sometimes we had to wait a day for the roads to clear. Our horses were not shod . . . Aunt Tina and I were exhausted and could no longer drive. Again we had to part company with the group. We could not climb the steep mountains with our wagon and cried to God for help. A pedestrian in rags, with one shoe and one rubber caught up with us and we asked him to ride with us. We were very happy that he accepted. For five days we continued our trip arriving in a city where we were put into louse-ridden camp. For the first time after months we were able to change our clothes . . .

In a Freight Car

"Now we were put into freight cars which were infested with horse lice. Seventy persons and all their belongings were packed into one car like sardines in a barrel. We couldn't even sit down, not to mention lie down. We were taken up and down and finally stopped for three days. At last we were taken on wagons to a Russian village where we were placed in a small hut that was already occupied by the owner and his family of three small children. We were wet, the room was cold, and nothing could be dried. We remained there for a week without being able to dry our clothes or de-louse them. Finally we found better quarters where we stayed for three months. This was in the vicinity of the Polish border . . .

In Poland

"March 3 we continued our trip by train. Many detours had to be made because the rails had been destroyed, You cannot imagine how many fears occupied our minds. March 11 we arrived in Lasko seventy miles from the province of Posen where we stayed ten months. Finally we arrived in the Warthe where we were supposed to settle. It took us six weeks to find a place to stay. The Poles were evacuated and we were given their homes. Temporarily three families lived in one house. Later we were to get farms . . .

No One Wants Us

"In the Warthe we were examined and made

C.P.S. Rehabilitation Fund

TO THE CHURCHES OF THE GENERAL CONFERENCE

We wish to bring to the attention of the churches of the General Conference the resolution that was passed at the last session of conference held at North Newton, Kansas, May 31-June 5, which reads:

"That since according to statistics, 26 per cent of the General Conference C.P.S. men wish to continue their education after the war, and since the government in its G.I. Bill has made liberal provision for all discharged service men, but especially for those who wish to continue their education and since our C.P.S. men have received no help from the government while in camp nor will they receive any when they get out, and since some of our most promising young men are in C.P.S. and should be helped to continue their education if they so desire, and since the Board of Education, the Home Mission Board, Relief Board and the Peace Committee are co-operating in working on this problem, it is recommended that the conference approve of this effort and encourage special contributions for this Educational Rehabilitation Program for C.P.S. men."

The Board of Education meeting in North Newton, February 19-21, decided that discharged C. P. S. men continuing their education should be given their tuition in General Conference Schools. In general this fund will provide one month's tuition aid for every month they were in C. P. S. providing they were in longer than six months, and through graduation or a total of twenty-seven months, whichever comes first. This aid is available only during the first five years after discharge from C. P. S., and will be paid by the Board of Education of the General Conference directly to the schools attended. Regular tuition will be paid as published in the school catalog.

At present about ninety C. P. S. men have expressed their desire to continue their education in General Conference Schools. Also a number of men wish to enter fields of preparation not provided by Conference schools. It is hoped that sufficient funds will come in that those entering school will also receive their tuition and that special aid will be available in emergency cases for married students with dependents. It is estimated that this effort will require a budget of approximately twelve thousand dollars a year. We wish to lay this matter before our churches and hope that all will prayerfully consider the need and the challenge of this united effort. We would like to encourage the churches to hold special offerings for this fund. We would also like to encourage other organizations within the church to make this effort a part of their prayerful concern.

All contributions should be mailed to Conference Headquarters, 722 No. Main Street, Newton, Kansas, and should be earmarked for "C. P. S. Educational Rehabilitation Fund."—Ronald von Riesen, Executive Secretary, The Board of Education of the General Conference.

German citizens . . . The Germans went through much effort of evaluating our losses in Russia and made many promises. And now they want to get rid of us. But that does not offend us . . .

The Lord is leading us difficult ways. So much suffering and fear. We ask again and again, 'Why did it have to happen?' Loved ones are taken from us. We have not heard from them for a long time. So many tears have been shed! For two and a half years now we have been wandering. No one wants us. If we did not believe that it is the will of the Lord that this tribulation was to come over us, we could not endure it. This faith is our comfort.

Fear a Return to Russia

"We do not wish to return to Russia and yet Russia does everything to send us back. May the Lord protect us from this fate. Another fear that haunts us is approaching starvation. We know from our experiences in Russia what that means. In Poland we received thirteen pounds of rye bread and three pounds of white bread per person per month . . . For work we were paid with milk.

Under English Occupation

"Everything we had brought along from Russia was left in Poland. Our clothing and linens have worn out during the trip. We were supposed to receive some but have as yet received nothing. We are living with a tailor next to the headquarters of the English occupational forces.

Let me conclude. We hope to meet you again, if not here then in heaven where there is no longing, no fear, no turmoil.

Lovingly,
Aunt Susa and Tina

Fear Without End

"January 1, 1946. We have been very excited for a number of days. The Russian Commissars are driving up and down searching for former Russian citizens. The Mayor has received orders to hand in a list of all former Russian citizens. We fear that we will be sent back into the misery of Russia. We will do everything possible to prevent this. May God protect us. Aunt Tina is sick because of the nervous strain. She fears the Russians. J. Toews has escaped from the Russian zone into the English zone arriving here ten days ago. They are staying with us in our room. They have few clothes, one pillow and nothing else."

The Church and the Returning C. O.

by Aaron Epp

In the early stages of Civilian Public Service the attitude of the home people towards a drafted C.O. was quite warped in a sense. The individual perhaps had been a church member for several years, but perhaps had never contributed to the church nor had the church offered any special help to him. Nevertheless, now in a critical time the church member was cautiously observed to see what stand he would take. If he would go to the army, one would hear a unanimous sigh, "I didn't think Bill would go to a C.P.S. camp, etc. . . ." Thus implying that Bill's choice of the army justified his behavior prior to induction . . . Now let us turn the picture around and have the same Bill register as a C.O. We again hear the unanimous sigh, "I didn't think Bill would go as a C. O. . . . He'd better forget some of the things he has been used to doing, or I give him six months time until he changes over, etc., ..."

Whatever the case, every boy at home was waiting for news as to how the C.P.S. program was materializing. News leaked out that there was trouble in some of the camps and that certain individuals were not behaving as seemed adequate in the eyes of the camp officials. Upon questioning, one could only hear the answer, "We are sorry that it happens to be so, but your son is in camp just as you sent him. Your son is now in camp what you allowed him to become." And thus the buck was passed back and forth.

The C.P.S. population is made up of a large variety of people, the colored and the white, rich and poor, pious and sacrilegious, believers and unbelievers, or anyone else you want to think of. These all live, work and play together. Their thoughts are freely exchanged; yet in the mind of a C.P.S. fellow a lot of thinking is being processed which is never exposed. Men have been in camps since 1941; they have been shipped from the East to the West, from digging a ditch to the office, and from the forests to the cities where the underprivileged are penned up. Men have come to camp in fear. They lived in fear enroute to camp, afraid some one might ask them a simple question, "Where are you going?" Of course the answer was planned long before he got on the train, "I'm going to join the Navy." A few now and then would brave the situation and say, "I'm working for the Soil Conservation Bureau." Months of service in camps has somewhat established the individual, and after his first six months of camp he takes a furlough and then upon inquiry is able to say, "I'm in a C.P.S. camp," and leave the inquirer in the dark. A year later when he takes his second furlough and is asked on the train what he is doing, he quietly replies, "I'm a Conscientious Objector and am in camp. Thus baffling the questioner and ending the conversation. If a man has become well enough established in his thinking within a year and a half and not afraid to say what he thinks is right, don't you think that he too might carry over some of the same tendencies when he gets back to the church?

The C.P.S. man has left his home community, where in many cases he has been sheltered from any serious opposition to his beliefs. He comes to camp thinking that he again will find his own. But the individual is completely stunned upon his arrival. He observes and watches carefully and finally decides that he doesn't know for certain that that which he believes is necessarily the only right belief. There is a period of hesitancy, followed by a complete recovery and he once more becomes himself. All these forces are bound to have an effect upon the individual. His experiences, environment, and his training have made an altogether different person out of the returning C.O. who entered camp three or four years ago.

But in spite of all this, the C.P.S. man is not as different from the civilian as we are prone to think at times. For we must remember too, that the home of the drafted man is also shaped by the war. The C.P.S. man is getting ready to go home. He is becoming anxious to know what the experience will be like. He begins to rethink the whole situation. He goes on: "What will the people think of me? Will they believe me when I say I'm interested in religious work now? Will they still think I'm the black sheep of my family? What will they say when I tell them that some of the church's program should be revitalized? What will they think when I do not agree or conform to the old standards? Will they believe my sincerity? Wll they condemn me for siding in with a minority group?" These are all questions that come to the mind of the individual.

Every C.P.S. man is anxiously awaiting his return to freedom. The tide has changed. No longer can the camp officials say, "Your son is just like you sent him to us." Many a C.P.S. man has said, "I can do as I please now; when I get out I'm going to be different," but here is where the break comes. The C.P.S. man will be at home just like he was in camp. Therefore, we must conclude that if the pastor has kept in touch with his C.P.S. member, he will know what the returning C.O. will be like.

Aaron Epp, son of Rev. Johann F. Epp of Henderson, Nebraska, was the educational director at the Downey, Idaho, camp just previous to his release from C.P.S. He is married and plans to continue his schooling.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference
Editor
Esko Loewen
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Newton, Kansas

A Mennonite Youth in Holland Writes

The following exchange of letters will be of interest to Mennonite young people in America as it opens up the possibility of a closer fellowship with Mennonite young people of Holland. Altogether about 100 names of Mennonite youth in Holland who wish to correspond here have been received at Akron headquarters. These will be distributed to persons in C.P.S., colleges, and the churches who would be interested in writing about American Mennonitism.

Aalsmeer (Holland)
November 22, 1946

Mennonite Central Committee
Akron, Pa., U. S. A.

Dear Sirs:

The Mennonite Youth Movement in Aalsmeer would like to enter into relations with the Mennonite Youth Movement in your country. Having no addresses I wrote to Mr. P. J. Dyck of the Holland office of Relief Service of the Mennnonite Central Committee. He highly enjoyed the initiative but regretted to say that there was no special Mennonnite Youth Movement, but suggested the C.P.S. in which are organized several thousand of young people who would love to get into touch with us here in Holland.

We intend to publish letters in our fortnightly paper "Torch," a paper for young people between sixteen and twenty-four years old and we therefore kindly request you to bring us into touch with one or more young men or women, willing to write us about Mennonite life in the U. S. A., about their church, their services, their belief, their history, their point of view regarding non-resistance, their attitude in wartime, their habits and institutions.

It goes without saying that we are highly interested in our brothers' life on the other side of the Atlantic, as there is a strong tie in Christ, binding us together. Especially the attitude of non-resistance is a thing we highly admire.

I hope that you will be able to find young Mennonite people who would be ready to write us concerning Mennonite life in your country.

Sincerely yours,
Johan Hilverda

Akron, Pennsylvania
December 11, 1945

(In reply to this letter, Irvin Horst, who was at Akron, Penna. at the time, wrote describing the M. C. C. organization, and giving a general introduction to the Mennonite church in America as well as the Civilian Public Service program. In reply came the following letter. Ed.)

Aalsmeer, (Holland)
December 24, 1945

Irvin B. Horst
Mennonite Central Committee
Akron, Pennsylvania

Dear Friend:

With great interest and gladness I received your letter of December 11. I hope we'll hear from you again. Also the pamphlet about CPS was very interesting. Parts of your letter and some parts of that pamphlet will be published in our youth paper, "Torch."

One of the reasons our interest in Mennonite things in America and Canada is so great and warm is the following: In Holland is our Mennonite life and church no more so much "Mennonite" as it used to be. Great typical Mennonite things as non-resistance'" "soberness in the way of living" etc. we have lost and the typical Mennonite accent in our life and church and institutions has gone away, so that there is not much difference between us and other protestants .... Now in the last five years of war and cruelty and terrible hunger and death and sorrow we have learned all again what it means to bear arms, what war means. These five years have whipped us back to the center of the Gospels. But now there is a strong and burning movement, among our young men and women especially, that wants to accept again the old principles of our fathers. Among us, in our Aalsmeer youth movement there is very much written and spoken about these things. Perhaps you can understand how we, young pepole, were gladly surprised when we heard about your attitude in wartime. I hope it may be so that our Mennonite church in Holland will now stand upon the threshold of a new future, and that God will give us strength and love to stay so warm and close to Jesus and to the Gospels as the terribleness of these years have brought us.

Indeed these five years have been terrible and almost like a dream. Many of our friends were arrested, others brought to Germany to work like slaves, and the greatest number of us, young men, stayed hidden for years, sometimes under ground and in the lakes near our village when the German SS held "razzia's" whole night and day long. One time I sat with one of my friends in a boiler while the seeking Germans walked an hour around us without seeing and finding us of course. All sort of youth organizations were forbidden by the Germans except youth movements of churches. Also that is one of the reasons we had such a great and flourishing Mennonite youth movement in wartime. In Aalsmeer we have over 200 youth in our youth movement from 17 years (age). The Mennonite church in Aalsmeer has 800 members. Aalsmeer lies twelve miles from Amsterdam. Most of our Mennonite brethern in Aalsmeer are nurserymen. In summer-time our whole village seems one great field of beautiful flowers. The village lies along a beautiful lake.

In my following letter I will write how we organized our Aalsmeer youth movement for Mennonites, how we work, what we are doing. The "Torch" is our fortnightly paper with 800 readers. Only youth are writing in it. In Aalsmeer we have surely one of the most flourishing youth movements of our country. It is a part of the greater D.J.B. (Doopsgeminde-Jongeren-Bond) the youth organization for our whole country.

At the end of this letter I'll give you some addresses of young people who like to get into correspondence with young people at the other side of the Atlantic. We should appreciate it very much if you could move some of your young people to write them on receipt of this letter.

I'll try to get as soon as possible a sort of article ready for you about our youth movement in Holland. I hope to receive soon an article from you about all things concerning Mennonite life in America. I'll do my best to tell you also much about our trials in wartime and about the spiritual struggle of these years. Hoping that the fellowship beween us and our brethern over the Atlantic will be strong and pure, and that it may help to build the Kingdom of God,

I am very sincerely yours in Christ,
Johan Hilverda

PREJUDICE

A prejudice is literally a pre-judging, a judgment made before we have all the facts, or a judgment made on almost no facts at all, or sometimes a mistaken extension to a large area of truth applying only to a small area. —Winslow Ames

Valiant Young Pagans

"The churches these days are devoting much time and thought to the veterans who are returning from the war. . . It might be just as well to recognize frankly that . . it is going to be far from easy for the churches to persuade the veterans that Christianity has relevancy to life. . . ."

Dr. Bernard Idding Bell makes this statement in the *Atlantic Monthly* and continues stating that four out of five servicemen are "valiant young pagans" who "know little and care less about Christainity. . . They will come back sure that the churches have small influence on American life. . . ready to do little more than to give those churches a chance to prove that they have life, vigor, sincerity and pertinency."

No church which is only "a polite club of nice people with a faint flavor of well-washed piety" can offer convincing proof, concludes Dr. Bell. "The veteran does not need readjustment soothing syrup, coddling, flattery; he needs to be told. . . that if he has any real manhood in him he will regard America as something more than a glorified factory, movie house, ball park, and corner drugstore. He needs churches which make it clear that they care about him. . . that the things that really matter . . . lie beyond his untrained cognizance. . . that things seen are temporal, relative, secondary; that it is the unseen which is eternal, absolute, primary."

Dr. Bell, a brilliant Episcopal rector, strikes a deep and true note in speaking of the cry of the day. That cry for reality must be answered and it can be by a church which sees its message clearly and proclaims it fearlessly. Indeed youth wants realism, not just returning, servicemen, but youth, all youth.

Coupling Dr. Bell's statement in the **New York Times Book Review** that the militarist is the dreamer and the pacifist the realist to us points in the direction of gospel truth. The church does have something to proclaim from every street corner and every hamlet—a gospel so real. Yet, men, preferring darkness, grope in the paths of hate, envy and strife.

Youth has a glorious opportunity of again proclaiming the Gospel of Jesus Christ—the only salvation for us individually and for the world.

Which of these two is really convinced that justice exists in the world: the one that suffers wrong for doing the right, or the one that does wrong in order to abtain his right? —Kierkegaard

Looking Back on the C.P.S. Experience

by Karl V. Schultz

What has happened to men who have left Mennonite communities and lived for several years in the new environment of a Civilian Public Service experience? The same question might be put to anyone who through the war felt individual, group and international tension upon him to make more than the usual number of intense adjustments. Many strong influences upon any personality cause him to sway under pressure but probably at the same time causes him to find new strengths or rediscover latent ones.

Taken from Comfortable Environment

As with men in the armed services, so with men in C.P.S. They were taken from a complacent natural environment and placed in a new physical, social and spiritual atmosphere. Each man in C.P.S. found himself living in a close masculine community, composed of individuals who had in common the non-resistant testimony against war but who differed greatly in interests, attitudes and religious emphasis. Along with this adjustment to his immediate circle came the need for finding a proper relationship with the community—whether it was that of the base camp or that of patients and state employees in a mental hospital.

This combination of living accelerated the maturing process by setting in unusually sharp contrast forces which normally would have less occasion to come in such close contact with each other. The experience has compelled men to think, search, and in part to find that which new insight gives to satisfying a quest for a purposive life.

Day by Day Contrasts

The day to day intimate contact with twenty-five, fifty, or one hundred and fifty other men in a quasi-family relationship has brought an appreciation for personalities representing different approaches to the same goal. The variations may have caused initial tension but through the years this "spiritual distance" has melted away into a mutual understanding and genuine appreciation for the unique contribution each branch has to give to a balance of the common Mennonite tree—a tree which draws its vitality from its roots in the total Christian faith.

In meeting the community, men have been confronted with the question of what level of association should be established with those about them. It has been a continual "alert" in trying to be true to their conviction and in interpreting their way of life to those about them. In some cases there was found a confirming faith in the "spark of goodness in every man." In other cases the call of Christ to go the second and third mile met with human weakness.

Common Threads of Experience

A number of common threads seem to run through the experience of C.P.S. men. Perhaps, foremost is a more complete conviction in the validity of the choice they made in electing non-participation in international armed conflict. The churning of human events seems to have give new credence to the cry for peace within and among men. Even though the work assigned to the men seemed at times ill adapted to individual aptitudes and interests, the total opportunity of C.P.S. appears to be a positive one—positive in offering evidence of gratitude and service to the nation and positive in individual and group development. All C.P.S. men have had their moments of wavering faith but few would choose differently if the decision were to be made again.

Along with a strong faith in the non-resistant position has come a greater sensitivity to the all-embracing implications of the Christian gospel. If non-resistance is held in regard to war only and not in attitudes toward the mentally ill, the negro, the underprivileged employer and fellow employees, then non-resistance finds itself on the same level as a "Sunday religion." In appreciating the totality of the "way of love" there comes a deep awareness of individual inadequacy yet a drawing responsiveness to the call of Christ to permit Him to penetrate every thought and act of our being.

Deepening Religious Experience

It would be difficult to escape a commensurate deepening of personal religious experience. In a reexamination of themselves men have gained a certain new perspective and made adjustments in their sense of values. They have discovered or rediscovered the Christian faith and the contribution of the Mennonite heritage in relation to the Christian faith. They have become sensitive and critical of that in themselves and their church which has permitted a lethargic entangling in detail to dampen the will to explore and tap the infinite possibilities which God beckons for realization. A personal God, coming in touch with God through prayer, meditation and inspirational reading have

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Karl Schultz was until March a C. P. S. man having experience in base camps, the Ypsilanti hospital and serving as director of the Roseburg, Oregon unit. He is a graduate of Bluffton College, spent a Winter at Pendle Hill, a Quaker adult school, and is now studying at Chicago Divinity School.

become less something to talk about and more a reality of experience.

It is premature to know whether the total C. P. S. experience will permanently change the emphasis and direction of post-demobilization living. That is dependent upon the men themselves as well as the encouragement they find in the community to which they return. There does seem to be a desire on the part of many to give more complete expression in vocational plans to that which has been the result of a wartime experience.

Men have become more patient though not pessemistic. Men have renewed their faith but they are not without doubts. They have become more self-confident in their belief while conscious at the same time of their limitations. They are appreciative of the values which only the experience of these years could give them, but simultaneously they anticipate a return to a life of their choosing, leaving one of limited regimentation.

Youth Events

Voluntary Summer Service Units have been announced by the Mennonite Central Committee to be held this summer at Norristown, Pa., Howard, R. I., Cleveland, Ohio hospital units and a unit of ten at the Gulfport, Mississippi public health unit. The units will be open for both men and women. They will run ten weeks and begin June 4. Special areas of study will be conducted during off-hours. This specialized study has been tentatively designated as follows: Norristown, recreational leadership; Howard, relief training; Cleveland, young people's church work. At Gulfport, spare-time emphasis will be on religious and recreational work in the community.

For those interested in nursing and in general hospital work, the monthly periodical, "In the Service of the King" issued by the Bethel Hospital, Newton, Kansas is very interesting. It contains articles describing new developments in the hospital, personal articles about student nurses and the sisterhood. The periodical is sent free of charge to interested people in Bethel Hospital.

The American Friends Service Committee, Philadelphia, Pa. is continuing its program of voluntary service projects for 1946. A bulletin recently issued describes the work camps, peace caravans, and institutes that are to be conducted during the summer months.

A report of the comparison of treatment of COs in Britian and the U. S. made by Norman Whitney who recently visited England states: "I do not find the differences in treatment so great as we have often thought in America. There have been very similar problems in securing classifications from tribunals; there is the same sense of frustration at wasted talents and misplaced energies; there is a deep seated concern at having made an inadequate witness. The CO Release Bill has been delayed in the House of Lords. The opposition contends that COs should not be released until after the armed forces have been released. . . ."

The Aberdeen, Idaho, young people have been giving programs to the small church at Caldwell, Idaho 250 miles away. This and Mexican services in a Mexican labor camp has proven to be a source of real inspiration to the church's young people group.

A Retreat Leaders Workshop was held at North Newton, Kansas, March 30. This workshop had as its purpose the preparation of retreat leaders for their task this coming summer. Mr. R. R. Peters of the Church of the Brethern and a man of much experience with retreats spoke to the group.

What Can Students Do To Promote World Peace?

By Jean Leisy

(The following one hundred word essay is the winner of the Nebraska "State Good Citizenship Pilgrimage Contest" sponsored by the D.A.R. Miss Jean Leisy is a member of the Wisner, Nebraska, church and a student at Wisner High School.)

It is the students, the youth of today, who have the responsibility of promoting world peace.

Through the teaching of social studies and current reading material, students have the opportunity of acquainting themselves with world affairs.

Studying the individual countries, considering their origin, standards of living, social, economic, and political problems will enable students to better promote world peace.

Although these are important, **personal interest** is the deciding factor. Students must, within themselves, have interest, inspiration and initiative before they can hope to promote world peace.

The basic essential for promoting world peace is a **Christian** outlook and a sympathetic understanding of the problems of the world.

POSTAL SERVICE TO GERMANY

Postal Service to Germany re-opened. Since April 1 ordinary letters and post cards can be sent to Germany. These messages should be personal containing nothing political, commercial or financial and are subject to censorship. The postage for a card is three cents and for a one-ounce letter five cents. No airmail, registered or insured letters, money orders, or packages can as yet be sent.

RELIEF

New Warehouse and Clothing Center at Reedley

A new center for processing clothing and food for overseas shipment is being opened at Reedley, California. This center will serve the Mennonite and Brethern in Christ communities in California, Oregon, Washington and Idaho. All food and clothing from this area should be addressed to Mennonite Central Committee, Reedley, California.

Robert Kreider in Germany

Robert Kreider, MCC worker in Europe, is now in Germany as one of eight representatives of the Council of Relief Agencies Licensed for Operation in Germany. Initial contracts are being made with the American Military Government and the German Central Committee which has been organized to distribute the relief goods in cooperation with the committee of eight. Brother Kreider's address is CRALOG, PHW BRANCH AMGUS, APO 742, New York City, New York, U. S. A.

Displaced Mennonites Cared For

About 450 Mennonite refugees are now being cared for in Holland until a permanent refuge can be found for them. Many of these are in large homes such as "Roverstein" where over two hundred are now located; others are being cared for in Dutch private homes. Large numbers are also in camps in the American-occupied zone of Germany. MCC workers have taken several truckloads of food from Holland into Germany to where they are located, but still their need is acute and suffering intense.

Shipment to Germany

Official confirmation was received at this office on March 29 that 422 tons of relief goods for Germany are on board ship ready to leave port. Included in the shipment are 8 carloads of flour, 2 carloads of meat, 1 carload of clothing, 2 large truckloads of canned goods, 2 large truckloads of blankets. This is a total of 790,678 pounds of food valued at $103,480.50 and 54,533 pounds of clothing valued at $63,930.40.

C. P. S.

April Discharges Pending

Selective Service has announced that all men who have had three years of C.P.S. as of November 30, 1945 will be eligible for release on or after April 1. This ten-day push-up on the original schedule will effect April discharges for sixteen additional men. Total discharge eligibilities for the month of April are 232.

Counsellor for Cattleboat Units

Roy Umble, of the M.C.C. educational section, will henceforth be giving a portion of his time to the large numbers of men who are serving in the C.P.S. Reserve cattleboat units. Although he will continue to carry on his work at M.C.C. in the field of educational liason, Mr. Umble will be spending a part of every week at the Brethren Relief Committee New Windsor, Maryland. This is the point of departure for all C.P.S. men sailing on UNRRA cattleboats. Religious and educational guidance and counselling are some of the functions that will be under his direction.

C.P.S. Briefs

Over one-fourth of M.C.C. relief workers have been C.P.S. men at one time or another. As of March 26, there are twenty-four C.P.S. men on the relief field (Puerto Rico) and fifteen ex-C.P.S. men either enroute to or on the field of relief. Along with these are twenty ex-C.P.S. men under appointment by M.C.C., all in various stages making ready for sailing.

Voluntary Service Program

A new pamphlet entitled "Voluntary Service Program 1946" is being mailed to Mennonite and Brethren in Christ ministers and college presidents. This pamphlet gives full particulars of the several Summer Service units being planned in the field of mental hospital and public health work. Now in the post-war period is the ideal time to extend our nonresistant witness by such a period of service. Copies of this pamphlet may be obtained at no charge by addressing the Hospital Section, Mennonite Central Committee, Akron, Pennsylvania.

ARE YOU OPPOSED TO THE EXTENSION OF THE DRAFT?

Indications now seem to be that the draft will be extended UNLESS this is prevented by a tremendous expression of opposition throughout the country. Those who do not believe in the extension of the draft can do something by getting in touch immediately, either by phone, wire or letter, with their congressmen and with members of the House Military Affairs Committee (Especially Chairman Andrew J. May, House Office Building, Washington, D. C.)

COLLEGE AND SEMINARY NEWS

FREEMAN JUNIOR COLLEGE

Students enrolled in the Normal Training Course have just finished their practice teaching. This year they did all of this work in the grades of the local public school. A large percentage of the rural school teachers in the surrounding counties have for some time been graduates of our normal training department. This has meant a big opportunity as well as responsibility for the school. Rev. Solomon Mendel from the Lincoln Avenue Gospel Mission of Chicago was the chapel speaker on Wednesday of this week. The Academy Chorus gave a program in the Methodist church at Hurley the past Sunday. Next Sunday they are to sing in the Mennonite Church at Avon. Professor Toews directs the work of this chorus. The members of the Emoh Cimonoce Club have been doing relief sewing at their last two meetings. Miss Kaufman is busy directing the work of the college play cast which will give its performance on the fifth of April.

BLUFFTON COLLEGE

W. Brooke Morgan is to join the staff next year to teach mathematics and physics. He received his A. B. degree from Haverford College, his A. M. from the University of Wisconsin, and he has completed the residence work necessary for the Ph. D. degree at the University of Pennsylvania. He held teaching assistantships during his graduate work. During the war years he has been in Civilian Public Service. He has been active in youth church work. The week of April 1 was Christian Life Week on the campus. Meetings were conducted by Rev. Olin Krehbiel, Berne, Indiana. The general theme of the morning messages was "The Christian Life" and of the evening messages "Some Requisites of Discipleship." Myron Carlisle, baritone, gave the final concert of the year's musical series Friday evening, April 5. A number of faculty members attended the meetings of the Ohio College Association in Columbus April 5 and 6.

BETHEL COLLEGE

Leading in the various phases of the spring testing program are the Senior Comprehensive Examinations, which run from April 1 to 18. The Seniors will write on their major fields on April 15, while the orals are conducted before various faculty groups with the major professor as chairman. Hildegard Peters (Henderson, Nebraska) and Arnold Wedel (North Newton) have been appointed by the Student Council as next year's editor and business manager respectively of the **Bethel Collegian,** the duties of the new staff to begin this quarter. An audience of a thousand, well representing the surrounding communities, greatly enjoyed the Swiss and Low-German readings and the play "De Bildung," by J. H. Janzen, put on under the direction of Dr. Krahn on March 29. During Thursday's chapel period the student Volunteers presented the play "Garib," written by Dr. and Mrs. P. A. Penner, while the Peace group also ably presented a program this weekend featuring a play by Rosella Reimer, Goessel, and Glennys Henry, North Newton.

He Chose To Be a Kingly Servant

Continued from Page One

ward. As a matter of fact, there is the greatest unmet need. The three-fifths of the human race who could not read and write had been neglected by everybody except the missionaries. If I had taken any position in what are commonly regarded as the upper levels, somebody would have envied me that position and would have been glad if I stopped. But when I took the door downward among the illiterate I found no competition, nobody hoping that I would quit. I had no competition and very little help. What looked like closing the door on opportunity has turned out to be an opportunity all over the world, infinitely larger than I ever dreamed."

"But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many," Matt. 20:25-28.

The Servant of all mankind is the King of Kings and Lord of Lords.

JOTTINGS

—**The Seven Last Words of Christ** by Theodore DuBois, the twenty-fourth annual presentation, **will be** given by the Bethel College A Cappella Choir, under the direction of Walter H. Hohmann, in the Jolliffe Auditorium of the Bethel College Memorial Hall on Palm Sunday afternoon, April 14 at **3:00** o'clock. The soloists in the cantata will be soprano, Mrs. Alma Nolan Sapp of Wichita, Kansas; tenor, Mr. Theodore Owen of Emporia, Kansas; and bass, Mr. Oliver Sovereign of Joplin, Missouri. Miss Meribeth Nachtigal and Mrs. Esko Loewen will accompany the choir. A silver offering will be taken at the concert.

—**Bethel Church, Fortuna, Missouri:** Three of our boys are serving as cattle attendants on relief ships to Europe. On March 17th an all-day service was held in honor of two of our older members. Rev. P. P. Hilty, who came here from Donnellson, Iowa, in 1919, served as our pastor for many years. Since his resignation he has served in various offices in church and Sunday School. S. J. Moser, youngest son of Rev. John Moser, came here in 1893. He served as deacon for more than forty years and also was Sunday School superintendent for many years. Talks were given by Rev. Le Roy Gingerich and Rev. Albrecht. Prayer meetings are being held in the homes of members each Wednesday night. —Mrs. J. Lehman, Corr.

—**Rev. J. J. Voth of North Newton, Kansas,** will be guest speaker at the fiftieth anniversary of the Sichar Mennonite Church, Cordell, Oklahoma. The anniversary is to be observed April 14th with an all-day program. The morning session will begin at 9:45, the afternoon program at 2 p. m., and the evening program at 8 o'clock. Besides the three messages by Rev. Voth, a message and a history of the church will be given by the pastor, Rev. Menno H. Kliewer. The afternoon program will also feature "reminiscences." Friends are heartily invited to attend.—Walter H. Foth, Secretary.

—**Alberta Community Church, Portland, Oregon:** The ministers of the Oregon Mennonite churches again exchanged pulpits on March 24. Rev. Homer Leisy brought us a very inspiring message by his clever and artistic charts. Rev. Dirks preached at Pratum. Two hundred fifty pounds of relief clothing were shipped last week. Rev. W. A. Regier of Pratum will hold evangelistic meetings here April 3rd to 14th.—Mrs. F. J. Wiens, Corr.

—**Swiss Church, Alsen, North Dakota:** Don P. Shilder, Vice-President of the Gospel Missionary Union, was with us March 14-15. He showed pictures of mission work in Africa and South America, as well as a sound film of a mission message by Dr. Oswald J. Smith of the People's Church, Toronto Canada. Our Ladies Aid Society is busy making comforters, children's garments, and collecting new and used clothing for relief. Three hundred thirty pounds of clothing have been shipped lately. Also $725 have been given by the church towards purchasing a carload of flour for relief. ;Our pastor, Rev. Waldo Flickinger, is bringing a series of pre-Easter messages on "Lessons on the Cross."—Corr.

—**The Salem Church, Dalton, Ohio,** greatly enjoyed a visit from Prof. H. W. Berky and Lawrence Burkhalter of Bluffton College, March 22-24. About one hundred enjoyed the fellowship supper. and a full house enjoyed the splendid program given by the two men. The young folks are looking forward to the Wayne County C.E. Convention to be held at Rittman, April 28, ard to the state convention to be held at Columbus in June. Passion week service for April 17-21 are to be conducted by Rev. Don E. Smucker.--Mrs. Edward Miller, Corr.

—**Fairfield Church, Fairfield,Pa.** At a special meeting it was voted to seek a location in or near Orrtanna, Pa., to build a new church and parsonage and to launch an enlarged program of Christian service and education. Committees on building, finance, service, and publicity have been appointed and the work will be pushed as quickly as conditions permit.--Henry Burkhart, Corr.

—**First Church, Beatrice, Nebraska:** On March 10th we were privileged to have the Bethel College A Cappella Choir. They gave a program in the Mennonite Hospital in the afternoon and one in our church in the evening. Willard Wiebe, a student at the Mennonite Biblical Seminary, has consented to serve our congregation during the summer. He brought the message on March 31st. Rev. Walter H. Dyck and family have moved to Newton, Kansas. Margaret Albrecht, Corr.

—**Rev. P. H. Richert** wishes to express his sincere thank you through this paper to all dear friends who have so kindly remembered him with their prayers, with get-well cards, and letters, and other tokens of love in his present illness. After two months in the hospital there has been only slight improvement in his condition.

—**First Church, Paso Robles, California:** Some of our members attended the Sunday School and C. E. Convention held at Reedley the first week of April. The church has purchased a seven-room house and moved it on to the church property. It is to be used as the parsonage when repairs have been made. In the absence of our pastor, Rev. Orlo Kaufman, Rev. D. D. Schultz, brought the message on March 18. He spoke on the seven seals in Revelation. Some time ago the Chris Ummels visited us. The forty children, which they brought to Paso Robles, gave a program in the Baptist Church since ours was not large enough. The program helped to present the work that the Ummels are doing. We have also had a church dinner in honor of the returned service men. The one still in service hopes to be home soon.—Gus Toevs, Corr.

—**Wolf Point, Montana:** The ladies of the church have made 23 large quilts and 12 crib quilts for relief. We had the privilege of having with us workers who presented the missionary work in South America and Africa. Margarate Toavs and Thomas Hiedner were married on March 22nd. —Corr.

—**Menno Church, Lind, Washington,** is planning an Easter sunrise service with the town churches of Lind.—Mrs. Henry J. Franz, Corr.

—**Salem Church, Munich, North Dakota:** Don P. Shidler of the Gospel Missionary Union showed slides of South America head hunters on March 13th. The "Be Ye Doers Mission Society" has sent thirteen pair of pillowcases and six blankets for relief. Five students were graduated from the Bethany Bible School, Munich, April 5th. Almost all of the snow is gone. Better roads have made possible large church attendence.—M. Ortman, Corr.

—**Bergtal Church, Pawnee Rock, Kansas:** The mission workers have sent over four hundred pounds of new and good used clothing to the clothing center in Newton, Kansas. Thirty new blankets and thirty-seven comforters were sent to the M.C.C.--Mrs. John Dirks, Corr.

—**Grace Church, Dallas, Oregon:** March 24th we had a real spiritual day in the house of the Lord. Since it was pulpit exchange Sunday, Rev. Paul N. Roth of the Calvary Church of Barlow, brought the message. In the evening we had a real surprise. The Leisys' cousin, Rev. Theo. Roth of the Swiss Church, Whitewater, Kansas, brought the word. Many blessings were received.--Mrs. Dave Balzer, Corr.

Mrs. G. A. Linscheid
222 South Pine
Newton
Kansas

—**Johannestal Church, Hillsboro, Kansas:** Dr. Farley, Superintendent of the Kansas United Dry Forces, spoke in our church on March 31 in the interest of keeping Kansas "Dry." Mrs. Dena Schroeder is to be united in marriage with Mr. Cornelius Frantz. We have had a very mild winter and an exceptional mild March. Therefore the vegetation is far advanced especially the wheat and oats.—Mrs. Arnold Plenert.

—**Schoenwiese Church, Winnipeg, Manitoba:** "Christ's Atonement", an oratorio by Carl Loewe, will be presented on Good Friday by the Mennonite Philharmonic Choir (our church choir augmented to seventy voices) in the Grace United Church, at 8:05 p. m. It will be conducted by John Konrad with Mrs. Emma Konrad, soprano, Miss Alvena Loewen, contralto, Victor Klassen, tenor, Ernest Enns, baritone, and Siegfried Enns, bass. Admission is fifty cents. Proceeds are to go to "Betania", home for the aged and infirm. The oratorio will be sung in the original German.—E. J. Enns, Corr.

—**Grace Church, Enid, Oklahoma:** New members are. Mr. and Mrs. Peter Wiens and Mr. and Mrs. Jake Toews. They farm north of town. The Meno Male Chorus gave us a program recently. Rev. and Mrs. Rahn visited at Henderson and Omaha, Nebraska, and then Rev. Rahn attended the Western District Ministerial Conference.--Mrs. J.T. Kliewer, Corr.

—**Toronto, Ontario.** Rev. Arnold A. Fast, pastor of the Toronto United Mennonite Mission since September, 1943, has resigned his charge, to take effect the end of May. He plans to take up studies this fall at Goshen College toward an Arts degree. Both graduates of the Moody Bible Institute, Chicigo, Ilinois, Mr. and Mrs. Fast have done monumental work here by seeing the mission through its most critical years and in helping to secure a mission building. Mr. Fast is a member of the Butterfied, Minnesota, Mennonite Church, while Mrs. Fast, the former Adelaine Becker, is a native of Marion, South Dakota. I. G. Neufeld

—**Goessel Church, Goessel Kansas:** The fiftieth anniversary of the ordination into the ministry of four brethren was observed at the Alexanderwhol Church on March 31. Rev. Peter Buller, one of the four, has served as our minister for twenty-three years. The weather was ideal, and the big church was filled to capacity. Rev. P. H. Richert at the hospital and the inmates and workers at the Home for the Aged as well were happy to be able to hear the program over the radio, through efforts of members of the Tabor Church.—Margaret R. Schroeder, Corr.

—**First Church, Philadelphia, Pa.** Fifty-two members and friends conducted a service at the Home for the Aged, Frederick, on March 31. Rev. John Boehr, who was the speaker, has supplied our pulpit since Rev. J. J. Plenert left March 10 to take over the Lansdale charge. Twelve attended the Eastern District Brotherhood Father and Son Fellowship Service held at East Swamp Church, Quakertown. First Church is looking forward to the special Easter services when Dr. J. E. Hartzler will speak on Apri 17, 18, 19 and 21.—Mrs. H. S. Weiss, Corr.

—**Grace Church, Dallas, Oregon:** Many attended the welcome home for our boys. The boys told of their experiences and trip across the seas and in the services. This was quite interesting. The pastor had a message for the boys Sunday morning: "Paul, the Commando for Christ," was his theme. The young people went to Valetzs to give a program. Pa and Ma Leisy went with the group. —Mrs. Dave Balzer, Corr.

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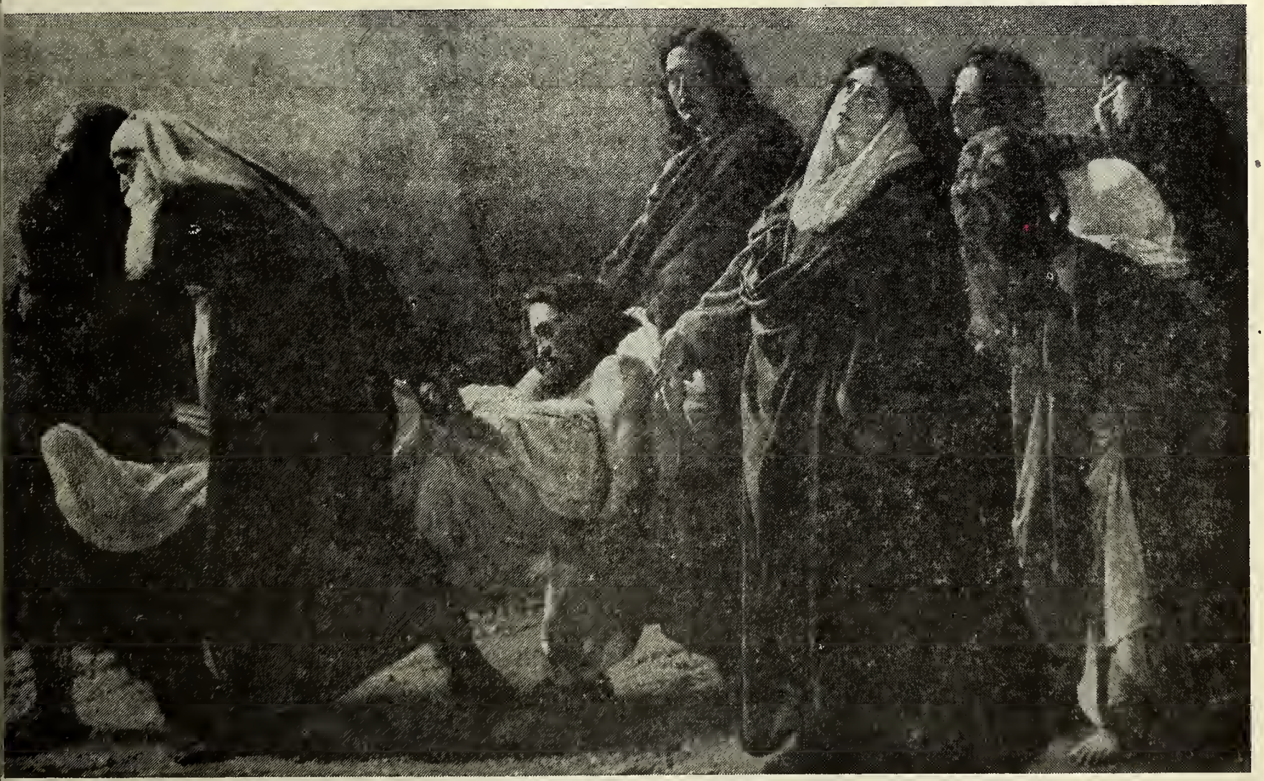
THE 1946 "MENNONITE YEAR BOOK"

Many subscribers to "The Mennonite" have been waiting anxiously for the new "Mennonite Year Book." This should have been ready for distribution in January, but due to shortage of help at the printing plant, difficulty in obtaining materials, etc., the completing of the book has been delayed. However, the printer has reported that the bulk of the copies will be completed during the first week in April.

Every subscriber to "The Mennonite" whose subscription has been paid in full for 1946, at the regular renewal rate of $1.75, is entitled to a free copy of the "Year Book." A record has been kept of all readers who are entitled to a free copy, and the books will be mailed to all of these as soon as they are ready. In case anyone does not receive his or her copy by the middle of April, please, notify the Mennonite Pubication Office, 722 Main Street, Newton, Kansas, and a copy will be mailed at once. It should be noted, however, that the "Year Book" is not given free to new subscribers who have paid only $1.25 for their paper, nor to those who are receiving the paper on the 100 per cent Church Subscription Plan and also pay only $1.25. But anyone desiring a copy of the "Year Book" can obtain one by sending twenty-five cents to the Mennonite Publication Office at the above named address. A sufficient supply will be on hand to accommodate all who act promptly.

The Mennonite

olume 61 — April 16, 1946 — Number 16



The Entombment—Ciseri. Photo by Courtesy Colonial Art Company, Oklahoma City

They Laid Him in the Grave

They laid Him in the grave. Undoubtedly, they thought that this was the end of his life. In their own lives and in the lives of others they had experienced an incessant re-echo of that age-old human assumption that to lose one's life is really to "lose" it and that to cling to life and to defend it is the only way of making sure of it. Judging from ourselves they must have been under a strong compulsion to hold on to life. For its sake the most intimate friends of Jesus deserted him. Life was what they wanted.

And now He had voluntarily given up His own ("for this cause came I unto this hour"). What should they make of it? Undoubtedly, the age-old human assumption largely controlled their thinking and feeling—to lose your life is to "lose" it and to cling to your life is to possess it. It was a time of heavy hearts and tear-stained eyes. They laid Him in the grave.

And then while His death weighed heavily upon them, something was proved clearly and definitely forever. The age-old human assumption was shown to be wrong, and proof clear and final lifted up to glory the words of Jesus: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." The Resurrection became a fact, and today men and women who fellowship with the living Christ rejoice in the life abundant and eternal which is theirs through His unmerited love.

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point-of-view:

DEATH, feared by mankind throughout the centuries, can be adequately met by the person who possesses the high quality of life in Jesus Christ. Human beings have faced death in many ways. Some of the means utilized for facing death seem like wishful thinking and feeling. But what else could they be? The true solution of death does not come easily. The Christian victory over death is a matter of high maturity. It presupposes a high quality of life preceding it,—a deep experience with God. He who hasn't something great for which to live, hardly can have something great for which to die. But let a man become straight with life here and now, and he will know eternal life. Dr. Fritz Kunkel suggests that it takes a deep growth into maturity to accept death and that many face death without such an acceptance of it. The Resurrection comes to us after the Crucifixion. As we experience the unmerited love of God, made clear and available to us on the Cross, we have our eyes opened to the high quality of life eternal through Jesus Christ.

THE MENTALLY ILL of today and especially of the future will greatly benefit from the National Mental Health Foundation, which has been organized by C. P. S. men who have served in mental hospitals. A letter from this Foundation begins: "If one of your family were a mental patient, you would naturally try to give him the best care available. But what if he were in one of the state institutions where we have seen patients:—slapped through food lines with stinging wet towels—strapped into bed for months at a time—sick and well, tubercular and dysenteric herded together into cellar dormitories to sleep on filthy mattresses teeming with insects—beaten with clubs and punched into submission—served in dirty dining rooms on unwashed tables in the deafening noise of crashing metal plates—forced to sit silent for hours at a time, although only children—mentally deficient? You would be shocked and frightened. Like any of us who have seen these things, you would be determined to do something about it. But what could you do alone? Three thousand of us who have worked in state mental institutions during the war have a program of action. We work for better mental institutions, better public understanding of what it takes to make them, and more effective ways of preventing mental illness and deficiency."

WHEN TROUBLE COMES it is often very helpful to look within oneself for the source of some or a good deal of it. One of our most pronounced human tendencies is to alibi ourselves, and that to our harm instead of to our good. True the physical equipment with which we start life sets certain limitations, but Sir Walter Scott was lame and sweet and Lord Byron was lame and bitter. True our environment limits us, but it cannot keep us from responding to that environment to the best of our ability. The oyster may not be able to keep out the grain of sand, but it may make a pearl of it. As human beings we are capable of responding to all that heredity and environment offers. Furthermore, our Father is ever seeking to help us. His saving grace may not be evident to a heathen who has never heard the Gospel as it is to those of us who know the old, old story of Jesus and his love. That is true. Because it is true, it makes us all the more "responsible" (able to respond), and as we draw nigh unto God, we will find him drawing nigh unto us, for he is ever seeking us. To draw nigh means to admit our weakness, confess our faults as we are able to see them, and depend upon the unmerited love of God as partially revealed in someone who is willing to befriend us and tell us of God and his ways. If we find ourselves in trouble, we can be quite sure that there is some trouble in us. Because this is hard to see and admit, we often miss out on the help which is available. True some trouble may not be of our making. Yet even here there is the possibility of responding in such a way as to remain "untroubled," difficult as that may be. In our response to all that life may bring are possibilities which we dare not ignore if we would have hope in our heart.

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The Light of Easter Morning

by J. N. Smucker

That first Easter morning marked the dawn of a great New Day. The darkness of a black Friday is banished by the glow of light breaking on Easter morning. The mists of fear are dispelled by the Light of Life, for in Him was life and the life was the light of men.

LIGHT ON THE NIGHT OF LIFE

How deep was the darkness of death before Easter. "It is impossible to be cheerful about life till we have made our peace with death." Now Christ has conquered death, and its sting has been removed in the radiance of Easter morning. The age-old question, "If a man die shall he live again?" has been answered by the resurrection of the Christ who says, "I am the Resurrection and the Life; he that believeth in me, though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die."

So Easter has lighted life's deepest night. We now see death not as the end, but as a new beginning; a gateway into a larger life. Death's fears and terrors have been dissolved in the brilliant light of Easter morning.

LIGHT ON THE MEANING OF LIFE

How men through the ages have puzzled themselves with the problem of the purpose and meaning of life. But the light of Easter morning illuminates that perplexing problem for us also. We see that life is of eternal worth with only a small beginning here and its fullness over there. "Our life is not a land-locked lake enclosed within the shore-lines of seventy years; it is an arm of the sea. So we must build and plan for those larger waters." So life is of one piece, briefly lived here then passing through the door of death into the bright morning of real life beyond. This thought puts rich meaning into life for the Christian. Life is of deep spiritual significance and does not consist of the abundance of things which a man possesseth, but is abundant in the riches of spiritual experiences and values. Our trials and difficulties and hardships can be used to prepare us for the life beyond. With Christ as our Savior and joining our life with His, life becomes rich with meaning and worth as we catch a glimpse of it stretching on beyond the door. Easter sheds light on the meaning of life.

LIGHT ON THE PRINCE OF LIFE

But the most radiant disclosure that comes to us from the light of Easter morning is the revelation it brings to us of the Prince of Life Himself. He has triumphed over the worst that the forces of sin could do. He has met and conquered all the sins of the world and stands out as the Victorious Conqueror. With Him we, too, are on the overcoming side. "The Light of the world is Jesus," who shines on us today. "If we walk in the light as He is in the light we have fellowship one with another and the blood of Jesus Christ His son cleanseth us from all sin." So He is for us the Living Lord who said "Lo, I am with you alway." He will walk by our side down the pathway of life and take us by the hand as we approach the door into the fullness of life beyond. His nearness enables us to meet life's strains and difficulties and His Presence gives us courage and strength. He lives; and because He lives we shall live also. He is our Savior, our Leader, our Friend and our Life and Light.

So the light of Easter morning banishes the terror and fear of death; in its glow, life takes on eternal significance; in that light we see Him, who is the Light of Life. Let us evermore walk as children of Light!

Rev. J. N. Smucker is Pastor of the First Church, Bluffton, Ohio, and President of the General Conference.

My Master's Face

No pictured likeness of my Lord have I;
He carved no record of His ministry
On wood or stone.
He left no sculptured tomb nor parchment dim,
But trusted for all memory of Him
Men's hearts alone.

Who sees the face but sees in part; who reads
The spirit which it hides, sees all; he needs
No more. Thy grace—
Thy life in my life, Lord, give Thou to me;
And then, in truth, I may forever see
My Master's face!
—William Hurd Hillyer

MENNONITES THE WORLD OVER

By Cornelius Krahn

A Constant Threat. The thousands of Mennonites originally from Russia now living as displaced persons in the Russian, American and English zones of occupation in Germany are not only in constant danger of being sent back to Russia, but they are actually being sent back in large numbers.: The following is an excerpt from a letter written by a Mennonite in the English zone. It appeared in **Der Bote**.

"During the last days the English army is helping the Russians to send the poor, unfortunate persons (former Russian subjects) into death. Most of them flee, but those who do not manage to escape are sent to Russia. We, too, want to leave next week. If the Lord doesn't protect us it will be bad for us. It is a pity to see a weary woman with her ruck sack and her children walk to the depot."

Many are sent to Siberia. Many of these women, whose husbands were exiled in Russia long ago and who had hoped to come to America, are finally caught by Russian agents, put into box cars. and are sent to Siberia to do slave labor. The following excerpt is from Lena . . . who was sent all the way from Germany to Irkutsk in Siberia.

January 19, 1946

"Dear Brothers, Sisters, and Children,

It is long ago since we have heard from you and you from us. Now I can report that we are still living. Even mamma has survived all the hardships. She is now seventy-nine years old and very weak, but is still sewing if there s something to sew. . . . Tina has rheumatism and can hardly walk. . . . We know nothing about brother Isaac's wife and sister Sarah and their children. The cold climate is very hard on us." (**Der Bote**)

Life in Siberia. When the Germans overran the Ukraine many of the Mennonites were sent to Siberia where they experience untold hardships. Here are a few lines from a letter that a Mennonite woman writes.

North Kasakstan, Russia
January 3, 1946

My dear Ones,

After many years I want to write you a few lines. . . . My dear ones, much has happened. My husband, my son Franz, and my daughter Kaeti have passed away. Only my youngest daughter Anni is living. Our dear son died in 1940. . . . In 1941 came the terrible war. We were exiled to Kasakstan (Siberia). In 1942 my husband was drafted into the army. We never heard from him. Kaeti was drafted in 1943. My dearly beloved husband died in March and in October our Kaeti died far away from us. She was only 19 years old. If I only could have taken care of them. Often I have cried to God out in the open where no one could hear but He. The Lord has comforted me. Yes he has led me on a path which I did not expect. I have no wishes but that He will give me strength to follow Him. . . . (**Mennonitische Rundschau**)

We are but three Mennonite families in a Russsan village and long for fellowship with Christians which we have missed for years. . . If possible, arrange that we can come to Canada. . .

The Christian Press Ltd., Winnipeg, Canada, formerly owned and operated by H. H. Neufeld has been purchased by the Mennonite Brethren Conference of Canada. The new editor of the **Mennonitische Rundschau** is H. F. Klassen. This paper has a long history and was started in Scottdale. Under the new management and editorship it has made considerable progress.

Paying off a Debt. Most of the Mennonites that came from Russia to Canada between 1923 and 1930 were penniless and owed the Canadian Railroad Companies for their passage. This debt is being liquidated now. Only a fraction is left. This is especially important since many more Mennonites would like to enter Canada.

A Unique Pulpit Language. In 1930 some German-speaking Mennonites from Russia settled in Brazil. In 1937 the Brazlian government prohibited the use of the German language in religious services. For a long time the Mennonites could, therefore, not conduct any services. Now the difficulty has been overcome. For the young people they preach in the Portugese language and for the old people they have permission to use the Low German. Thus our Brazilian brothers and sisters worship God in a language that we thought suitable only for use in the kitchen, yard, and field.

A Significant Publication. H. H. Ewert was a lifelong, outstanding Mennonite educator in the United States and Canada. The Collegiate Institute, Canada, was his creation. Paul J. Schaefer has written the life story of Professor Ewert under the title **Heinrich A. Ewert Lehrer, Erzieher und Prediger der Mennoniten.**

THE UPPER ROOM

There is a little chamber kept for me
By hands I see not, yet, unseeing love
Where I may enter still alone and free.
Its open windows look afar and near.
It has the scent of field and piney grove.
The sea's low song drifts in with quiet cheer.
Its walls are hung with gathered memories,
Dear tokens of the scenes and souls I love,
And trophies of remembered victories.
Here the swung door all alien sound debars
And day is peace; and through the dome above
Shine down by night the sympathetic stars.
It is so sweet, familiar! Here I come
From eager toil or fields where virtue strove
When the heart needs the ministries of home.
It is the little secret chamber, Prayer:
Where the spent soul its unspent life may prove.
God opens such for all men, everywhere.

Charles Poole Cleaves

This Do in Remembrance of Me

by A. S. Rosenberger

The observance of the Lord's Supper is one of the deepest of spiritual experiences to those who enter rightly into it. This season, in which we are again reminded through Good Friday and Easter of the suffering and death of our Lord, and of his triumphant resurrection, is climaxed for many by the observance of the Supper. We take part in this sacrament at the request of Jesus, and we think of his words, "This do in remembrance of me." The object of this article is to offer some suggestions of what we need to keep in mind to make participation in the Supper most meaningful.

We should consider it a privilege to participate in this sacred service. An opportunity is hereby offered for a spiritual experience that does something for the soul. There are, no doubt, those who look upon participation in the communion service as primarily a duty. It may even be that there are those who attend largely because it is expected of every church member to be present. If any benefit is received by those who do so, it cannot possibly compare with that experienced by the regular worshipper who has looked forward with anticipation to the observance of the sacred meal and who comes with heart and mind prepared by prayer and fellowship with God through Jesus Christ. To such a one participation is not a duty but a blessed privilege that is offered for a deep and satisfying spiritual experience.

We should expect a real blessing when we partake of the Lord's Supper. This can be a soul-stirring experience. Here we partake of the bread and the wine which represent the body and blood of our Lord. The bread and wine are only symbols, but they do have the deepest meaning. We cannot physically clasp the hand of the Lord we revere, or gaze upon him in adoration, but we can accept the physical symbols which make us intensely aware of his sacrifice on Calvary. The bread represents his body which was broken for us, and the wine his blood which was shed for us. Then, as we also think of him as rising again and triumphing over death, we can enjoy something of the rich experience of those disciples on the Emmaus road who exclaimed, "Did not our heart burn within us while he talked with us by the way?" Luke 24:32.

We should focus our attention on the cross in participation in the communion service. The thought of the cross and the One who hung there should be much in mind. To so dwell on all that Christ suffered brings a deeper realization of what he did for our redemption. We should think of the agony in Gethsemane, the betrayal, the desertion by his followers, the trial, the mockery, and the crucifixion. Then we need to ask ourselves, why did Jesus have to go through all this? Why was he willing to do so? The answer comes, that it was in order that he might pay the price of man's sin and so redeem the world, and give salvation and eternal life to all who believe in him. His death opens up new life and hope for all humanity.

A testimony has been given by someone that whenever temptation comes, he brings to mind the cross and the suffering face of the one who died there in agony. In the light of this all else but that which is pleasing to him seems most unworthy, and in this direction of thought comes power to meet the test.

We should come to the Lord's Supper in a repentant spirit. Here we see sin in its right viewpoint. It was because of sin that it became necessary for the Son of God to accept the way of suffering and death. Partaking of the elements representing this sacrifice, we are made to think of how terrible sin is. In such moments, when we are touched by the overwhelming love and sacrifice of Jesus, all that is contrary to his way of life seems small and petty. God's spirit then has its opportunity to fill us with nobler and higher aims. Turning from that which should not be, we press on with his help to higher ground as we go from the observance of the Supper.

We should ask for new faith, strength and courage as we participate in the Communion service. A nourishing meal is the basis of physical sustenance. A spiritual meal is the basis of spiritual sustenance. In this service we partake of the Bread of Life. The beautiful passage in the sixth chapter of the Gospel of John suggests what feeding on the Bread of Life means. Here is the source of the abiding life. One of God's ways of touching the human heart to give us faith, strength and courage is right in the communion service. Weak moments come to us. There are times when doubts seem to overwhelm us and we do not know where we stand. The joy that we should have is conspicuous by its absence. My peace I give unto you, said Jesus. So he also gives faith, strength and courage. These qualities are always available when we turn to the spiritual resources but never more so than in the Communion service. Partaking of the

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Rev. A. S. Rosenberger is Pastor of the Salem Church, Dalton, Ohio, and Chairman of the Seminary and Bible School Board.

elements representing the out-pouring of his life for us, conscious of his very presence in our midst, and joined in fellowship with those like-minded in our faith, we have opportunity to renew the resources of life. Thus we can "go in peace, with a triumphant faith."

Edmund Miller To Become Field Secretary for Mennonite Seminary

Walter Dyck To Fill Headquarters Vacancy for Time Being

A Notice to the Treasurers of All Churches

The Seminary Board has asked Rev. Edmund Miller of Lind, Washington, to become Field Secretary for the Mennonite Biblical Seminary and Mennonite Bible School. We are glad to announce that Brother Miller has accepted the invitation. He has tendered his resignation to the Lind Church and will begin his new duties on June 1. He plans to give full time to this work until the opening of school in the fall, after which he will devote part-time to the Seminary and continue his further studies in our Seminary.—A. S. Rosenberyer, President; J. N. Smucker, Sec.

Because of the resignation of Rev. P. A. Penner as Office Manager of the General Conference Headquarters, the Executive Committee unanimously agreed to ask Rev. Walter Dyck to fill this vacancy in connection with his duties as Executive Secretary, for a period of at least six months. After Brother Dyck has become thoroughly familiar with the work and duties of the two offices, some arrangement can then be made for the permanent care of both.

We deeply appreciate the faithful and conscientious service that Brother Penner has rendered in this capacity and extend to him our heartfelt thanks and best wishes for the future. We also request the prayers of our people for Brother Dyck as he enters upon his new duties.—For the Executive Committee of General Conference, J. N. Smucker, Chairman.

It is very necessary that ALL monies intended for General Conference causes be sent to: General Conference Headquarters, 722 Main Street, Newton, Kansas. Please make checks or money orders payable to: GENERAL CONFERENCE HEADQUARTERS (not P. A. Penner or Walter H. Dyck). Be sure, also, to specify the purpose for which the money is to be used and the name and address of the donor.—Walter H. Dyck, Office Manager

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Home Missions:

Material appearing under "Home Missions" is contributed by A. J. Neuenschwander, Secretary of the Home Mission Board, Quakertown, Pa.

New Church To Be Built

East Freedom, Pa.
March 21, 1946

Beginning about the middle of February we began a series of sermons on the subject *"A Period of Time With Christ."* We hope to continue them until Easter when we expect to enjoy Holy Communion. In these sermons we endeavor to point out that *Christ* is for every day use as well as for Sunday worship.

After a long winter of cold, ice, snow, sleet and rain making travel difficult, we are glad when we can once again see the warm sunshine and the grass growing and the buds appearing. It is then we remember "This is my Father's World," and we are again reminded that after every Calvary there is an Easter.

For a number of years past we have enjoyed special meetings for one week just before Easter. However, this year we are not sure yet if this will be carried out or not.

This year at Smith Corner finds us "new Church minded." We need to take some action on this because of the poor condition of the present building. And plans are going into effect as soon as possible.

The peace and quiet of a country-side such as this on a spring Sunday makes one wonder that it is actually a part of the world in which so many cruel men are. While those faithful ones worship *God* on Sunday, they must go out into such a world the rest of the week and mingle with others who are not like-minded. We hope that the *God of All Grace* will give them strength that they may remain unspotted from the world though mingling with it. Communion on Easter Sunday is a time of spiritual strengthening. We here at Smith Corner hope for this to be true in our lives. And again may we all be reminded that *"As Oft As Ye Eat This Bread and Drink This Cup Ye Do Shew The Lord's Death Till He Come."*—John Raugh

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Program for the Northern District Conference
Salem Church, Freeman, South Dakota
June 1--5

Theme: "The Teaching Ministry"

Motto: "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Amen. Math. 28:19, 20.

Chorus: (Tune: Near the Cross)
In my heart, in my heart
Send a great revival
Teach me how to watch and pray
And to read the Bible.
In charge of George Dick.

Saturday, June 1 at 2:00 p.m.
Pastor's Conference
Theme: "The Pastor as an Instructor"
Conference Chorus
Song leader - Elias Schrag
Chairman - Joseph J. Hofer
Scripture reading and prayer service - Helmuth Ortman
Music - Salem Men's Chorus
Message (20 min.): "The Pastor's Sources of Instruction"
Testimony (45 min.): "The Fruits of Instructing" Rev. A. E. Kreider, Goshen, Indiana
Message (20 min.): "The Pastor Making Disciples" Jacob B. Hofer
Music - Salem Men's Chorus
Open Discussion - Leader, Arthur Ortman
Closing prayer - person appointed by chairman.

Saturday evening at 7:45
"Teaching" in the Northern District
Conference Chorus
Song service (15 min.) - Prof. W. H. Hohmann
Chairman - Vice president, George Dick
Devotions (10 min.) - Chairman
A word of Welcome - Willard K. Claassen
Music - Bethany Church Choir
Conference sermon - Willard K. Claassen
Season of prayer - led by the president
Appointment of temporary committees
Music - Bethany Church Choir
Offertory prayer - Chairman
Offertory music - local church
Offering for Civilian Public Service

Sunday morning - Mission service - arranged by host church
"Teaching" in Music

Sunday afternoon at 2:00
Conference Chorus
Leader - Gerhard J. Toews
Pianist - Mrs. Oscar Gerling
Devotions - by the leader
Roll call of all choir directors and song leaders (Each responding with a fitting verse of praise)
Music - Freeman Jr. College A Cappella Choir
Men's Quartet - in charge of Elias Schrag
Message: "The Meaning and Appreciation of Church Music" Prof. W. H. Hohmann
Music under the direction of Prof. W. H. Hohmann
Closing prayer - person chosen by the leader
Close at 4 o'clock

Sunday evening at 7:30 Motto: II Tim. 2:15
"Teaching" in our Parochial Schools
Conference Chorus
Song service in charge of the local church
Chairman - Waldo Flickinger
Devotions - Frank Ewert
Boys Quartet - Freeman Jr. College
Living Witnesses of Christian Teaching:
Bible School of Mt. Lake, Minn.
Freeman Jr. College, Freeman, S. D.
Bethany Bible School, Munich, N. D.
Bible School, Henderson, Nebraska
Bible School, Lustre-Frazer, Mont.
Music - 1st. Mennonite Church, Mt. Lake, Minn.
Message: "Christian Education in the Four Dimensions of Life." Rev. A. E. Kreider
Offertory prayer - Jacob A. Tieszen
Offertory music - Janis Krehbiel
Offering for Foreign Relief
Closing prayer - Rev. A. E. Kreider

Monday morning **Conference Business**
Prayer service 8:30-9:00 led by Victor Graber
Conference Chorus
Chairman - Willard K. Claassen
Singing - John G. Unruh
Devotions - I. J. Dick
Message: "Lord teach us how to pray" - Rev. A. E. Kreider
Music - New Hutterthal Church
Conference Business - starting at 10:00 o'clock
1. Consideration of the minutes
2. Reading of Delegate Certificates
3. Treasurer's Report
4. Solicitor's Report
5. Complimentary Votes Report
6. Statistician's Report
7. Report of Educational Committee
Closing prayer - Michael J. Hofer

Monday afternoon at 1:30 - **Continuation of Business**
Conference Chorus
Reading of Scripture and prayer - P. J. Stahl
Message (30 min.): "Religious Instruction in the Home" - Rev. A. E. Kreider
Music - Salem-Zion Church Choir
Business continued - 2:15 p.m.
1. Report of Peace Committee (1 hr. 15 min.)
2. Report of Examining Committee
3. Report of Evangelization Committee (2 hrs.)
4. Election of Officers
Closing prayer - Jacob Hoffman
Close at 5 o'clock

Monday evening at 7:30

The Sunday School as a Workshop

II Tim. 3:15; Prov. 22:6

Leader - S.S. Superintendent of Salem Church
General singing led by Prof. W. H. Hohmann
Devotions - Frank Harder
Special music - Primary Group, Bethesda Church, Marion
A Primary Dept. Class Demonstration - Mrs. A. E. Linscheid
Bible choruses - All children up to age 12 in charge of Joe G. Graber
An Intermediate Class Demonstration - Mrs. Robert Graber
Message: "The Place of the Sunday School in American Life" - Erland Waltner
Offertory prayer - Rosemary Linscheid
Offering for District Evangelization Work

Tuesday morning at 9 o'clock

Conference Chorus
Song service - led by Prof W. H. Hohmann
Memorial service and season of prayer August Ewert
Communion Sermon - Rev. A. E. Kreider
Communion service in charge of the host pastor
Hymn
Prayer
Business continued

1. Report of Tellers Committee
2. Extension of Evangelization Committee Report
3. Registrar's Report
4. Invitation for the next Conference
5. Report of Resolution Committee

Closing prayer

Tuesday afternoon at 2:00 o'clock

Women's Missionary Program

Chairwoman - Mrs. Ed. P. Graber
Devotions (10 min.): - Mrs. August Ewert
Music - Bethlehem Mennonite Church, Bloomfield, Mont.
Chalk Illustration: Swiss Menn. Church, Alsen, S.D.
Music - First Mennonite Church, Madrid, Neb.
Talk - Mrs. H. J. Brown
Music - Bethany Mennonite Church, Freeman, S.D.
Music - Hutterdorf Church, Freeman, S.D.
Reading - Friedensberg Mennonite Church, Avon, S.D.
Poetry: - Bethesda Church, Marion, S.D.
Ladies Chorus (2 Nos.) North and South Churches combined
Offertory - Mrs. Ben Nickel
Business and Roll Call

Tuesday evening at 7:30 **Christian Endeavor Convention**

Conference Chorus
Chairman - Frank W. Loewen
Song service - Prof. W. H. Hohmann
Devotions - George Hoffman
Special Music by the local church
Message: Exposition of Psalm 1 Rev. A. E. Kreider
Mass Chorus of all church choirs - led by Prof. Hohmann
Offertory prayer - Jacob B. Hofer
Offertory music - Betty Preheim
Offering for Northern District Conference
Closing prayer

Wednesday **Young People's Day Program**

Speaker and Song Leader - Rev. Marvin J. Dirks

I. Morning 9:00-11:15

General singing - Woodland, Minn.
Prelude
Devotions - Warroad, Minn.
Music - Bethesda, Henderson, Neb.
Message: - Rev. Marvin Dirks
Music - Freeman College Girls' Trio
Presentation of Gen. Conf. Y.P.U. (its aims, activities and purposes) - Verney Unruh, Bethlehem Bloomfield, Mont.
Music - Swiss Menn. Church, Alsen, N.D.
Closing
Choir practice 10:30-11:15

II. Young People's Social Hour 11:15-2:00

III. Afternoon 2:00-5:00

Round Table Discussion - Rep. from Bethlehem, Bloomfield, Mont.; Bethesda, Henderson, Neb.; Gospel, Mt. Lake, Minn.; Salem-Zion, Freeman, S.D.; Salem, Munich, N.D.
Business Meeting - Reports, Election, Recommendations

Choir Practice 4:00-5:00

IV. Evening

Prelude
Young People's Chorus - Rev. Marvin Dirks
Devotions - Bethel, Wolf Point, Mont.
Special Music - Bethel, Mt. Lake, Minn.
Message: - Rev. Marvin Dirks
Young People's Chorus - Rev. Marvin Dirks
Closing

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—Busines Committee: L. H. Linscheid, Ed. Duerksen, B. J. Nickel

World Food Crisis

(Statistics by Emergency Economic Committee for Europe.)

1. Approximately 100,000,000 people in Europe will be receiving an average total diet of 1500 calories per person per day or less. These are largely non-farm people, which includes about 74 per cent of the population of Austria, 75 per cent of Germany, 50 per cent of Hungary, 59 per cent of Italy, 40 per cent of Spain, 43 per cent of Finland, 30 per cent of Romania.

2. About 40,000,000 people in Europe will receive an average total diet of over 1500 but less than 2000 calories daily.

3. Between 2000 and 2500 calories is the estimated average in the cities of Belgium, Norway, Poland and the Netherlands.

4. An average of over 2500 calories will be available only for the non-farm populations of Denmark, Sweden, Switzerland, the United Kingdom and for the farm populations of many of the countries previously mentioned.

IT IS ESTIMATED BY HEALTH AUTHORITIES THAT 2650 CALORIES ARE NEEDED ON THE AVERAGE TO PRESERVE HEALTH AND EFFICIENCY.

Contrast with America. The United States News for February 22, 1946 reports that the people of the United States will eat better in 1946 than in any previous peacetime year. U. S. civilians will get close to 90 per cent of our production, the military about 4 per cent, anl exports for both relief and commercial trade abroad will be only 5 to 6 per cent of our total food supply. U. S. consumers will average about 3360 calories per day.

Y.P.U. OFFICERS
Elmer Ediger
President
Akron, Pa.
Vice President
Verney Unruh
Secretary-Treasurer
Ruth Ewert

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference
Editor
Esko Loewen
Route 2
Newton, Kansas

The Meaning of the Crucifixion and the Resurrection of Christ

by Orlo Kaufman

The life of Jesus is a unit. The whole of it gives meaning to the separate parts. The crucifixion without the resurrection would mean moral chaos. The resurrection without the crucifixion would offer no hope of redemption to man. And even the two together without taking into account the life of Jesus would be meaningless, for it was Christ's love for those who recognized their sinfulness and and sought help, His compassion for the ill and sorrowing, and His judgment upon the self-righteous and self-sufficient that gives meaning to these events. It was His life that caused the disciples to look for and find meaning in the cross and in the resurrection.

The disciples prior to His resurrection misunderstood the nature of His Messiahship. They anticipated a national kingdom with all the nations being made subject to the Jewish state. It appears that they expected an establishing of it even on their last journey to Jerusalem for they disputed among themselves as to who was the greatest. Their expectations however ended tragically and they were "scattered as sheep without a shepherd." That which they had expected to end in victory and deliverance ended in shame and defeat. The one whom they thought to be the anointed of God was nailed to the cross, the symbol of being accursed.

There Was Darkness

The Gospel writers have by various means tried to give us a picture of the tragedy of this hour. The writer of John suggested it when he wrote, "he (Judas) then having received the sop went out straightway, and it was night." Luke expressed it when he recorded the words of Jesus, "this is your hour, and the power of darkness." In Matthew immediately following the crucifixion we read, "now from the sixth hour, there was darkness over the whole land until the ninth hour. . . . And behold, the veil of the temple was rent in two from the top to the bottom; and the earth did quake; and the rocks were rent."

The darkness however lay much deeper than physical darkness; this was but a suggestion of a greater darkness.

First it was an hour of darkness in that these events were misunderstood. Jesus had on various occasions told the disciples of these coming events but their hearts and minds were set on an earthly kingdom and when this failed to materialize they all fled. They failed to realize, as did the soldiers who mocked Him, that if He saved Himself, He could not save others, that the giving of His life was essential to the establishing of His Kingdom of love and righteousness.

The darkness and tragedy however lay deeper than in just a misunderstanding of the events.

The crucifixion was a rejection of Christ, the son of God. The Jewish religious leaders were so engrossed in the legalism of the "traditions" and in the preconceived notions of the coming Messiah that they had no place for Christ and His demand for righteousness. Their laws of cleanliness were so rigid and final that they offered no hope to the "publicans and sinners." Their laws governing a person's life were so detailed and external in demand that the spirit of love and goodwill was crushed. Their worked-out concepts as to the coming Messiah were so logical that acceptance of Christ as the Messiah was unthinkable.

But not only was the Jewish religion bankrupt, so were the hearts of the multitudes. The multitudes heard Him gladly, yet when He failed to become their King on their demands they cried, "Crucify Him, crucify Him!" The crucifixion was an hour of darkness in that it was a rebellion of man against God.

The true tragedy and darkness of the hour was in the triumph of evil and the power of sin. Christ, who was the Son of God, was rejected, died the death of a traitor and was laid in the tomb. This indeed was the hour of darkness. In it evil was triumphant over good, wrong proved greater than right, unrighteousness was victorious over righteousness, injustice defeated justice.

Man's Hope of Redemption

This tragedy of Good Friday, however, became the hope of man on Easter morning, for Christ arose and the forces of evil and unrighteousness were defeated in what was their greatest victory. While the tragedy still remained towering above and overshadowing, it was the love of God revealed in these events man's hope of redemption through the risen Christ, and the triumph of righteousness over unrighteousness.

The crucifixion of Christ which they had interpreted to mean that God had rejected Christ as the Messiah had to be reinterpreted in the light the resurrection, for the resurrection meant to them that the death on the cross was according to God's will and purpose, that the suffering and agony of Christ was for the sins of the world, that it was a deed of God in behalf of man's deliverance from the forces of evil and the power of sin.

God doing such a deed in behalf of man meant to them that God loves man and that He seeks to save him. John expressed it beautifully, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." The depth of love they saw in this deed is further indicated in the following words, "herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." In this supreme sacrifice which Christ accepted willingly and without apology was revealed to them the love wherewith they are loved, and the intense longing where with they are sought after by God.

In the second place, they saw that this was an act of judgment upon sin and death. In the crucifixion was revealed all the tragedy and horror of sin. For here Christ the Son of God, who loved, who served, who healed, who gave His very life was being nailed to a cross by those who were self-centered, proud, and self-righteous. The contrast between the two was never more clearly and dramatically revealed. But even more significant was the defeat of the forces of sin and death. Sin had done its greatest work but Christ arose and this meant that they through Christ can have the same victory. That through union with Him, Christ living in them, these forces can have no power over them.

A New Joy, Peace, and Power

Seeing the meaning of these events they experienced a new joy, peace and power. The spirit of Christ was poured upon them; they became new creatures in Christ. Peter who three times denied his Lord now stood before the multitudes daring to declare Christ as the Messiah, and multitudes were converted. Converts as they were scattered abroad because of persecution went everywhere preaching the gospel. Paul who first was the early Christians' greatest opponent, became a convert and traveled over the known world as Christianity's greatest missionary.

As we look back at these events and the early Christians' interpretation of them we need ask ourself, what do they mean to us.

As Christians the meaning of these events to us in the same that it was to the early Christians, which I have indicated and will here summarize. The first is that God loves man and that He seeks man's redemption. That it is His deepest desire that man be reconciled unto Him so that he may receive and enter God's Kingdom. Second, that the death and resurrection was a deed in behalf of man, that only in the acceptance of them as such for us is there hope for man's redemption and power of a new life in Christ. Third, the cross must be accepted by Christians, as the early Christians did so magnificently, for only as Christians walk across the ways of the world and accept the tragedy and suffering of sin upon themselves as Christ accepted the sin of the world can they

Calvary and Easter

A song of sunsine through the rain,
Of spring across the snow;
A balm to heal the hurts of pain
A peace surpressing woe.
Lift up your heads, ye sorrowing ones,
And be ye glad of heart,
For Calvary and Easter Day
Were just three days apart.

With shudder of despair and loss
The world's deep heart is wrung,
As, lifted high upon his cross,
The Lord of Glory hung—
When rocks were rent, and ghostly forms
Stole forth in street and mart;
But Calvary and Easter Day,
Earth's blackest day and whitest day,
Were just three days apart.

—Author Unknown

be the channels of the transforming power of Christ. Fourth, these events are the assurance of the final triumph of good over evil, of righteousness over unrighteousness, of love over hate, etc., beyond history. And that as Christians we may without fear remain true to Christ's demands knowing that beyond history His kingdom shall be established and we shall share in its blessings.

Experiences in Dutch Relief

So far the clothing distribution has been our main interest and work in Holland. However, with the increasing tide of Russian Mennonite immigration, it is becoming a lesser part—and yet by no means unimportant as far as needs go. More requests are flooding in every day.

Our group has become a regular roving group. Monday morning is usually a busy time at our home in Amsterdam. The trucks, which have been loaded on Saturday with bales of clothing and cases of shoes and soap stand ready while the last minute rush of gathering the packages of food rations, sandwiches, suitcases and blankets goes on. When everything is on the trucks a few girls get into the cars and the others find cozy seats among boxes and bales and wrap up in blankets like Indian squaws to keep warm. Our drivers—first Siegfried Janzen, then Corny Dyck and now Bob Goering, have become very apt at finding their way through small village streets and along cannals without taking off the corners!

Upon arrival in a new city the problem of arranging our clothing for efficient distribution always faces us. At some places the facilities were very meager, and at others one merely said the word and had more than you could wish for! We have found that some church pews almost seem to be made to order for clothing distribution. And the steps leading up to the pulpit are ideal for a display of shoes.

In each church several Dutch Doopsgesinde women help us. It is an excellent means of fellowship to work side by side with our fellow church people. And what haven't we learned of Dutch life and cutsoms by living in their homes?

When the clothing has been unpacked and laid out, the really interesting work begins—the distribution. In almost every instance the people are fairly overwhelmed with the amount and the quality of the clothing. It is something they have not seen in the last few years. Many a person has expressed gratitude and thanks with tear-filled eyes—and it has meant ever so much more to them because it came from their brothers in the faith in America. It is indeed a happy work making others happy.

And so the work continues, amidst various conditions, until young and old have been helped. At the end of the week or when a distribution has been completed we all return to Amsterdam for a Sunday together as a unit. —Elma Esau.

Conditions on Walcheren

Last week we distributed clothing at Middleburg and Vlissingen, Walcheren, and this week we are down here in lower Zeeland in the town of Aadenburg. We have seen much of war's destruction in the Hague, Rotterdam, Arnhem and over the countryside, but the desolation of the erstwhile beautiful island of Walcheren is almost beyond description. In addition to being bombed and shelled the land was also flooded and the receding water leaves the ground absolutely barren.

In Vlissingen, a town of 20,000, there are very few houses that were not destroyed to a greater or lesser extent by shells or by water. So much of the shelling was done indiscriminately from the sea. On every street can be seen the evidences of war..... All in all, the land spells desolation.

One of the remarkable things is the indomitable courage of the people. They are happy that the war is over and they are facing the future with new hope, being thankful for all small favors. Our clothing is to them a Godsend, and when we presented our hostess with a can of chicken the other day she said, "Well, my children do not know what this is." They are three boys—ten, seven and three —and to think they don't know what chicken is!

We are busy in our work, but we like it. We feel richer for the experience of living in a house that has hardly any conveniences. The windows are boarded up, every wall is shell-marked and even the bed in which we sleep has shell holes through both the foot and head ends. Rain comes through the ceiling freely. Each week takes us to a different community. Two weeks ago we distributed over 10,600 pieces of clothing to non-Mennonites in Haarlem, and next week we go to Nijmegen.

—Lulu Smith

—First Church, Berne, Indiana: On Sunday evening, March 17, Dr. Carl Armerding of Moody Bible Institute completed a week's series of services, sponsored by the C.E. Society. His messages were of the expository type and were deeply appreciated. On Saturday night a color, sound film was shown on the "Wonders of God's Creation" in the telescopic and microscopic world, and were actual photographs taken. At the morning service an offering was taken for the "Heifers-for-Relief" project.—Martha Gilliom, Corr.

Youth Events

On March 27, a program was given at the First Mennonite Church, Aberdeen, Idaho, at which Elmer Eliger, president of the Young Peoples Union described the work of the General Conference Young People. The different Christian Endeavor groups of the church were represented. A song service was led by Arthur Isaak, president of the Young Peoples Christian Endeavor. Rev. H. N. Harder led devotions. The program consisted of talks by Alice Lehman and Mrs. H. N. Harder. Reported by Elsie Wiebe.

The conscription question has been facing the Senate Military Affairs Committee with considerable urgency. The recent crises with Russia have added fuel to the fire as the military group urges an extension of the Selective Service Act. On Tuesday, March 26, the Senate Committee voted on such an extension with the War Department pressing for a year's extension to the draft as a compromise for permanent conscription. This was voted down and an extension of the draft to July 1 was favored. The present chaos internationally, and with many a person stubbornly saying the only protection is a nailed fist, all contributes to the military way of doing things. In the light of this, it is almost surprising that the Senate Committee gave their nod to such a short extension of the draft. People must be sick of war.

The Senior Class of Bethel College is preparing to give a play, "The Brother" which portrays the life of James the brother of Jesus.

There were 5623 men in Civilian Public Service, March 15, 1946. About 500 of these had discharges pending. At its peak in October there were 8591 men in camp which means approximately 38 per cent of the October manpower has been released. At the end of March, CPS still has about 65 per cent of its maximum strength.

There are at present about 2,600,000 men in the army which has shrunk to 31 per cent of its maximum strength. This means the army has shrunk two-thirds while CPS has shrunk one third.

Since one of the four groups held in horror camps by the Nazis in Germany were conscientious objectors, the following statement appearing in "Christianity and Crisis" is of interest: "The simple fact is that few Americans have any adequate notion of the truth about the brave minority in Germany who risked their lives to stand by their convictions; nor, apparently, have our fellow citizens been given any understanding concerning the numbers who were killed because of this kind of opposition to the cruel and ruthless Nazi machine." Amazing stories are filtering through about the bravery and strength with which certain German citizens refused to bow to a man-made government.

One fourth of all relief workers out under the M.C.C., are or have been C.P.S. men at one time or another. This includes the unit at Puerto Rico which is considered a relief project.

Six years ago, Mr. Perry Hayden of Tecumseh, Michigan, a Quaker miller, planted one cubic inch of wheat. At harvest time, a ten per cent tithe was given to the church and the remainder was planted. The first five years Mr. Henry Ford furnished the land for the "Biblical Wheat." The fifth year 230 acres were planted after 10 per cent was given to the church. This year 2,500 acres have been planted by 250 farmers who will harvest the wheat and give 10 per cent of the yield to 150 churches. If the experiment were continued, it is estimated that the cubic inch of wheat would cover the U. S. in the tenth year anl cover the globe in thirteen years.

During the war, the Netherlands Bible Society, under the most adverse circumstances succeeded in publishing the Bible or portions of it in four new languages. The entire Bible was translated and published in the Frisian language spoken in a northern Dutch province. The Dutch Psalms were revised into the current language of the people. A Javanese New Testament was published and a Sangir New Testament. The later two were provided for missionary work in the Dutch East Indias.

"True godliness does not turn men out of the world, but enables them to live better in it, and excites their endeavor to mend it. . . . Christians should keep the helm, and guide the vessel to its port—not meanly steal out at the stern of the world and leave those that are in it without a pilot, to be driven by the fury of evil times upon the rock or sands of ruin." — William Penn

"The presence (of God) is given to be received; when received it incorporates us into the body of Christ, so that in 'the power of His eternal sacrifice we may take our allotted share therein, 'filling up what is lacking of the sufferings of Christ for His body's sake, which is the church'. The proof that we have received the Presence is the increase of love in our daily lives. . . If a man goes out from his communion to love and serve men better he has received the real Presence. If he feels every thrill and tremor of devotion, but goes out as selfish as before, he has not received it. It was offered, but he did not receive it."

RELIEF

lans Made for Builders' Unit.

On March 21 and 22 a meeting was held at the overstein refugee home in Holland to make plans r the builders' unit in Europe. Work will likely egin on the Island of Walcheren in Holland where wo large Mennonite congregations are located. The ork will consist of repairing and rebuilding homes hat have been damaged or destroyed by bombing, helling and flooding. The M.C.C. group will consist at first of eleven members; nine of this number re under appointment and will leave as soon as ossible. Henry Detweiler and Irvin Horst are now oing contact work preliminary to beginning actual perations.

Vorkers Leave

Brother and Sister Gerhard Buhr are scheduled to eave for Paraguay on April 8 from New Orleans. hey will probably be located at the Mennonite enter in Asuncion, serving as Secretary-Treasurer nd Matron respectively, succeeding Brother and ister Elvin Souder in these services.

elief Worker Summary

The number of M.C.C. and M.R.C. workers now on he field or enroute is 138. This is 29 more than were n the field on January 1, 1946. They are distributed as follows:

Latin America		58
Paraguay	17	
Puerto Rico	41	
Middle East		18
Italy	13	
Ethiopia	5	
Far East		15
India	7	
China	8	
Northwestern Europe		47
Northwest Europe	3	
Germany	1	
Denmark	1	
England	10	
France	15	
Belgium	5	
Switzerland	2	
Holland	10	
TOTAL NUMBER MCC and MRC workers		138

Relief Workers Appointed

The M.C.C. Executive Committee, meeting in Chicago on March 30, made the following appointments to relief work:

Philippine Islands

Roy Smucker, Smithville, Ohio

Builders' Unit

Herman Ropp, Kalona, Iowa; Virgil Brenneman, Kalona, Iowa

India

Mary Elizabeth Amstutz, Pandora, O.; Esther Grace Book, Upland, Calif.; Vera M. Good, Waterloo, Ontario.

Holland

Mrs. Irvin B. Horst, Harrisonburg, Va.

Paraguay

Ernst Harder, Chicago, Illinois; Gerhard Warkentin, Los Angeles, California; Mrs. Gerhard Warkentin, Los Angeles, California.

Paraguay to Admit Mennonite Refugees

Official confirmation has been received at this office that the Department of Land and Colonization of the Government of Paraguay has given their consent to the immigration of Mennonites from Europe. According to the provisions of Law No. 514, July 26, 1921, immigrants shall enjoy the right to "practice their religion and to worship with absolute liberty without restriction and, consequently, to make affirmation by simple 'yes' or 'no' in courts and justice instead of by oath; and to be exempt from obligatory military service either as combatants or non-combatants both in times of peace and during war." Numerous other privileges and franchises are granted under the same law.

Clothing Distribution in Italy

A shipment of eight tons of clothing and soap has arrived in Italy and has been distributed in Jewish Displaced Persons' Camps and to needy Italian children. A letter of gratitude was received from the American Jewish Joint Distribution Committee expressing their "deep appreciation to the Mennonites for this characteristic action and concern for the welfare of persecuted and distressed human beings. . . . The spirit which prompted the giving fortifies the courage and spirit of our unfortunate brethern."

RELIEF BRIEFS

Vera Yoder and **Verna Zimmerman** have had their passports validated for Hankow, China.

C. P. S.

Recent Staff Appointments

Following are some staff appointments recently approved by the MCC Executive Committee:

Harvey L. Goering, Assistant and Educational Director; Belton, Montana

Ralph K. Bargen, Business Manager; Three Rivers, California

Arthur Smucker, Educational Director; Norristown, Pennsylvania

Richard Jantzen, Assistant Director; Allentown, Pennsylvania

Virgil Flickinger; California, Oregon, Washington Area Supervisor

Richard Weaver, Director; Belton Montana

Mrs. Richard Weaver, Dietitian; Belton, Montana

Headquarters Personnel Additions

Three CPS men have recently arrived at MCC headquarters and have taken up their respective duties as follows:

George Falb, replacing John Jennings as Pennsylvania-Maryland Area Supervisor of diary farmers and herd testers; Harry Wenger, Field Auditor, helping in the dissolution of closing units and camps; Paul Neuenschwander, electrician and maintenance man.

C.P.S. BRIEFS

Total expenditures for MCC-CPS for the year starting December 1, 1944, and ending November 30, 1945, were $824,993.78.

The Livermore, California Hospital unit has requested a twenty-man decrease in unit strength.

A weekend conference with the theme of "The Anabaptist Vision" is to be held at Akron headquarters, Pennsylvania on April 5, 6, and 7. Speakers are H. S. Bender, Donovan Smucker, F. H. Littel, and P. C. Hiebert. Littel is the director of religious life on the campus of the University of Ann Arbor.

COLLEGE AND SEMINARY NEWS

FREEMAN JUNIOR COLLEGE

The past week we had our annual Clean-up Day sponsored by the Students' Association. On the appointed day students and faculty members come appropriately dressed, bringing the necessary tools. Boys with trucks are joined by boys with shovels to haul away ashes and other debris. Boys armed with spades dig around trees; others with pruning shears give the hedges their spring haircut. Brigades of girls scatter over the campus and comb it with rakes until the most elusive leaf is banished. Bonfires appear and the smoky air adds to the mounting appetites. Others are busy bringing order in neglected nooks or cleaning exhibits in the museum. From the somber offices of the school's hierarchy comes the sound of exuberant music and youthful hilarity. A group of especially enthusiastic College girls wield paintbrushes, accompanying their music witr rythmic strokes and spatters. Tantalizing odors waft from the Foods Room, and as soon as the dinner call is sounded the food line is formed and everyone joins in a song of thanksgiving. Ravenous appetites are satisfied by the huge helpings of delicious food prepared by the Home Economics girls. Sociably everyone visits with his neighbors. Blisters are compared, aching muscles are predicted and everybody goes back to complete the job. There is a feeling that working together with our hands develops a unity and fellowship that is hard to equal. —Marie Waldner

BLUFFTON COLLEGE

Faculty representatives will hold a week-end Christian Workers Institute in the church at Summerfield, Illinois, April 27 and 28. Carl Lehman, Paul Shelly, and I. W. Bauman will make the trip. There will be Saturday evening and Sunday morning and afternoon sessions. Carl Smucker is expected to join the College staff next year, introducing a new course leading to specialization in the field of social service. Mr. Smucker is well prepared in that field, since he has worked with the welfare department of the State of Ohio for a number of years. He is now doing graduate work and teaching at Ohio State University as well as working part time in the welfare department. He will likely continue part time work in that department next year. The Junior Play, **The Little Minister** was given April 12. President Ramseyer and Professor Lantz represented the faculty at an alumni meeting in Columbus April 10. The semi-annual meeting of the Board of Trustees was held April 9.

BETHEL COLLEGE

To the names of four new faculty members welcomed for the new school year of 1946-47, the President's Office has recently announced two more additions. Rev. David C. Wedel, B.D., who has in the past few years been teaching Church Administration in the ministerial training course, comes now as full-time Assistant Professor of Bible and Religious Education. A graduate of Bethel ('33) and Colgate-Rochester Divinity School('36), he has served the Halstead Mennonite Church as pastor for ten years and has held various positions of leadership and responsibility in Conference activities and on the College Board of Directors. William L. Friesen, B.S., ('41, from the University of Nebraska) will be the new Instructor of Agriculture and Farm Manager. For the past several years he has been teaching vocational agriculture in Nebraska high schools and has done graduate work at Colorado State College of Agriculture.

OUR SEMINARY AND BIBLE SCHOOL

We are glad to have our President, Dr. Warkentin, back in our midst again after a week's absence during which time he served the First Mennonite Church of Nappanee, Indiana, with a series of pre-Easter messages. These messages centered around the theme of "Meeting the Master." In connection with these meetings, the majority of the Mennonite students drove to Nappanee Friday evening to take part in the services. An octet sang four numbers, Willard Wiebe spoke briefly on "Why Did I Choose The Ministry" and Miss Ruth Ewert spoke on "Why Did I Choose Religious Education." The entire group enjoyed a delicious meal and Christian fellowship in the home of the Mr. and Mrs. Eldon Shrock.

On April 2, all those taking degrees from the School took comprehensive examinations. Three of our students who are planning on taking the Master Of Religious Education Degree were in the group. They are Robert Hartzler, LaVerne Rutschman and Gerhard Neufeld, Robert W. Hartzler and LaVerne Rutschman are having pre-Easter evangelistic services at Pekin, Illinois, in one of the Central Conference Churches, during the week of April 7. After this series they will also serve the Silverstreet Church at Goshen, Indiana, during the week of April 14. We pray that the Lord may richly bless their ministry in these churches.

IN MEMORIAM

REVEREND D. D. UNRUH

Reverend D. D. Unruh, son of Reverend D. H. Unruh and Sara (Kliewer) Unruh, was born on May 20, 1859, in the village of Alexanderwohl in South Russia. He spent his youth there and received his early training in the village school of that country.

In 1874 he came to America with his parents, during the great Mennonite emigration to this country and found his home in McPherson county, Kansas. Here, in the home of his parents, he often experienced the hardships of pioneer life in a new and strange country among a people whose language and ways he knew not. He tried to adapt himself to the new surroundings and attended the school arranged here and at Alexanderwohl and later at Halstead, Kansas. He entered the teaching profession and taught German school for eleven years.

Pioneer Days

He often told of the hardships of these days; how his grandfather died on the way to his new home in America and was buried in Topeka, Kansas; how their money was stolen on the trip to their new home. But he said that God wonderfully provided, and this strengthened his faith in His guiding and protecting hand.

Having accepted Christ as his personal Savior, he was baptized by Reverend Dietrich Gaeddert on September 16, 1883, and accepted as a member into the Hoffnungsau church, whose faithful member and servant he remained till his death.

On April 18, 1886, he united in marriage with Susanna Gaeddert, daughter of Reverend Dietrich Gaeddert. Into this home eleven children were born, eight sons and three daughters. Of these, five sons and one daughter have preceded him into the Great Beyond, as also has our mother on May 7, 1945.

Elected to Ministry

On January 16, 1904, he was elected to the ministry of the Hoffnungsau church and was ordained for this work by Reverend Abraham Ratzlaff, on May 20, 1905. He served in the ministry for about thirty years, resigning in 1934 because of advanced age and failing strength. He was deeply interested in the youth of the church, helped to organize the Hoffnungsau Christian Endeavor Society, and was active in Sunday School from its very beginning. He served as Sunday School teacher for a long number of years, and also was on the board of directors of Bethel College for nine years.

Entered Home for Aged

In 1925 he retired from the farm and moved to Buhler, where he lived till after the death of mother. After this he made his home with his children, but spent the last years of his life in the Home for The Aged at Goessel, Kansas.

Celebrated Golden Wedding

On April 18, 1936, the parents were permitted to celebrate their golden wedding with all children and grandchildren about them. In all they were permitted to share joys and hardships for fifty-seven years.

He reached the age of 86 years, 9 months, and 21 days. He leaves to mourn his departure, three sons and their wives, John of Sedgwick; David of Inman; and Otto of Clay Center, two daughters and their husbands, Maria, Mrs. Peter Wall of Buhler, and Martha, Mrs. Ferdinand Regler, of Moundridge. Surviors are also ten grandchildren and four great grandchildren. Four sisters, Mrs. Sara (Unruh) Hiebert, Miss Maria Unruh, Mrs. Katharina (Unruh) Buller and Mrs. Agnes (Unruh) Janzen, all of Newton; and a great number of relatives and friends and a loving congregation which he loved and for which he prayed much. May his memory be blessed.—The bereaved Family

JOTTINGS

—**"What Is Freedom?"** has been announced as the subject of Dr. George A. Buttrick's address to be given at the fifteenth annual Bethel College Booster Program, which begins with a reception in Memorial Hall on Friday evening, April 26, at seven o'clock. All of the churches conducting every-member visits in the interests of Christian education at Bethel College have not sent in their reports, but it is hoped that not less than two thousand generous friends will receive invitations and attend this event.

—**Correcton:** In the financial report given in the issue of March 26, the Mennonite Bible Mission, Chicago, should have been credited with all the amounts listed for the Mennonite Country Church, Monroe, Washington. The figures slipped down one line too far. So the Bible Mission gave a total of $118.16 and not the Monroe Church.

—**First Church, Nappanee, Indiana:** On March 31 we observed Roll Call Sunday in our church. This was the first Sunday of our week of Lenten services. On Friday evening the Mennonite Seminary quartet will furnish us with special music.—Mrs. Loyal Corwin, Corr.

—**West Zion Church, Moundridge, Kansas:** Rev. W. F. Unruh prepared daily meditations for Passion Week. These could be used for daily devotions. Loris Habegger student minister, preached March 17; he will preach again on Good Friday. A playlet, portraying the life of migrant peoples in our country, was presented at the last program of the Mission Workers. The Student Volunteer Band of Bethel College gave us an inspiring program on a recent Sunday evening. Twelve other churches came to our church to observe jointly the World Day of Prayer.—Mrs. Ernest Miller, Corr.

—**Zoar Church, Goltry, Oklahoma:** Our choir and chorus have recently given programs at the Meno Church, at the Nazarene Church in Clear Springs, and in the the community building of our town. The A Cappella Choir of the Grace Bible Institute is to sing for us Good Friday morning.—Mrs. J. W. Bergen, Corr.

—**First Church north of Butterfield, Minnesota:** Four successive messages were spoken on I Cor. 1:30 with the respective topics: "Wisdom," "Righteousness," "Sanctification," and "Redemption," by the Rev. M. M. Lehmann of Page, North Dakota, at the evening services held during the last week in March. The ladies purchased an electric range for the church kitchen. Brother Rudolph Toews of our church leads a rural Sunday school in an unchurched vicinity. Provision has been made to hold a monthly Sunday evening service in the same neighborhood. —Mrs. C. S. Harder, Corr.

—**First Church, Reedley, California:** The Ladies Missionary Birthday Luncheon was held March 21 with approximately 140 ladies present. Ida Stein of Oakland was the guest speaker. The collection amounted to over two hundred dollars. The California S. S. and C. E. convention will be held in our church April 5-7. Contributions for a total of 176 blankets for European relief have thus far been made by members of our church. For the past several years our church budget, which is for church expenses only, has been raised by subscription. All offerings taken at church services are used for benevolent causes. The collections on the first Sunday of the month go toward foreign missions, on the second for home missions, on the third for foreign relief, the fourth for Pacific District Conference, and on a fifth Sunday the collection is divided equally for education and publication of our General Conference. Our quota for the C.P.S. camps is raised by private subscription.—Mrs. R. Ewy, Corr.

—**The announcement of the University of Chicago Round Table discussion** of "America's Economic Future" as the fifth number of the 1945-46 Bethel College Memorial Hall Series has been received with widespread interest. At a season ticket cost of $1.00 plus tax nearly three thousand friends during this school year have had the opportunity of hearing Roland Hayes, Negro tenor, Ruth Bryan Owen Rohde, America's first woman diplomat, Percy Garinger, pianist and composer, the original Don Cossack Chorus, and now on May 3, the University of Chicago Round Table.

—**Grace Church, Dallas, Oregon:** We have had to enlarge our building for more Sunday School room. On March 31 we knocked the top off the building thermometer with an offering of $710.43. Every fifth Sunday we had an offering for the building fund. The average attendance in Sunday School so far this year has been 221½, or an increase of 27½ over a year ago. We want to go over the three hundred mark. Forty-five of our young people gave a request program on the evening of March 31. It sure gives us great joy to see a group of young folks on fire for God.—Mrs. David Balzer

—**Bethel College Church:** A daily vacation Bible school is again being planned to be held in the First Mennonite Church, May 27 to June 13. Our Education Committee, H. A. Fast, Chairman, J. W. Fretz and Cornelius Krahn is assisting the committee of the First Mennonite Church in setting up the school. The catechetical class is discussing "Worship in the Church." After finishing this subject the remainder of the year's work will be given to the story of the Christian Church with special emphasis upon the origin, work and teachings of the Mennonite Church. Baptismal service will be held on Pentecost Day June 9. At their monthly meeting last Monday, the ministers of Newton went on record as being opposed to any race segregation or discrimination against colored people in the proposed recreational facilities which the voters are asked to endorse in the coming city election. There is considerable race discrimination among certain business establishments in the city. It is good to know where the representatives of the Christian churches stand on this issue.—Bethel College Church Tidings

Mrs. G. A. Linscheid
222 South Pine
Newton
Kansas

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Newton, Kansas

THE 1946 "MENNONITE YEAR BOOK"

Many subscribers to "The Mennonite" have been waiting anxiously for the new "Mennonite Year Book." This should have been ready for distribution in January, but due to shortage of help at the printing plant, difficulty in obtaining materials, etc., the completing of the book has been delayed. However, the printer has reported that the bulk of the copies will be completed during the first week in April.

Every subscriber to "The Mennonite" whose subscription has been paid in full for 1946, at the regular renewal rate of $1.75, is entitled to a free copy of the "Year Book." A record has been kept of all readers who are entitled to a free copy, and the books will be mailed to all of these as soon as they are ready. In case anyone does not receive his or her copy by the middle of April, please notify the Mennonite Publication Office, 722 Main Street, Newton, Kansas, and a copy will be mailed at once. It should be noted, however, that the "Year Book" is not given free to new subscribers who have paid only $1.25 for their paper, nor to those who are receiving the paper on the 100 per cent Church Subscription Plan and also pay only $1.25. But anyone desiring a copy of the 'Year Book" can obtain one by sending twenty-five cents to the Mennonite Publication Office at the above named address. A sufficient supply will be on hand to accommodate all who act promptly.

The Mennonite

Volume 61 April 23, 1946 Number 17

General Conference picture taken at session held at Memorial Hall, North Newton, Kansas, May 31 to June 5, 1945.

The General Conference Is Still Growing

The General Conference was born at a conference held May 28-29, 1860, by the Zion and West Point Mennonite churches, near West Point, Iowa. It seems that not more than four outside visitors were present. However, one of these, J. H. Oberholtzer, was elected chairman of the conference. Additional conferences were held in 1861, 1863, 1866. By 1869 "the conference was functioning on basically the same system as at present." Represented were churches from Iowa, Illinois, Ohio, and Pennsylvania.

In the following decades more churches joined. A great many additions came from the settlements of the Russian Mennonites. In recent years many of the Canadian churches have joined, and on February 19 of this year the whole Central Conference of Mennonites joined the General Conference. The Central Conference numbers twenty-two churches with about 3,185 members.

Today the General Conference of the Mennonite Church of North America numbers approximately two hundred churches and fifty thousand members.

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point-of-view:

AN EXPERIENCE of and with God is very essential to the effective functioning of our Conference. Albert Edward Day, Methodist evangelist who in his travels over America meets a great many laymen and ministers, tells of a vigorous young minister in one city who said: "If I do not find God, I am going to resign my pulpit." Day goes on to comment: "He knew all about God that the theologians could tell him. He preached about that God on Sunday. But he was weary of that kind of preaching. It lacked validity of the witness who speaks of what he has seen and heard and felt." Such an experience of and with God cannot be forced. When lacking it may take much painful inner and outer suffering to bring about confession and repentance, some of the first steps towards such an experience. Such an experience brings release from resentments, fears, selfishness, guilt, and inner division. The love of God radiates from it. The degree of experience of and with God that our ministers and Conference leaders possess largely determines how graciously and effectively our General Conference functions.

EMPTINESS within is as clear an indication for the need of conversion as a "morally-in-the-gutter" condition. The latter seems very obvious in comparison with the former condition, for emptiness within may be covered over with conventional moral respectability, words rightly spoken, and even fervently spoken—as compensation for the inner emptiness. Not only do we feel wrong when we do wrong, but we also feel wrong when the self is not completed. Tagore says, "Everything lifts up strong hands after perfection." We are made for completion, for integration and wholeness. When we fail to find that completion, we experience an emptiness within us; life becomes dead and dull. This painful condition may make one withdraw or it may make one thrash about wildly. The right use of this painful condition leads to a fundamental change in life, called conversion. This experience brings an all-pervading purposiveness and a deep inner richness. Emptiness within is a clear indication of need for a life-changing experience.

A SUPREME PURPOSE for life is a great energy and time saver. A young man reports that when the pilots of some of the clipper planes have set the nose of the plane towards its destination, they lock the controls and the plane flies by itself, allowing the officers to give their attention to other matters. A master-purpose for life is much like this. It locks the controls and gives us extra energy and time for the multitudinous demands of life, which without a master purpose might be too much for us. It is true that one can adopt a master-purpose other than the Christian one, but it is only the latter that brings the greatest possible fulfillment to life.

GERMANY'S RELIGIOUS ATTITUDE is Convincingly described by F. Siegmund-Schultze, former prominent leader of German church social work and professor in the University of Berlin. Siegmund-Schultze, who has been living in Zurich, Switzerland, for the last dozen years, says of the German people: "Most of the people lost their faith in God because they had no more trust in man. This is still today, perhaps, the outstanding characteristic of the inner attitude of the German people. . . These people need encouragement, at least on the part of those who claim in their actions toward them to be determined by God. If those who believe in divine power and who believe that such power is operative in history do not help, then those who live today in despair will not actually be able to find God . . . Only if Christianity proves itself as a power which reaches beyond the limits of nations, will Christianity again be (in Germany) a power which renews humanity from within. That upon the Anglo-Saxons, who carry so emphatically the Christian message on their lips, devolves a special task, no one who knows the circumstances will doubt." (Quote from *The Journal of Religion*).

THE MENNONITE

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Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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LIFE'S SUPREME PURPOSE --- As I Put It for Myself

(**A symposium** in a periodical may be defined as a collection of views on a subject. Believing that the readers will enjoy such a treatment of a subject, we are happy to present this symposium on the subject of "Life's Supreme Purpose."—Editor)

By Mrs. S. F. Pannabecker, formerly missionary in China and now instructor of Bible in the public schools of Bluffton, Ohio:

A returned missionary was speaking at a Student Volunteer conference: "That I may know Him and the power of his resurrection and the fellowship of his suffering, being made conformable unto his death." Like the tone of a golden bell that message rang in my soul. TO DO THE FATHER'S WILL was the supreme purpose of my life, but until that day my immature conception of it was to cross the ocean to touch twisted lives.

"That I may know Him"—how can I? To know Him I must understand the rest of the verse in Philippians 3:10.

"The power of his resurrection—the same power that was exhibited that first Easter morning "which he wrought in Christ, when he raised him from the dead, and set him down at his own right hand in the heavenly places." Can this power be for me? Yes, Paul says it can be: "And what is the exceeding greatness of his power to usward who believe."

But wait, I am not ready for that power. God cannot entrust it to me until I have caught the meaning of the rest of the verse.

"The fellowship of his sufferings"—Jesus knew physical pain. Yet that is not the deepest pain. When He stood on Mount Olivet and looked across the city, out of the anguish of His heart He cried: "Oh Jerusalem, Jerusalem. . . how often would I have gathered thy children together . . . and ye would not." That agony of soul was more excruciating than the crown of thorns. The torture of the body on the cross seemed insignificant to the load of the sin of the world. Can I enter into the "fellowship of suffering" as poignant as that?

It takes a lifetime to approximate it even slightly. It puts before us a goal to achieve: to die even as He died, to live as He lived, to "bear his glory." For Mrs. Tuan it meant giving up a husband and three children within a period of four months. Standing beside the casket of her husband in church she brokenly uttered, "God has put me into the crucible. May He grant that I come out pure gold." Lately the news has come from China that the only child left to her, a son, has tuberculosis. As teacher in the Bible School her life has been a constant witness to the ennobling influence of the Refiner's fire.

We dare not tell God what color of circumstance to give us in order "to know Him," for in so doing we may experience Israel's plight in the desert—"And he gave them their request; but sent leanness into their soul." Ps. 106:15

By B. Bargen, Teacher of commercial courses, Bethel College, North Newton, Kansas:

The crowning purpose of life, as given to us in the New Testament, is **to overcome**. "To him that overcometh, the crown of life shall be." Life's finest prize is given for meeting life's supreme purpose.

It is in the overcoming of difficulties—as we use our talents—that we achieve life's supreme purpose. This is how the latent talents which God has placed within us bear fruit. It is not by wrapping our talents in a handkerchief and burying them, until the return of our Master, but in the **use** of them. In overcoming the obstacles and frustrations which lie across the path of our progress we honor God. Not as those who slumber, waiting "to be ministered unto," but as those who with lamps lit, with mental and spiritual awareness attack their problems and overcome temptation to live on a low plane, are we to bring about the kingdom of God here upon earth.

All talents and all strength are God-given. The best way to honor Him and to achieve and fulfill His expectations of us is to use that strength and those talents in His service. And, since our religious convictions must somehow get down to earth, that means to me that our total life's energies are to be applied to the community of God's children--"the beloved community"—which is the seedling here upon earth which is to develop some day until it covers the entire earth.

That puts the supreme purpose of life very near to our everyday living, and it puts the crown, the highest prize, within our immediate reach. There is nothing that we do in our day's work which does not suggest, if we but listen, a corresponding application of our talents and our energies in the kingdom work. In fact, the use of our talents as here described, IS kingdom work. Viewed in that sense no task is menial, no task is great—all tasks are essential and all our visits with meaning and wrought with significance. Every contact with some fellow human being takes on an import much beyond a mere social significance, and every obstacle, every frustration, is God knocking at our doors encouraging us to overcome with His truth what seems always so impossible with our present knowledge.

"Be not overcome of evil, but overcome evil with good."

(Continued on next page)

By Sister Lena Mae, Deaconess Mother, Bethel Deaconess Hospital, Newton, Kansas:

It has been said that the one task of the Christian church is to make Christ known. The purpose of each individual member of the church then would be to introduce or present Christ to others. The apostle Paul states this purpose in these words: that we should be to the praise of His glory. (Eph. 1:12) When I, in my daily life, portray Christ, then I praise Him.

Our Lord is presented to us as: the Son of God, the Righteous One, and the Holy One; He is merciful, long-suffering, gracious, and kind; He is the Good Shepherd, the Way, the Truth, and the Life; He came that we might have life and that we might be free. In each of these aspects, His glory is revealed. For me to be to the praise of His glory would be that I, as His representative, yield my life so that His righteousness, His mercy, His truth, and His life be reflected in my daily walk.

Paul was a tentmaker, but in his business of earning for his physical well-being, he also preached Christ. You may be a farmer but as a farmer, you may reflect God's love, grace, mercy, and, in general, His righteousness in your family life as well as in your business. I may be a student, a deaconess, a teacher, or a housekeeper. I shall be to the praise of His glory if in any position I follow the admonition of Paul in Galatians 6:10, As we have opportunity let us work that which is good toward all men.

The other day, a neighbor came to see me. She had only a few minutes to spare. We exchanged a few words, but the smile and the expression on her face served as a window through which the love and beauty of her soul were reflected. It was the love that God had shed abroad in her heart. She went on to her duties. But the day was changed for me—somehow I had caught a vision. I wanted to be a little kinder, a little more gracious to those about me. A living epistle had preached a sermon without words. She praised Him, but also served me and undoubtedly was blest. It may not always be that easy—and we fail often—but the supreme purpose remains: that we should be to the praise of His glory.

By Dallas Voran, Educational Director, C.P.S. Camp, Gulfport, Mississippi:

A famous early Christian expressed the supreme purpose for his life when he said, "For me to live is Christ." Centuries later Menno Simons echoed the same idea when he impressed upon his people the importance of following Christ (**Nachfolge Christi**). And this Christ who is held up as the ideal, what did he consider of most importance? He said, "Seek ye first the kingdom of God and his righteousness."

This, then, should be the supreme purpose for every Christian—to seek God's kingdom. Each of us has a different understanding of God and his kingdom. And consciously or unconsciously, every man's actions depend directly on his idea of God. If we are growing in our Christian experience, our understanding of our supreme purpose will also grow. The New Testament writings are a great help in understanding God's kingdom. From them we know that the ruling force in the kingdom is love, for God is love. And we have an excellent description of love and its qualities. Insofar as we demonstrate these qualities in our lives, we are living up to life's supreme purpose. How much we fall short may be determined by submitting our performances to judgment by comparing them with the Standard, the life of Jesus.

A Christian living up to his supreme purpose should feel a close communion with God and be able to see God in all of his Creation. Such a person will be concerned for the material and spiritual welfare of people everywhere. And his life will be so winsome others will be attracted to his way of life, others will raise their supreme purpose to the very highest, seeking first the kingdom of God.

OUR SEMINARY AND BIBLE SCHOOL

The Mennonite Biblical Seminary and Bible School, Chicago, Illinois, will soon have reached its first milestone: the end of a nine months term of study and service. The Lord has graciously sustained and supplied all our needs. We thank Him and all the friends who have had a part in this great venture of faith.

This year has been a year of deep and lasting experiences. God in Christ Jesus has become more real to us and His word more inspiring. The fellowship with the Brethern has been and is very enriching, and the challenge for more complete consecration to Christ and His cause has borne a hearty response. We were permitted to serve in many of our churches, Sunday Schools, and CPS Camps. These have been strengthening experiences.

This is a venture of faith. In prayerful submission to God the institution was opened, in faith it has been carried on, and by faith it shall grow. Again and again students and faculty members have gathered in prayer, praising God for His sustaining grace and laying before him our needs.

We deeply feel that our spiritual needs are by far the most important ones. We covet your prayer. Please pray with us that our faith may continually grow and our consecration may be complete.

But we pray also for our physical necessities. In order to balance our budget we will need about $1,000 each month until August 1. We lay this matter also before the Lord and our churches, and we have good reason to believe that our prayers will be heard.

Our experiences this year make us confident that for next year an increasing number of young people will consecrate themselves to the service of the Lord and come to our fellowship here at our Conference school for further training.—Students and Faculty of the Mennonite Biblical Seminary and Bible School

A Short History of the Central Conference

by Raymond L. Hartzler

The history of the Central Conference of Mennonites begins with the migration of Amish settlers from Pennsylvania and Ohio to central Illinois, which reached major proportions just before and after the middle of the last century. Some of the venturers traveled overland by ox team and Conestoga wagons, but most of them journeyed down the Ohio River and up the Mississippi and Illinois river by flatboat to the vicinity of Pekin or Peoria, thence by wagon to what are now Mennonite communites in McLean, Tazewell and Woodford Counties. The first settlements were made in the timbered sections along the streams, but when the surpassing fertility of the prairies was discovered, major removals to those sections ensued. Later these people were joined by others of Amish or Mennonite faith or background who came direct from southern Germany, Alsace-Lorraine, and Switzerland.

Amish ministers who joined the migration held occasional services for the early settlers, but the first church was organized in 1851 under the leadership of Rev. Jonathan Yoder and was known as the Yoder Church. Two years later the first church house was built about three miles northwest from the present site of Carlock, near what later became the Rock Creek Fair Grounds. At this time the church had a membership of one hundred, which by 1872 had increased to four hundred. The members were considerably scattered but nevertheless wished to be enrolled as members of the organized body.

Then two major changes took place. First, Rev. Yoder died in 1869, and from the ranks of his assistant ministers Rev. Joseph Stuckey emerged as the outstanding leader of the church. Second, in keeping with the migration to the prairie, the location of the church was moved two miles southeast where a new building was erected. The church then became known as the Stuckey Church, and latter the North Danvers Church. Rev. Stuckey was a vigorous and effective leader and soon became a prominent bishop in the Amish church in other states, as well as among his own people.

In time, however, with the larger dispersion of the Amish, changes in emphasis and practice began to appear. In an effort to stem this movement conferences were held in various parts of the country. Bishops Yoder and Stuckey were both active participants in these conferences. But it became apparent that the differences were not being resolved. Rev. Stuckey in particular could not bring himself to accept and enforce certain positions which others demanded. Finally the divergence became so pronounced that the others withdrew their fellowship and cooperation from him, leaving him alone with his church of about six hundred members.

This membership being considerably scattered, churches were then organized in other communities more or less removed from the North Danvers vicinity, and ministers ordained to serve them. Thus a small family of churches grew up, known as the Stuckey Amish. Also in course of time group in certain Amish or Mennonite centers in Illinois and Indiana, feeling they could not accede to certain insistences, withdrew and appealed to Rev. Stuckey for pastoral service and church leadership, which he was glad to give. Later when the conference was organized, these churches naturally wished to become a part of it.

Further, as a result of migrations from Illinois, churches were organized in other states, who desired to retain their connections with the Illinois group. Churches thus grew up at Aurora, Nebraska, Columbus, Kansas, Kouts and Goodland, Indiana.

While this group of churches was thus in the making, Rev. Stuckey kept in close touch with Mennonite and Amish churches and movements; yet he always maintained a considerable measure of aloofness, due to his disinclination to risk a repetition of his former experience at the hand of a church organization. He was in touch with the movement which gave rise to the General Conference, and in 1898 the Middle District Confrence was held at the Rock Creek Fair Grounds with North Danvers as the host church, but Rev. Stuckey still demurred from joining the movement.

By this time, however, his assistant ministers keenly felt the need of closer fellowship and regular counsel in their common problems. At length Rev. Stuckey consented, and such a meeting was held August 5, 1899. This meeting was considered so helpful that another was arranged and held at the North Danvers Church, September 26, 1899, at which time Rev. Peter Schantz was elected chairman. Realizing what had happened, Rev. Stuckey said, "The child is born, name and nourish it; but be careful how." His last message to his fellow ministers before he died in 1902 was, "Much hard work lieth before you."

From 1899 to 1907 the conferences were largely inspirational in nature, the time being given to Bible and doctrinal discussions. But in 1907 it was decided to draft a constitution and effect a permanent organization. The constitution was adopted at the conference

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Raymond L. Hartzler of Bloomington, Illinois, is Field Secretary of the Central Conference of Mennonites anl also the editor of the **Christian Evangel**, the official publication of the conference.

a year later, the new organization assuming the name Central Illinois Conference of Mennonites, although three of the twelve charter churches were outside the state. Six years later with more churches outside Illinois coming into the conference the name was changed to Central Conference of Mennonites. The Dortrecht Confession of 1632 with some modifications is the accepted conference statement of faith.

The conference meets annually, the business being, done by delegates from the committee, consisting of the president, vice-president, secretary, treasurer, and field secretary who serves in a full capacity. At present there are twenty-two churches with a membership of 3185.

One church is located at Comins, Michigan, about ninty miles north of Bay City; one at Aurora, Nebraska, between York and Grand Island; and one in the extreme southeast part of Kansas, near Columbus. Six are in Indiana. Eighth Street is in Goshen, with Silver Street, Warren Street (Middlebury) and Topeka in the area north and east of Goshen. Kouts and Zion (goodland) are in the northwestern part of Indiana, the former near Valparaiso and the latter between Logansport and the state line. The others are in Illinois with the Chicago Mission at 6201 S. Carpenter street, and Tiskilwa in Bureau County, near Princeton. The rest are in the heart of Illinois in the general Peoria-Bloomington area,- viz: Peoria Mission, Bethel (Pekin), Boynton (Hopedale), Calvary (Washington), Flanagan, Meadows, Congerville, North Danvers, Carlock, Normal, and Anchor.

I Like To Know What's Happening in Our Conference

by Helen H. Mueller

I like to know what's happening in our conference and I suppose everyone who reads this does too. However, merely attending conference sessions is not enough to keep me informed. If conference proceedings are to "make sense," I must follow closely the various board reports which appear periodically in The Mennonite.

But that is where my troubles begin. I like to read, but I have difficulty in finding inspiration in something like this: "1. Resolved, that . . . . 2. Resolved, that . . . " and so on, through to the end. No doubt that data is necessary for the board members, but the general public finds it dreary reading.

Wouldn't it be possible for boards to report their proceedings to the church papers in news style, rather than giving--as someone has called it--"all the dreary minutes"? Some items in the minutes are not for "public consumption." In other there are references to transactions of which the reader knows nothing, and so he is left with a feeling, "Well, I wonder what this is all adout?" If the report were done in news style, ambiguities could be eliminated. Any action or resolution that could not be explained or which would not be of interest to conference members, could be omitted. Still there need be no gap in the report. The financial report could be made brief and general. The average person can better understand a statement which compares the incomes and expenditures for two fiscal periods than a statement giving details in dollars and cents.

Another type of reporting that too often leaves the reader in the dark is the kind which frequently presents a lot of trivialities bound together with pious phrases. Persons who are genuinely interested in our conference work read this material with disappointment. The expressions of praises to God are not to be belittled. It is the failure to draw a comprehensive picture of the work that is he disappointing thing. If the work and the need were clearly presented, those who love the Lord and His work would be praying more fervently and giving more generously because they understand better.

Finally there are those boards which don't report. Occasionally the names of the various conference boards and committees appear in print, and we hear people ask, "What kind of board is that? What work does it do?" Sometimes it almost seems as though some of our boards were secret societies! An explanation of the work of each board might well be published once or twice a year in our church papers. This could contain a statement of the part the board plays in the total conference set-up; it could give a brief review of the work that has been done since the last report was published and perhaps give brief and informal information concerning the financial status of the board. A tentative statement of plans for the future might not be amiss. All this would help to create understanding of the work and would move the people to intelligent participation in conference activities. The needs in every phase of the conference program can be adequately met when people serve and love and give because they understand.

Helen Hiebert Mueller "opened the books" at General Conference Headquarters and served as the secretary of P. A. Penner, Manager, until June, 1945.

A Social Program for the General Conference

By Menno S. Harder

With the settlement of the Hebrew tribes in the land of Canaan and the development of agriculture and commerce, the social relationships became more complex. New problems arose which had to be solved. Hence, in the days of the great writing prophets,—Amos, Isaiah, Hosea, and Micah—religion received a new social emphasis. A large part of this emphasis grew out of the development of new social classes consequent on the rise of commercialism among a hitherto pastoral and agricultural people. Since they had had no experience in regulating these relationships between the rich and the poor, the noble and the peasant, serious problems of injustice and heartlessness arose. These prophets saw clearly that the ancient tribal solidarity was threatened. Since religion was interwoven with the ideas of tribal welfare, they challenged in the name of religion the injustices which had appeared and demanded that the rich consider the welfare of their less fortunate brethren.

Jesus challenged the whole unsocial and sometimes antisocial attitudes of the religious leaders of His day. Returning from the temptation in the wilderness to His home in Nazareth He went into the synagogue on the Sabbath day. When He was asked to read the lesson for the day He chose the passage from Isaiah: "The Spirit of the Lord is upon Me because He hath anointed Me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke 4:18-19)

The growing attention of religious people to social and economic questions betokens the feeling that religion may aid in the solution of these problems. It would be a pity if the potentialities too often lying dormant in the churches could not be turned to the service of social relationships. Too often religious enthusiasm is turned in upon the individual's own subjective interests. In order to be vital, religion must link the awakened enthusiasm for good with the problems of life.

Some of us who meet people outside of our faith are sometimes confronted with the question, "What is your Church doing to solve the perplexing social problems of our day?" And another common question is: "Does your Church have a program of action which shows what it plans to accomplish?" To both questions we are unable to furnish satisfactory answers. We are not even quite certain whether our Church is sensitive to present-day social problems.

At this point special recognition must be given to the new Mutual Aid Committee our Church called into existence at the last General Conference held in June, 1945. This committee is just beginning to function, and our prayers are that God may bless it.

The membership of the various General Conference churches lives in a world full of problems, warfare, and social conflicts. The General Conference is hard pressed for an explanation and for a constructive program of action. It has become necessary for the General Conference to define its position relative to the various social problems of the present time. To stimulate our thinking and, maybe, to promote discussion, the following social program for our Church is presented:

1. We believe that an adequate social program of the General Conference must have adequate financial support. Hence all members of the Conference practice the Christian principle of tithing.

2. We believe that all young people, members or adherents, in our Conference be urged to devote one full year to some social service. (Mental hospitals, relief work, city mission, social welfare work, etc.)

3. We believe in educating our youth for an eternal destiny. We believe next in the education of our youth, each, for a useful life here and now. We believe that our Conference should educate those who without its aid would not be educated.

4. We believe that recreation is a basic human need. We believe that each local church be responsible for such Christian recreational facilities as will satisfy its youth.

5. We believe in caring for our mentally ill in the most Christian and scientific manner.

6. We believe in the medical (and, or) vocational rehabilitation of the handicapped in order that they may become economically self-sufficient.

7. We believe that our aged be adequately cared for. They must be assured of the feeling of security and happiness to the end of life.

8. We believe that there must be no discrimination of races. Any act of discrimination is morally and spiritually wrong.

9. We believe in the application of the principles of scientific social work in dealing with the poor.

10. We believe in encouraging and aiding (when necessary) all of our members to become economically self-sufficient.

11. We believe in equal rights and complete justice for all men in all stations of life.

Menno S. Harder teaches courses in education, English, and the Social Sciences at Bethel College.

12. We believe that every man, woman, and child in our Conference should be protected in case of ill health, death, or against one of the forces of nature.

Such a social program does not cover every aspect of life. Our social problems are too many and complex. But to us comes the call of Abraham. Let's move out, and with God's direction, we shall move in the right direction.

MENNONITES THE WORLD OVER

By Cornelius Krahn

Search for Relatives

Note: This letter was written by Mennonites from the Ukraine who managed to survive all hardships and reached Holland whence they would like to come to America. It was published in the **Menn. Rundschau,** March 27, 1946:

February 10, 1946

Dear Relatives in America,

First of all we wish you health and God's blessing. On our way to America we have reached Holland. We now call on you in our distress to find a friend who is willing to help us.

The Final Race

We had to leave Germany quite suddenly because the Russians wanted to send us back to the Ukraine. Fortunately they had announced their plans so that we could escape. Friday, February 1, we had our rooms full of refugees from our neighboring village. When the Russians arrived in that village accompanied by English soldiers they found **none** of them in their homes. They asked the mayor when these people would be back in their homes. He replied, that they would come whenever they would be hungry. So the Russians had to leave with out the refugees. For that reason we decided to flee to Holland as quickly as possible. None of us want to go back to Russia.

Fear for Siberia

It is terrible the way our people are being sent to ice-cold Siberia, where they are placed on the barren steppes without food or shelter. A return to our former homes and villages is impossible because they are burned to the ground. We are homeless and have lost everything through our flight. The little bedding that we had, we left in Germany, crossing the boundary with two suitcases and knapsack on our back and a lunch basket in our hands.

In Holland at Last

We left February 2. A Canadian soldier helped us by wiring to Holland whether we would be permitted to cross the border. He received an affirmative answer immediately. We went from Celle via Hanover, Munster to Gronau. Here we walked across the border. God has heard our prayers and helped us wonderfully. We are now in a camp in Amsterdam. We have some cousins in America: Peter Dirks, Mrs. Andreas Voth (both of Washington) and J. Schultz, Mountain Lake. Thanking you in advance, Sarah Sawatzky and two children and W. Dirks and wife and daughter, formerly Gnadenfeld, Molotschna, now M.C.C., Singel 452, Amsterdam, Nether.

A HISTORY OF THE GENERAL CONFERENCE

How did the General Conference of the Mennonite Church of North America come about? Is it not a miracle? Just think of the diversity of background represented in the 147 congregations of the Conference. Some of them are of Swiss, some of German, and some of Alsatian stock. Others can be traced back to Holland and have a Prussian, Russian or Polish coloring. Some families and congregations have been in America for more than two hundred years. Others just arrived a generation or two ago. Some lived for generations in the Eastern States and others have pioneered in the prairie or in the Pacific States. Some were influenced by Lutherans, Reformed, Baptists, Presbyterians, Pietism, Revivalism and by other groups and movements.

Brother S. F. Pannabecker has written a Ph. D. thesis (typewritten 672 pages) on the topic **The Development of the General Conference of the Mennonites of North America in the American Environment.** He presented it to the Graduate School of Yale University in 1944. A review of this most thorough study of the subject will, no doubt, be given at a later date. We would however, like to call attention to this significant contribution and encourage the publication of the manuscript or a rewritten semi-popular condensed form of it. This should become the standard source of information concerning the background, beginning, growth and present status of the General Conference of the Mennonite Church of North America for years to come. It is at the same time one of the most valuable studies on Mennonitism in America in general.—Cornelius Krahn.

THE PLACEMENT COMMITTEE OF THE GENERAL CONFERENCE

At the last session of the General Conference at North Newton several new members were elected into the Placement Committee. The complete Committee as now organized is as follows: Rev. Freeman H. Swartz, Chairman, Norristown, Pa., Rev. P. K. Regier, Secretary, Reedley, California; other members of the committee are: Rev. H. J. Dyck, Elbing, Kansas, Rev. E. J. Miller, Lind, Washington, Rev. P. E. Whitmer, Bluffton, Ohio, and Rev. A. W. Friesen, Henderson, Nebraska.

Churches which are in need of ministers and ministers who are contemplating a change, or who have no charge at present and would consider a call to a church, may contact any member of the Commttee individually and thus enlist their help. The members of the Committee are geographically quite well distributed throughout the country, and in general it would be a good procedure for ministers and churches to contact the members closest to the area in which the minister lives or in which the Church is located which is seeking assistance. —P. K. Regier, Secretary Placement Committee.

Y.P.U. OFFICERS
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Verney Unruh
Secretary-Treasurer
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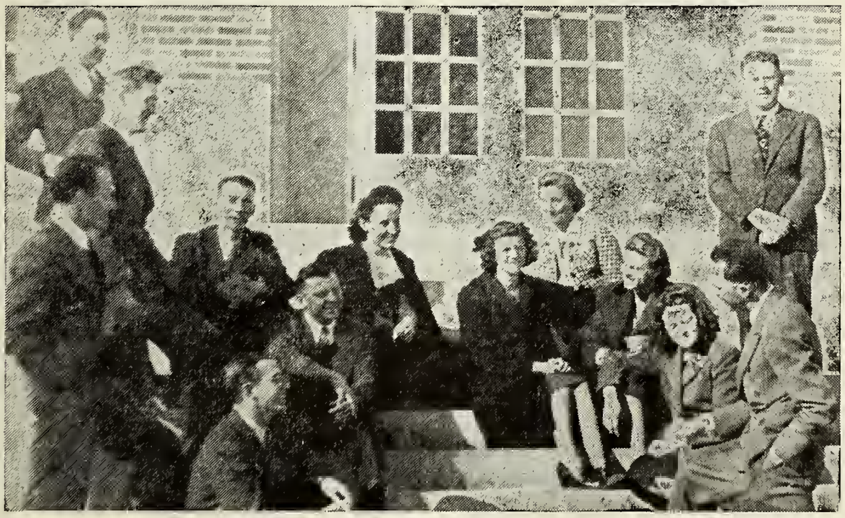
Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference
Editor
Esko Loewen
Route 2
Newton, Kansas

Young People's Union Board Meets



Appearing in the above picture is the group of young people which attended the Young People's Union Board Meeting held at North Newton, Kansas, February 19-21. For the first time in five years, young people representing the different districts of the Conference were able to come together. Out of this meeting came the decisions listed in the article by Elmer Ediger appearing in this issue.

Those attending these sessions were the following: Elmer Ediger, Akron, Pa.; Verney Unruh, New York City; Ruth Ewert, Chicago, Illinois; Esko Loewen, Newton, Kansas; Henry W. Friesen, Rosthern, Saskatchewan; Peter Epp, Leamington, Ontario; Jacob Enz, Nappanee, Indiana; Genevieve Buhler, Bluffton, Ohio; Alice Lehman, Aberdeen, Idaho; Arnold Nickel and Hazel Senner, North Newton, Kansas; Delsie Tieszen, Newton, Kansas; Amanda Ediger, Buhler, Kansas; Roland Goering, McPherson, Kansas; Helen H. Mueller, North Newton, Kansas; Ronald von Riesen, Walton, Kansas; Frieda Claassen, Beatrice, Nebraska.

April 28 is being observed as Conference Sunday. We are devoting this issue of MENNONITE YOUTH to the various Conference activities and program being carried on by our youth organizations. We wish in this way to acquaint ourselves and each other with the goings on of our fellowship.

It will be noted that many activities are being carried on by the young people's group. This does not suggest that we are active enough. Doubtless, if our vision and commitment would permit us, we would be doing far more than we are. But, the program now being undertaken is worthy of prayerful support.

As we consider our Youth Program, let us consider it as the work of a spontaneous fellowship. A fellowship drawn together by a mutual love of one another and of Christ. A fellowship which desires to share a rich experience with others. For it is the amazing love of God which has always made the fellowship of the church a vital force. When that love has been replaced by envy or fear, the church's fellowship has become flat and tastless. Also, its message.

So, as we consider the articles appearing in this issue, let us partake of the love and fellowship which has brought this work about. Let us in spirit share with one another the joy which comes to us when our hearts and souls are committed to the work of the Spirit. Let us prayerfully consider the works we are doing and seek ways that we may build together within ourselves and with others that spiritual Kingdom which is the promise and hope of men. E. L.

The Program of the Young People's Union

The leaders of the district organizations and the Young People's Union Council have felt their limitations but also the clear leading of the Holy Spirit. Here are some of the needs on which we are working and which we hope others will support prayerfully. We welcome suggestions for improvement.

1. We are trying to strengthen the **local church** activities for young people in the areas of meetings, service projects, and fellowship. We are studying the weaknesses and strong points of local groups and the larger organization. For this purpose of study and sharing suggestions on methods, **institutes** are beng arranged in as many states and districts as possible. Visitation of local church groups by youth leaders is encouraged.

2. **Retreats** are being sponsored by the young people in most of our districts by the district or state organization. This has probably been the most successful aspect of the church's work for and by young people. It should again be enthusiastically supported and improvements made where possible.

3. The institutes are revealing an unusually great need for **program materials** which suggest subjects and are particularly helpful for working out methods of presenting programs in an interesting manner. Some steps will be taken this year to provide some materials, but there is need to work out a literature producing programs that will cover several year periods.

4. We should increase the challenge to young people to take up full time Christian service for the church. But our church should also challenge and provide opportunity for those who feel they could give three months or one year or two year periods of **voluntary service.** At the recent joint board meeting in Newton, the boards concerned asked the Peace Committee and the Young People's Union to take the responsibility for developing a voluntary services program with other Mennonite groups and as a General Conference program. Service in the M.C.C. **relief** program should be made a challenge to young people (and older people) in the local church. The Mennonite groups together will need volunteers to continue **Puerto Rico** and **Mississippi** projects.

As an experiment of what the General Conference might sponsor on its own during peacetime, this summer the G.C. would like to have ten men and women volunteers so that the work of the **Home Mission in Chicago** can enlarge its work. In addition to this a number of volunteers will be used individually this summer.

5. A **Missionary Education Fund** of two thousand dollars a year was accepted by the recent meeting of the YPU Council as a project to be heartily recommended to the districts and local churches. Several years ago the young people of our conference felt the need of aiding in this manner the young people and the cause of Jesus Christ in the Paraguay Mennonite colony. Today the student from Paraguay, the product of such a fund, is almost ready for full time Christian service. This fund will be used to bring other deserving young Christians from mission and relief fields of concern to our church to this country to be given a Christian education. Another student from Paraguay has already been chosen to begin his education this coming fall. Financial support of this fund will be an answer to our prayer.

6. The MENNONITE YOUTH section of our church paper is a project of the young people of our conference to bring us toward being "A united Mennonite youth in Christ," our motto. The paper is young and needs to be brought to the attention of the young people. Suggestions would be welcome on how to improve it, on who of your church might contribute to its writing. We hope the paper may become one which the young people will be eager to read.

7. **Around the World Mennonite Youth Fellowship** is the name of the project to encourage correspondence between young Mennonites of this country with those in others—Holland, Germany, France, India, China, Paraguay, etc. Recently the Youth Movement of our Holland Mennonites wrote us inviting such friendship by correspondence. This is a new step to what may become a genuine spirit of "a united Mennonite youth in Christ" the world over.

We pray, and have faith, that if these matters are brought to the attention of the youth in each local church that it may be a means of their becoming more interested in the work of the local church and in the work of this family of churches, our conference.

Service to These Forgotten

by Frank Wright Jr.

Opportunities for Service to the Mentally Ill and Deficient

One of the most touching stories about Jesus' healing mission is that of the Gadarene lunatic. After years of being bound anl manacled with chains, of running naked and screaming about the hills and tombs, this lunatic came under Jesus' influence for a short time anl was almost immediately "clothed and in his right mind." (Mark 5:1-20)

There are over 700,000 persons confined in the mental institutions of this country today. They are not greatly different from the poor man on the hills of Gadara. They too need someone to come to them, to show concern for them, and to lead them to better health. Jesus has set the example and the way is open for His Church and His followers to despond.

Just now there is a special interest in this long-neglected area among Mennonites. The M.C.C. hospital survey has shown that some 1,500 Mennonites in this country are mentally deficient, and that about 500 of them are in institutions. Another 1,500 Mennonite young men and women have served in mental institutions as attendants and therapists during the war.

These two facts make the present an unusually advantageous time for Mennonite young people to consider opportunities for serving the mentally incapacitated. Some of the opportunties for direct service to these forgotten are:

1 — To work in mental hospitals through M.C.C. Service Units.

Units at Norristown, Pa., Howard, R. I., and Cleveland, Ohio, this summer will give young men and women an opportunity to give much-needed service, to gain a deeper understanding of problems of mental health, and to study and live together in a mutually stimulating group. Here is a chance to make your summer really count for something, and to earn a little money while doing it.

Details are available from the M.C.C. office in Akron, Pa.

2 — To provide volunteer services for patients in mental institutions.

While there are many persons and groups giving volunteer services to patients in general hospitals, the much greater needs of mental patients go unheeded. At a few hospitals and training schools, volunteers are providing religious services, social events, reading material, games and personal comforts for mental patients. Some individuals in Massachusetts make a practice of adopting forsaken mental patients and acting as substitutes for lost or disinterested family and friends. Such groups all report great satisfaction in their services.

If there is a mental institution near you, ask the superintendent how you can help.

3 — To give foster home care to feebleminded, mildly-ill, or canvalescent patients.

The plan of caring for mental patients in foster homes is just beginning to spread in this country. In Gheel, Belgium, where the plan has been operative for many centuries, nearly every family cares for a patient—in fact, it is considered something of a disgrace if your family does not care for one. Foster home care offers one progressive answer to some problems of the mental institutions.

Twelve states—California, Connecticut, Illinois, Maryland, Massachusetts, Michigan, Minnesota, Nebraska, New York, Pennsylvania, Rhode Island, and Utah—have arrangements for placing patients in family care and paying for their maintenance. In addition, there is great opportunity to care for persons who are feeblemined, mildly ill or convalescent in any community, even where no state pilgrim exists.

Your state department of welfare or the M.C.C. office can supply further information.

4 — To assist in rehabilitating former patients into normal community life.

Often patients who have recovered from their mental illness or who have made a social adjustment to their mental deficiency can not leave an institution because they have no home or job awaiting them. Mennonite homes and churches could offer homes and jobs to patients on trial visit or discharge and thus help them to readjust to normal life.

Get in touch with the social service department of the closest mental institution to explore these possibilities.

5 To consider the possibility of choosing vocations in this field.

It is people, not things or theories, that cure mental patients. But the people in the field are too few, and often too inferior. There are 3,500 psychiatrists in the country; we need about 14,000. Similar shortages are apparent in the ranks of nurses, therapists, aides, attendants, teachers and social workers in this field. Young people are need-

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Frank L. Wright, Jr. is now connected with the National Mental Health Program, an organization devoted to improving conditions in mental hospitals, disseminating information about mental health and encouraging those working in mental institutions and those interested in mental health in the full understanding of the problem. This organization is a result of C.P.S. Frank served in C.P.S. in his day at Norristown, Pa., and Greystone Park hospitals.

ed in these vocations—and they should be young people who are motivated by Christian ideals of service.

Your teachers, ministers and doctors should be able to tell you of these opportunities, or you can request information from the National Mental Health Foundation.

6 To see that the Mennonite Church considers its responsibility to the mentally ill and deficient.

The church has been discussing the possibility of establishing a Mennonite mental institution, or of adding psychiatric wards to some of its general hospitals. It may be impossible to do either of these things in the immediate future. It is up to the young people to keep alive enough interest and concern about this need that the church finally does something to care for the mentally ill and deficient.

Talk to your own pastor, the officials of your conference, and members of the M.C.C.

Not all young people nor all groups can do all of these things in an effort to serve the mentally ill and deficient. But everyone and every group should find some way of giving direct service to these forgotten members of mankind.

(to be continued)

Plan Third Annual Christian Worker's Institute

The General Conference of Mennonites of North America is sponsoring the third annual Christian Worker's Institute. This will be held on the Bluffton College Campus, Bluffton, Ohio, June 5-7. Some of the leaders who have already given their consent to serve at this institute are: Rev. R. L. Hartzler, Field Secretary Central District of the General Conference; Dr. L. L. Ramseyer, President of Bluffton College; Dr. Abraham Warkentin, President of the Mennonite Biblical Seminary and Bible School; Rev. Olin Krehbiel; Rev. Don Smucker; Professor J. P. Klassen; Mr. Esko Loewen; and Mr. Elmer Ediger. The program will be printed as soon as it is completed.

This program is again arranged for our young people who are planning to go into full time Christian Service as in former years. The traveling expenses and room and board will be paid for C.P.S. men. All young people in our colleges are invited to attend, but we will not be able to take care of the expenses of this group.

The more specific details as to program will be sent to all those concerned within the next week or two.

Youth Events

One of the cattle boats made a trip to Germany. One of the cattle attendants on that trip had the following to report about his experiences in Germany. The group visited in the city of Bremen and found a Quaker lady there who one of the group knew. The sector of Bremen in which she livel had been flattened and she was living in another part of the city in the miserable crowded conditions that exist all over Germany. After the visit and when the group was leaving, this lady said, "We deeply appreciate this visit. We are cold and hungry and need much for our physical comfort. But, that is not so important as this visit. Our only contact with America now is when the soldiers come in and say they neel our stove or tell us to move out, they want our house. To know that people are concerned about us and care for us is most heart warming."

* * *

It is no wonder that the Church of Jesus Christ at its best can have no enthusiasm for the military way. The impersonal, crushing, and over-bearing methods of the military runs exactly counter to the warmth, love, and fellowship which comes to the Christian soul. It seems of no importance to the military whether a German supports or does not support the fanaticism of Nazism. A German is a German and must be treated as a German!

* * *

To re-establish fellowship with fellow Christians the world over is of great importance. The broken ties caused by the war need to be bound up again. For the essence of love has to a great degree within it the bond of fellowship. All we can do to make the bond of fellowship strong and vital should be done. One way that this can be done is by the way of letter writing. The writing of letters to fellow Christians in other lands is not only an adventure, but is partaking of the very essence of Christian faith.

* * *

Reports have come in that a group of college students desire to write letters to Holland. This is most encouraging. Others are encouraged to volunteer to participate in the letter-writing fellowship. .If you wish further information on this, the editor of this section will be glad to do what he can.

RELIEF

Arrivals on the Field

C. L. Graber arrived in Manila on April 7. His work in the Philippines will be to make preliminary investigations looking forward to beginning a program of relief and rehabilitation similar to that in Puerto Rico and Ethiopia.

Robert Kreider in Berlin

Robert Kreider is now in Berlin assisting with preparations for distributing the first allotment of food and clothng to Germany. The first shipment was due to arrive in Germany on April 3 and the remainder of the 2,000 tons to follow shortly. The second M.C.C. shipment of approximately 300 tons of goods is now in New York awaiting shipping space. Brother Kreider in a brief statement describes Berlin as "a land of desolation with 95 percent of the heart of the city in miserable ruins."

Denmark Unit Ready for Work

According to a cable from Copenhagen dated April 11, the new unit in Denmark is ready to begin relief operations. Workers there, **Walter Gering** and **Elma Esau,** report splendid cooperation. A shipment of clothing from the M.C.C. is being cleared through customs officials and will soon be distributed among the Mennonite refugees there.

Interest in Heifer Project Continues

The Heifers for Relief project which was started by the Brethren Service Committee continues to grow in interest and support. By January, 1946, 939 heifers had been shipped to needy families in Poland, Belgium, France and Czechoslovakia. The project has grown now to where quite a number of denominations including the Mennonites have been invited to contribute to the program and interest is increasing. It is not certain at this time just what direction the project will take as there is agitation to enlarge the program beyond the scope of a church project. As information concerning the program and the relationship of the Mennonite Central Committee to it becomes available, it will be announced through this column.
Church Groups

Church Groups Request Return to Rationing

The Foreign Missions Conference, representing 127 church boards, at a recent session spoke out clearly and forcibly in favor of an immediate return to rationing, enabling government agencies to cope with famine conditions which threaten many areas of the world. The proposed rationing would include wheat, grains, fats and oils—food absolutely essential to the overcoming of famine. President Truman has requested U.S. citizens to adopt a policy of voluntary rationing. This request is certainly pertinent to us as Christians who are stewards of the great material blessings God has so graciously entrusted to us.

March Shipments Largest Thus Far

The greatest amount of Relief goods to go overseas in any given time was sent during the month of March. Twenty shipments were sent to France on four different sailing dates, eight shipments left port on March 28 for Germany, one shipment to Belgium on March 22 and three shipments to Holland on March 20 and 28.

These were only Food for Relief shipments which included such items as: tools, canned fruits, vegetables, meats (pork, beef and chicken) evaporated milk, flour, raisins, anl beans; 25,000 lbs. of sugar were sent to Hollanl. The M.C.C. Relief office was fortunate in obtaining an allotment of this scarce product which was made available for foreign relief shipments but as yet has not been released for Relief canning purposes.

The total weight of these shipments was 2,244,948 lbs., which is almost equal to the total weight of all the food shipments sent in the eleven months' period of April 1, 1945 to March 1, 1946. The value of the March shipments amounted to $291,512.44, this total being somewhat higher than for the eleven months' period previously mentioned.

C.P.S.

Two Units to Close. Due to the availability of labor from their localities, the Units at Vineland Training School, New Jersey, and Allentown State Hospital, Pennsylvania, are to close May 15. Releases and transfers have lowered the man-strength of both of the units; the remaining men will either be getting discharged in the near future or will be transferred to other units.

Units Get New Pastors. Bro. J. N. Smucker of Bluffton, Ohio, and Bro. O. N. Krehbiel of Berne, Indiana, have recently assumed pastoral charges at the Lima, Ohio and Ypsilanti, Michigan, hospital units, respectively. This is part of an attempt by the C.P.S. Section to provide a more personal and comprehensive religious program for the men in the unts, particularly in these days of C.P.S. that are colored so much by indefiniteness and insecurity.

GIFT PARCELS

As a result of recent relaxations of U.S. Department of Commerce regulations, it is now possible for individuals in the United States to send gift parcels via parcel post to most foreign countries. The Mennonite Central Committee has been receiving frequent inquiries along this line, and herein wishes to clarify the situation inasmuch as it is possible with present information. A "Gift Parcel," under the following provisions, is defined as a "parcel containing commodities to be sent free of cost to the person ultimately receiving them."

Postal restrictions, of course, must be met in the packaging of these shipments for mailing. Since regular Parcel Post service has not been restored in Austria, Bulgaria, Germany, and Japan, it is not possible to send Gift Parcels to these countries under the same set of regulations as applies to other countries. Postal regulations restrict the weight of an individual parcel to a maximum of eleven (11) pounds, the value of an individual parcel to $25 or less, and the measurements of the parcel to a maximum of three and one-half (3½) feet in length or six (6) feet in length and girth combined. The content of a package is limited to items of personal nature, such as: clothing, piece goods, toilet preparations including soaps and shaving creams, writing materials, medicinals including vitamins, and non-perishable food-stuffs. It is necessary to place on the addressee side of the package the words "Gift Parcel" in order to comply with Department of Commerce regulations. There are also restrictions regarding the intervals at which packages can be sent to one addressee from the same person which should be checked with your local Post Office.

We wish to point out that the cost of shipping such individual Gift Parcels to foreign addresses is very large, compared to the cost of sending an equal amount of relief goods as part of a larger shipment by ocean freight. In fact, the cost by Parcel Post is more than twenty times the cost by ocean freight in some instances. Since the emphasis of the Mennonite Central Committee is on doing the most possible good with a minimum of expense, it seems that the emphasis in giving of materials for relief should remain in the area of larger contributions of materials to be shipped in a more concentrated and less expensive manner. It is realized, however, that individual gift packages to needy friends or relatives will have a stronger personal appeal than the receipt of portions of larger contributions, even though all is given "In the Name of Christ."

Another recent development is the opening of regular mail service to all portions of Germany. This does not include Parcel Post service, however. It is possibe, as has been the case for some time, for any person who has received UNRRA Postal Form 1 from a displaced person in the American Zone of Germany to send a Gift Parcel at regular intervals to this person. UNRRA Postal Form 1 is a request from the displaced person in Germany to definite individual in the United States for Gift Parcels. Further information with regards to Postal regulations and Parcel Post rates can be obtained from your local Post Office.

COLLEGE AND SEMINARY NEWS

BLUFFTON COLLEGE

The Women's Choir gave a sacred concert as a Vesper Service in Ramseyer Chapel Sunday afternoon, April 14. At the meeting of the Board of Trustees April 9 reguirements for entrance into the North Central Association were discussed at considerable length. An intensive program for full accreditment is planned. A tour of campus buildings was made by Board members. After this tour it was decided that better facilities for physical education and an auditorium were urgent needs and a committee was appointed to make further investigations and make concrete plans. President Ramseyer plans to spend several days in field work in Iowa immediately after Easter. Rev. Howard Raid, formerly pastor of the church at Fortuna, Missouri, now in school at Ames, Iowa, is to join the staff in the fall of 1947 to take charge of economics and business instruction. Rev. Harry Yoder will begin work for the College May 1 and expects to move to Bluffton about June 1.

FREEMAN JUNIOR COLLEGE

The YWCA installed its new officers last week. A candle light service was held in connection with their dedication to the new task. The next performer on the University of Minnesota community program service will be Bert Harwell, who will present an all-color motion picture on natural history subjects augmented by his remarkable whistling. He will present his program on May 2. The subject discussed at the last Cimonoce Emoh Club meeting was "Hobbies." Several interesting reports on hobbies were given, anl a hobby exhibit added to the interest of the meeting. Dr. Gross and Prof. Graber attended the South Dakota Higher Education Conference at the State University, Vermillion. President Unruh was a member of the committee in charge of program arrangements for this conference.—Marie Waldner

BETHEL COLLEGE

Another high quality performance marked the twenty-fourth annual Palm Sunday rendition of DuBois' "The Seven Last Words of Christ" by the A Cappella Choir under the direction of Professor Hohmann, assisted by three outside soloists and Dr. Fast as narrator. Students also participated in the first three evenings of Holy Week services arranged by the College Church, their Easter recess beginning late Thursday afternoon. A number of faculty members attended the Four-College Conference at Lindsborg on April 8. Dean Goertz prepared and presided at the divisional program on Philosophy and Religion. Presdent and Mrs. Kaufman gave their annual dinner for the Seniors on Saturday evening. At a recent chapel service President Kaufman announced and explained his trip this summer with Presilent Miller of Goshen College to European schools and Mennonite communities in the interests of the M.C.C. and a Mennonite student exchange.

THE BIBLICAL SEMINARY AND BIBLE SCHOOL

The students and faculty members of **the Mennonite Biblical Seminary and Bible School** in Chicago join with our churches on Sunday, April 28, in praise and prayer for the many blessings of the Lord, the privileges of service and in complete consecration to His cause.

We praise God especially for His greatest gift, Jesus Christ our Saviour and Lord, and for the Comforter and teacher, the Holy Spirit, and submit ourselves to serve Him in our churches and mission fields or wherever God bids us to go.

We are truly thankful that we have such a large fellowship as our General Conference. We have just cause for praise to God because of the manifold fields of witness and service which have been made possible through the consecration and the banding together of men and women in these common concerns of the Church. The world knows that "In Unity there is Strength." The Church also has realized this, but must realize it anew and to a greater degree in order to be most effective. May we all have that mind which was also in Christ Jesus.

The Seminary and Bible School enjoyed a vacation during the pre-Easter week. The Church of the Brethern quite universally observes Holy Week by conducting evangelistic services. Since many of their seminary students participate in these services, school recesses for the week.

On Sunday, April 14, the Mennonite fellowship here in Chicago gathered together in a room of the Methodist Temple in the Loop to observe Holy Communion. A majority of our Seminary and Bible School students joined in this service. Rev. John T. Neufeld had charge of the service; Rev. Marvin Dirks gave two messages in song, Rev. Waldo Harder brought the message, and Dr. A. Warkentin served the sacraments. Forty-six individuals partook of the bread and the cup, witnessing to the world in this way to the efficacy of Christ's death, our Faith in the Risen Lord and our hope for eternal Life.

JOTTINGS

—**First Church, Nappanee, Indiana:** An octet from the Mennonite seminary and eight other people from Chicago joined us one night during our Lenten services. The film, "Windlings of the West," was recently shown to the Missionary Circle. The picture dealt with the life of migrants.—Mrs. Loyal Corwin, Corr.

—**Ebenezer Church, Bluffton, Ohio:** Dr. Don R. Falkenberg of Columbus gave an interesting sermon April 14. That evening the choir sang the cantata, "The First Easter."—Mrs. Hiram Neuenschwander

—**Gospel Church, Mountain Lake, Minnesota:** Subjects used by Rev. John Esau in his meetings from April 7 to April 14 were: "God's Faithfulness," "Biblical Christianity," "Reasons Why Pray," "My Aspirations," "How To Get into the Door," "The Supreme Question," "Who Is This?" and "Why I Glory in the Cross of Christ."—Elizabeth Lohrenz, Corr.

—**Bethany Church, Quakertown, Pa.,** Pre-Easter services were conducted on April 4, 5, 6, 7 by Rev. Alfred Regier of Henderson, Nebraska.—Mrs. E. K. Stoneback, Corr.

—**Medford Church, Medford, Oklahoma:** The O.B.A. Girls Glee Club gave an inspirational program March 31. The women have cleaned up the interior of our church. The C.E. is to give a program on the second holiday.—Pete Neufeld, Corr.

—**Eicher Emmanuel Church, near Noble, Iowa:** Easter Sunday evening "The Life of Christ" will be shown in pictures, and the choir will sing. The Sunday School children will give a program in the morning. A questionnaire sent to all homes reveals a strong interest in daily vacation Bible school.

—**Menno Church, Lind, Washington,** had its evening communion service on Good Friday. The church now has electric lights. Rev. Miller spoke Sunday on "The Voice of Dismas."—Mrs. Henry J. Franz, Corr.

—**Bergtal Church, Pawnee Rock, Kansas:** During the past six months the various church organizations have contributed approximately five thousand dollars for missions, relief, Bethel College, C.P.S. and local expenses. The semi-annual brotherhood convened April 2.—Mrs. John Dirks, Corr.

—**First Church, Pretty Prairie, Kansas:** Rev. and Mrs. Barkman, missionaries to Africa for thirty years under the Central Conference, told many of their experiences here April 7. Rev. Barkman was a school teacher in this vicinity forty years ago. The G.B.I. chorus, accompanied by Dr. and Mrs. Suchau, will present a program here April 4. The church is being re-decorated.—Ralph Krehbiel, Corr.

—**Hereford (Pa.) Church:** A welcome home service for returned service men and women was held April 7. Rev. Hugo Mierau gave the sermon. A covered dish luncheon was enjoyed at noon and there were speeches by Dr. Elmer E. S. Johnson, pastor; Rolland Johnson, Sunday School superintendent, and Rev. Mierau. The luncheon was in observance of "Everybodys' Birthday Party." Three comforters, one quilt, two layettes, and two children's kits have been prepared for relief.—Mae Latshaw, Corr.

—**First Church, Sugarcreek, Ohio:** Palm Sunday and Easter climax our church year. Easter Sunday evening the choir gave a splendid program of Easter music. This was followed by a special service of Thanksgiving for the guidance and protection of all our boys through these war years. The Women's Missionary Society, the Home Arts Club, and the Batasma Girls, each gave thirty dollars, making a total of ninety dollars, to be used for the repair of Ropp Hall at Bluffton College.—Wiley McDowell, Corr.

—**Deep Run (Pa.) Church:** A very impressive ordination service was held for our pastor, J. Herbert Fretz, on April 14. Rev. Howard Nyce, President of the Eastern District Conference, was in charge of the service. Rev. J. J. Plenert, Rev. Freeman Swartz, and Rev. Ward Shelly also took part in the service, while other pastors and their wives gave a word of testimony. We were also favored with the presence of missionaries Desters and Duerksens, who just returned to this country on furlough.—Mae Gross, Corr.

Mrs. C. A.
222 South Pine
Newton
Kansas

—First Church, Fredonia, Kansas: Dr. J. Winfield Fretz of Bethel College gave us an interesting message on the morning of April 7. A basket dinner was served at noon, and in the afternoon we discussed "How To Enlarge Our Group" at the short business meeting that was held.—Mrs. Ben Decker, Corr.

—Richfield (Pa.) Church: April 6 two adults were received and fourteen young people baptized. The following Sunday 195 people observed Holy Communion. The offering of $252 was given for missions and relief.—Ruth Hoffman, Corr.

—Bethel Church, Inman, Kansas: Rev. Philip A. Wedel of Goessel recently conducted a series of meetings in our church. Many came from surrounding churches. One night the male chorus of the Alexanderwohl Church sang for half of the program time. A number of C.P.S. campers have been home. The choir is to give a cantata on Easter Sunday.—Dan Neufeld, Corr.

—Hebron Church, Buhler, Kansas: The funeral of Ernest Ediger was held March 26. He reached the age of forty-six years. Raymond Regier, who went to Yugoslavia with a shipload of horses, reported on his trip at a recent meeting. He told of duties on shipboard and gave his impressions as to whether the horses had arrived at their supposed destination. On the afternoon of April 7 the Helping Hands girls mission society entertained the girls mission society of the Buhler church at a wiener roast. Mrs. Maddox gave a talk on "Youth." About thirty girls were present. Norman Enns and Velma Martens were married on April 7. They will be at home in Guymon, Oklahoma.—Corr.

—The Western District Sunday School Convention was held at the Emmaus Church, Whitewater, Kansas, April 7. Rev. Willard Claassen of Freeman, South Dakota, was the convention speaker. Mr. John W. Unruh of Newton was elected president, to succeed Rev. D. J. Unruh. Rev. Herbert Miller was elected treasurer. A delicious lunch was served in the basement.

—Waterloo-Kitchener United Church, Waterloo, Ontario: Our young people are manifesting a great deal of interest in regard to the coming Young People's Retreat to be held at Niagara-on-the-Lake on July 8, the Sunday after the session of the Canadian Mennonite Conference. It is hoped that one of the principal speakers will be Professor Walter H. Hohmann of Bethel College. The ministers of the Ontario churches gathered here on April 27-28 for a Bible convention. It was presided over by Rev. J. H. Janzen, D.D., and the theme was "Lovest Thou Me?" The choir sang the Lenten cantata, "Up Towards Jerusalem" on April 14. J. C. Enns, choir leader, plans to attend a leadership training course at Winkler, Manitoba, April 24-28.—Herbert P. Enns, Corr.

—Zion Church, Souderton, Pa., has during the last five weeks contributed 1,401 pounds of new and used clothing for relief and 208 blankets and comforters. Some of the blankets were purchased by the Relief Committee which in its recent canvass received $760 towards such a purchase. The Cantata "The Seven Last Words of Christ" by Dubois was sung to a capacity audience by a choir of fifty-three voices on Palm Sunday evening. We were happy to have six workers of the M.C.C. at Akron as members of the chorus.

—Mennonite Church, Madrid, Nebraska: On March 31 we had the privilege of having with us the King's Messengers Male Quartet from Grace Bible Institute. Joseph Schmute brought the message. —John G. Unruh

—First Church, Bluffton, Ohio: The annual union missionary meeting of Grace, Ebenezer, St. John's, Lima, and Bluffton churches was held the evening of April 7. Each society contributed to the service, and the speaker of the evening was Dr. Samuel Yoder, recently returned from relief work in the near East. His lecture was illustrated with pictures of scenes from Ethiopia, Egypt, and Palestine. A substantial offering was received and divided between relief and missionary work.—Mrs. C. H. Smith, Corr.

—Rev. Ronald von Riesen conducted evangelistic services at the Herold Church, Bessie, Oklahoma, April 7-13.

—Goessel (Kansas) Church: On the evening of April 7, Ernest Bachman, recently returned from accompanying a relief shipment of horses to Yugoslavia, gave a heart-searching talk on Deutoronomy 8 and showed slides. He made us realize the necessity of sending relief now so that hearts may be prepared for a later reception of the Bread of Life. He pointed out that there are only a few Protestant churches there. The collection went for relief purposes.—Margaret R. Schroeder, Corr.

MISSIONARIES COME AND GO

The following telegram was received April 18 from Rev. Howard G. Nyce of the Foreign Mission Board:

"We praise the Lord for the safe arrival from India of Dr. and Mrs. H. E. Dester and the Rev. and Mrs. J. R. Duerksen and family. The Duerksens arrived in New York Tuesday evening, the ninth, and the Desters arrived in New York the following day. We are also glad to announce that Miss Anna V. Liechty and Miss Selma Unruh leave from New York by plane to Leopoldville to go to their field of labor in Africa on Wednesday, April 24."

(According to reports received by the editor, the Desters are now visiting at Quakertown, Pa., and the Duerksens around Newton and Goessel, Kansas.)

The Mennonite

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How Shall These Feet Be Guided?

From the editor's point-of-view:

NATIONAL FAMILY WEEK will be observed this year from May 5-11, culminating in the Festival of the Christian Home on May 12. We need to emphasize family life. The very fact of a pressing need for this emphasis helps to show that we have perhaps been too sentimental about "Mother" and have fallen short on deep, enduring relationships within the family. The quality of family life to a very large extent depends upon the quality of father and mother. If these have experienced the love of God to the extent that they have within them an abundance of that patient, forgiving, hoping, non-resistant love of God, then the children will enjoy one of the most essential conditions for spiritual growth. They will not have to be pressed or reminded to honor father and mother. They won't be able to help honoring them, for the love that is conducive to growth draws honor unto itself. It's the parents rather than the children who fail. Let them be of the right quality, and no one will have to worry about bestowing honor upon them. Honor can not be forced; it must be won by true worth. When parents do not provoke their children to wrath, then they have happy, loving, growing children. When children are frustrated in the expressions of their energy, then they become angry. Naturally, they cannot be permitted to do as they please. They must learn to be pleased with what they ought to do. This is a matter of growing. It is a matter of parents taking the raw, undeveloped energy expressions of the child and guiding them into socially useful and approved channels. This demands of the parents a knowledge of goals, insight, and unlimited patience. The energy of a child is like high, pressing water in a dam. If that water cannot be channelled into turning massive turbines for the production of electricity, then it must be permitted to spill unused over the dam. When the energy of a child is not guided into constructive and productive channels, it has to spill over the dam in an uncontrolled and sometimes damaging way. To guide that energy is a tremendous problem for any parent. Just because it is so big, it suggests that one of the best ways for parents to observe National Family Week would be for them to check out and dip into books that have to do with this very subject. Teachers of child guidance courses in our colleges or one's minister would undoubtedly be willing to suggest such books.

MENTAL ILLNESS in many people could be more adequately cured or prevented if there were more psychiatric wards in our general hospitals. A quotation from the March issue of the *Hospital Survey News Letter* points this out when it says, "Many individuals in need of medical assistance of a psychiatric nature do not now receive it because of the stigma attached to being committed to an insane asylum. A far greater percentage of the population would receive adequate mental therapy if it were more readily available in general hospitals." The American Medical Association has officially declared that "about fifty per cent of all diseases are rooted in the mental and spiritual and fifty per cent in the physical." Plainly most general hospitals are not geared to this declaration of the Medical Association. It is noteworthy that the Bethel Deaconess Hospital of Newton, Kansas, touches upon this issue in its April issue of *In the Service of the King*.

SUBLIMATION is the way out in many a difficulty. To sublimate is "To direct the energy of (an impulse) from its primitive aim to one that is culturally or ethically higher." A human being is full of energy which he uses either destructively or constructively, either on a lower level or a higher level. His energy will express itself in some way. Basically that energy is neutral; we decide whether it is to be used for good or ill. The youngster in the city slum, who for lack of something better to do pilfers from the fruit stand, breaks windows, or steals tires, experiences sublimation when he is won into a boys' club where he learns to make model airplanes, takes lessons in swimming and plays hard at basketball. Again the three-year old who likes to mark up the wall may enjoy coloring on a large sheet of paper just as much when this is provided for him. But sublimation is not confined to infancy and childhood. It is a part of the whole maturing process of life. The greatest possible sublimation takes place when God makes a saint out of a sinner. Sublimation is a possibility which is always at our elbow. With it we can make many a desert area of our life into a fruitful garden.

THE MENNONITE

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The Home God Meant

by H. T. Unruh

The heart of God must have throbbed with joy when He planned the home with family love, and intimacy, companionship, fellowship, counseling, guidance, care, sympathy, pleasure, cheer and all. Indeed, be it ever so humble, there is no place like home as God meant the home to be. Surely there is no substitute for home—home life or home training.

We hear a great deal said against our youth of today and certainly not without reason. However, I believe that our delinquent youth of today is but our sin of our delinquent home finding us. Many say we need the old-fashioned discipline, but where it exists, it does not bring desired results but often makes matters worse. Others say we need conversion in the home. Others blame our high schools, movies, pleasure resorts and many other things for what our youth is today. I still hold that the home of today more than movies, cars, or pleasure resorts is to blame for our delinquent youth as we see it today. The home has forgotten its important role in the life of society and the world in this age as in every age. The home is the very foundation of society. In the home each member of the family faces a miniature society or world. We in America who strongly believe in a democracy should say that the home is a small democracy. The home is the bed-rock of a democracy, and yet how many of us realize this. Too many homes, I am sure, are too much of a dictatorial way of life and living. Others too much of the "do as you please" way with no guidance or idealism to determine the way of life for the youth. Two extremes. Homes are different, I know. What works well in one home may not work out so well in another. Even in the same home children are different. Be that as it may. There are some things that homes should share so as to make our homes more efficient. The child should as soon as possible learn to decide what is right and expedient and what is not. Parents too often insist on making such decisions for the child even when the child has reached the age when it should determine such for itself, guided by the wise counseling of parents. Here, too, we should remember that we as parents are not infallible, nor are we always right. Very often the child is right. The home should be a place of counseling and talkings things over. This should be especially so when youth reaches the teen age and above all before the youth steps out of the home to establish his own. The home is the place where youth should learn the art of selfdiscipline. Here too, the parents too often think that they must do for the child what the child should do for itself. Too often when the child is faced with problems and temptations it is unable to stand the test because he has never learned selfdiscipline.

Furthermore, the home should be the place where the child gladly and willingly accepts the presence and fellowship of God. A sweet, calm Christian atmosphere in the home will do more than words or rules ever will or can do. It is through the home that the child should learn to love and attend the church and church worship. All in all the home should be the place where the youth of today accepts the presence of God, finds a great deal of pleasure, wholesome fun, and recreation, learns to eat, play, read and live together. Home should be the place where youth awakens to manhood or womanhood under the wise guidance of a father and mother who have made that hurdle in life and know of its dangers and consequences.

Christ's way of life was a way of kindness and goodness, helpfulness, forgiveness forbearance, love, and above all a companionship with his heavenly Father. In "The Home God Meant," Christ's way of life should become the way of the home. The backwash of the war is upon us. Ideals are blurred—ethics and morality discarded by so many. We must once more recapture the value and far-reaching influence of the Christian home. It is too common to hear people talk of our delinquent young people and talk of drastic rules to be enforced. I have little hope that such will remedy conditions as they are. Not until our delinquent homes will change to homes as God meant them to be will our youth be what they are called to be. I would recommend to every family the book "The Home God Meant" by George Luccock. This book should be read by all who plan to establish their own home some day in life.

—Elgin, Illinois: Members of the Church of the Brethern are good neighbors. As the result of appeals based on the general theme, "My Brother is My Neighbor," officials announced here today over-the-top goals which have been reached by the church's 180,000 membership. In 1945 the Church of the Brethern appropriated thirty-nine per cent of all gifts received from members to benevolences outside the local congregations. This is the best record of any church listed by United Stewardship Council statistics. Congregational expenses for 1945 were the third lowest reported for any church group in America. Gifts specifically designated for Brethern Service (princpally foreign relief and civilian public service) increased 147 per cent over the previous year.

What It Means To Be a Deaconess

(May 5, has been designated as Deaconess Sunday for the Western District Conference, at which time special emphasis is put on the importance of the work of a Deaconess. We have often given our version with reference to the work of a Deaconess, but sometimes it is helpful to know what others think of the subject. The following article on, "What It Means to be a Deaconess," by Gonzalo Baez Camargo, missionary worker in Mexico, and published in Antorcha Misionera, hah been translated from the Spanish.)

Ex-King Edward VIII, when he was Prince of Wales, bore on his shield this device: "Ich dien," which means "I serve." This is indeed a royal device, not only for kings, but also for the disciples of Him who said: "I have come to serve."

Men love titles of nobility that are based on blood; military titles which speak of force; academic and scientific titles which are a premium of intelligence; political titles which signify power and domination. But the supreme title is: "He who serves."

According to the Apostolic Constitution, a very ancient document which speaks of the organization of the Primitive Church, the work of the deaconess consisted of helping in the baptism of women, visiting sick and afflicted women and ministering to their necessities; acting as doorkeepers in the churches and as ushers for the women. They also helped and counseled the young women in their personal problems. The feminine "diaconate" flourished in the Eastern Church but in the Western or Roman Church this office was condemned by the Council of Orange and Epaon in Burgundy and by the second Council of Orleans. Owing to this situation it disappeared almost completely.

In 1833, Pastor Fliedner resuscitated this feminine ecclesiastical office forming an "Order of Deaconess" in Kaiserworth, Westphalia, Germany. And in 1862, it was introduced into the Church of England (Anglican) from which it passed to other Protestant denominations.

The world in which we live is full of physical pain, moral affliction, spiritual misery, sin and degradation. It is world in which reign egotism and lust for power; a world in which all wish to dominate and to conquer. In such a world the supreme necessity is to serve. In such a world, where there are so many that hurt, divide, and make sad the lives of others, a self-denying legion of disciples of Christ who go forth to serve is made indispensable.

But in order to be fruitful, service needs to fulfill certain requirements. First of all, it must be impelled by love and impregnated with love. One may serve of necessity or as an obligation; but only the service of love is true service. The service full of love is a service which gives itself not with sadness nor in a grumbling way but with joy.

The one who serves, moreover, must be full of humility. The most subtle temptation is that which moves us to pride ourselves in the service which we give. The most diabolical form of pride is that which boasts of virtue. To serve with humility is to serve even in the simplest, most silent and most obscure ways, without feeling any anxiety for receiving recognition, recompense or gratitude.

Service should also be full of wisdom. It must be intelligent. Otherwise, in spite of good intentions, it may injure greatly the very one it is desired to serve.

Service is not a path of flowers, but of thorns. It is full of difficulties and of trials, of hardships and suffering. Therefore service must be full of faith and self-denial.

As may be seen all these requirements are none other than the fruits of the Holy Spirit of which the New Testament speaks. Therefore it can be said that Christian service must be full of the spirit of Christ.

When the Apostle Paul sent Phoebe, the deaconess of Cenchrea with a commission to Rome, the best and highest recommendation that he could make of her was stated in these words: "She has helped many" (Romans 16:1) What better recommendation? That which a Christian woman can do may be humble and silent. Her name may not shine in the constellation of women of wisdom or of beauty or of influence. The best thing that can be said of a Christian woman is that which was said of Phoebe: "She has helped many."

May this prayer be ours, which according to the Apostolic Constitution, was made to consecrate the deaconesses of the Primitive Church:

"Eternal God, Father of our Lord Jesus Christ, Creator of man and woman; Thou who didst fill with Thy Spirit, Miriam, Deborah, Anna and Huldah; Thou, who didst intrust to woman the birth of Thine only-begotten Son; Thou who didst in the tabernacle and in the temple place women as guardians of Thy holy gates, look upon this Thy servant and grant to her the Holy Spirit that she may worthily perform the work intrusted to her for Thy honor and for the glory of Christ." Amen.

Visiting the Sick in the Hospital

by Herbert R. Schmidt, M.D.

Lazarus was a beggar who tried to live by the crumbs while the dogs licked his sores, and he died because no one visited him. Jesus tells us that we must look up the patient that needs our help. Our help is not needed by all the patients that are hospitalized today and attended by adequate staffs of doctors and nurses. Hospitalized patients often receive too many visitors whereas many down-and-outers need our attention. In every neighborhood there are sick people who are poor, probably even thrown out by their friends and relatives, and left to their sickness and misery. They need our attention. When we have taken care of the sick that do not have hospital privileges, then we must think of what can be done with those in hospitals.

Visiting hospital patients is an art which calls for refinement. Several questions might be considered in visiting the sick.

How long should a visit be? Almost invariably it is too long. And if you should make the mistake to want to make it too short, the patient will be sure to ask you to stay. One of our Mennonite pioneers has said that five minutes is a visit; ten minutes is visiting; and fifteen minutes is a visitation.

What should you talk about? Don't plague the patient with your own illnesses, complaints, or hard luck stories. Don't tell the patient of another patient with a similar ailment who made a poor recovery or possibly died. The patient should be cheered. Usually the patient is interested in the progress of things that he was actively engaged in or interested in before he became ill. Pleasant memories will encourage even the most hopelessly sick. Sometimes a word of special greeting to the very sick is enough.

How many people should come to see a sick person? Never at one time or even in one day should a large group of people see one patient. One should not make the sick room a place for a family reunion. More than two visitors in a sick room at one time is oppressive to most patients. Although most patients may not feel that too many visitors are harmful to his recovery, the doctors and nurses feel that a patient who is sick enough to be in a hospital is too sick to have a room full of visitors or to have visitors too often. To all patients in the adjoining rooms who spend valuable time and money to make a convalescence, it is a great injustice for many visitors or even curiosity seekers to be milling through the hall way.

When should one visit hospital patients? Visiting hours in most hospitals are from 2 to 4 p.m. and 7 to 8:30 p.m. But it is always necessary before visiting a hospital patient to stop at the hospital office and inquire whether the time is appropriate.

What patients should be visited? Again the hospital office must be consulted. Our patient may be too sick to see visitors, or he may have had enough visitors on that day. Maybe he has had treatments or medicines that will not permit visiting. There are types of patients that will be greatly benefited by visits. These are patients that have organic lesions that do not require mental rest, such as fracture patients who have to lie in traction for weeks and months.

How should we conduct ourselves while visiting the sick? All visitors should be as quiet as possible while going in and out of the hospital. Noises deter the patient from the rest he needs. Smoking should not be done in the hospital anywhere if one wants to be courteous to the patients. Anyone that has been exposed to or is suffering with a cold or an infectious disease had better wait with his visits to the hospital.

Finally a visit to the hospital sick room judiciously executed is a service much to be desired, welcomed by the hospital, and encouraged by the doctor. A visit to the hospital sick room made with lack of forethought can be very harmful.

Dr. Herbert R. Schmidt has been a member of the staff of the Bethel Hospital, Newton, Kansas, since 1935. Several years ago he spent some time in Paraguay, ministering to the medical needs of the Mennonite settlers there.

Rev. H. T. Unruh is pastor of the First Church, Hillsboro, Kansas, and Chairman of the Peace Committee of the General Conference. He is the father of a son and a daughter, both of whom are married. He also has the title of "grandfather."

Grant Stoltzfus, former publicity director for the M.C.C. and then later head of a C.P.S. unit in a state institution, is now in Philadelphia doing work in the Mental Hygiene Program.

MENNONITES THE WORLD OVER

By Cornelius Krahn

A Letter From Siberia

Note: The writer of this letter is a Mennonite woman formerly from the Ukraine. The family was taken along with the retreating German army and are among those who, after the defeat of Germany, hoped to be united with their relatives in Canada. Instead the Russians sent them to Siberia. This letter was published in the **Menn. Rundschau**, March 27, 1946.

Dear Children,

Nearly ten years have passed since we received your last letter. We inquired whether it was possible to write to America and received a positive answer. First of all I would like to find out whether all of you are living and to wish you the peace of God which the world cannot give and health which we enjoy to a certain degree.

An Endless Journey

We have become eternal wanderers. First we were taken to Poland, then to Germany, back to Russia, and now we landed in the Ural Mountains. Mariechen, Anna and I are here and Peter and Neta were separated from us enroute. On our journey we found Neta's husband whom she had not seen for four years . . .

Life in the Ural Mountains

We live here in barracks. Fifty-seven persons in one room, twenty-six of which are children. Thus you can imagine that we cannot always keep our wits about us. The endless journey and the serious thoughts have also added their share. I am sixty-nine now and will soon go to rest. Life has become difficult. I will list the persons who live in this barrack . . . We have no men. (They were sent to a different place in Siberia before the Germans invaded the Ukraine. C. K.) . . .

Work in the Ural Mountains

May God see to it that this letter reaches you and my fondest hopes be fulfilled: namely, to receive a sign of life from you. May God be with you and us until we meet in His presence. We have as much as six feet of snow here. Anna and Mariechen are shoveling snow. The other girls are cutting trees in the forest which is very hard work for women. I will have to close. There is too much noise in the room. Farewell till we meet again. Your Mother and Grandmother, Elizabeth Federau.

MENNONITE AID SECTION NOTES

Information Wanted about relatives and friends

President Truman on December 22, 1945, requested the State Department to fill all immigration quotas of European countries from which there are a great number of displaced persons. Accordingly the Department of State has set up consular offices in several cities in Germany to process applications for immigration to the United States. The quota for Germany is comparatively large and it is hoped that a goodly number of our own brethern may be helped to immigrate to this country. All applicants must have been resident in the American-occupied zone of Germany on December 22, 1945. They will be given a stringent physical examination and will also be investigated by the Intelligence Service; in addition, guarantees of support must be furnished for each applicant. In filling the quotas, immigration permits will be charged to the countries of their birth; they will be distributed fairly among persons of all faiths, creeds and nationalities.

This program has only very recently been put into action and there are still uncertainties of detail. In order to give all possible assistance to Mennonite refugees in securing immigration permits, the Aid Section of the M.C.C. is requesting that those who have relatives and friends who are now refugees in American-occupied Germany send the names and addresses of those persons to the Aid Section, Mennonite Central Committee, Akron, Pa.

THE BOOK REVIEW

THE CHURCH AND RETURNING CONSCIENTIOUS OBJECTORS, a 35-page pamphlet just published by the Federal Council of Churches, is an exceedingly lucid and helpful statement of the background and religious basis of conscientious objection, the government's recognition of objectors, who the C.O.'s are, what they have been doing, their attitudes and aspirations and problems. Part II of the pamphlet deals with the task and opportunity of the local church and suggests how their needs may best be met. The concluding statement says:

"The Christian Church in America has within its membership a body of men who from deep religious convictions, found by the Government to be sincere, have been unable to join their fellow citizens in waging war. They are, on the whole, men of superior training, spiritual maturity, and personal dedication to God. They have served honorably in tasks beneficial to the national welfare. They return home faced by many problems, not the least of which is misunderstanding, with attendant discrimination. The church has an opportunity to include these men and their families in warm fellowship. Such consideration will be richly repaid in leadership and service."

The author, Roy A. Burkhart, is a prominent protestant minister born of Mennonite parentage. The foreword is written by Bishop G. Bromley Oxnam. The pamphlet is distributed by the Literature Department of the Federal Council of Churches, 297 Fourth Avenue, New York 10, N.Y., Price, 10c each, $7.00 a hundred.—Lester Hostetler

Experience in Mental Hospitals Raises Question
A MENNONITE MENTAL HOSPITAL?

By Grant Stoltzfus

"If I were an attendant, I would try to learn psychology first hand from the patients with an occasional glance at my fellow attendants, the physicians, and myself." These words come from Dr. Earl Bond, and were his advice to CPS men through *The Attendant* magaine. He goes on to suggest that attendants can learn from their patients why people are fearful, why groups of persons are suspicious of others, and what leads people into unreal worlds created by their bewildered minds. By learning to handle such people with sympathy and goodwill, the attendant himself can become more understanding of the human personality, and can be more effective with so-called normal people. Mental victims in their extreme behavior simply reflect our own shortcomings. To say that they cannot be taught by us, is to betray the fact that *we* refuse to learn from them.

Did Non-resistance Work with the Mentally Ill?

This question is part of a larger one: How well did we live the Christian life? How sensitive were we to the challenge to translate our beliefs into action? Were we "conscientious conscientious objectors?' There is a place to confess our failures. Too often the strain of long hours and the monotony of ward work became the basis to excuse the kind of care that was not always too far above average. "Everyone else treats the patients this way. If you worked in the ward where I do you would treat them the same."

But there were those who refused to use methods of care that were abusive or negligent. Some men, after being on the wards, began giving patients more frequent baths; others provided recreation for some of the lonely patients who were without it. Many participated in the Mental Hygiene Program's efforts. It must be said that many were quite serious in their attempt to find better means of restraint and control for the more difficult patients.

At one unit a man protested to the superintendent when, for the evening meal, he was given rotten potatoes to serve in the patients' dining room. The superintendent appreciated this and ordered a better diet. At another unit our men reported serious abuse of patients by regular attendents. The superintendent accepted their evidence and discharged several men. At a few institutions the shocking conditions led C.P.S. men to make public their protests and several superintendents were removed as a result. Investigations have been made in a number of states.

Lessons for Everyday Life

If men were awake to the mental hospital experience, they came to understand better both themselves and others. This understanding can be a great help in serving people everywhere. Many folks that we meet daily who seem "queer" and hard to work with may be suffering from mental illness and should be under a psychiatrist's care. As C.P.S. men return to their homes from mental hospitals they can do much to help the mentally unfortunate which every community has. One such man says:

"Since working in a mental institution, I feel an obligation to the community when I return home after the war. Since learning the various causes which place people in these institutions, I feel it is my duty to correct these conditions. I see the need of a higher standard for well-balanced moral and Christian living I feel we shoud provide similar institutions for our own people."

A Mennonite Mental Hospital?

The sentiment of this C.P.S. man is one shared by many of our people. Many men in the hospital units testify that Christ's ministry to the suffering has come to have new meaning to them. What should the Church do?

A survey of our congregations indicates the extent of mental illness and mental deficiency. How many are in institutions, and how many are cared for at home? How do our church leaders feel about sponsoring our own institution to care for them? The survey, which included all Mennonite branches, showed over three hundred mentally ill in institutions, and a slightly higher number cared for at home. Only sixty-eight feebleminded children or persons from our churches are in institutions, while over five hundred are cared for at home.

Of the church leaders replying, a strong number favored having our own mental institution. Superintendents of old peoples' homes favored such institutions also. There are some practical problems in establishing such institutions. Would relatives of a patient in Kansas want to place their mentally ill in an institution located let us say, in Ohio? Are we willing to raise the money for such an institution? Also this important consideration: Do we, as yet, have the trained doctors and nurses that such institutions must have? Many progressive general hospitals have psychiatric wards, and this service is to be highly recommended where expense and other requirements can be met. Perhaps our Mennonite general hospitals can consider this service to the mentally ill. A few of our young men and women who hope to enter medicine plan to specialize in psychiatry.

The report of this survey contains some recommendations:

1. That convalescent homes or farms be established for the type of mentally ill who would profit by them.

2. That returned C.P.S. hospital men use their experience to care for mentally ill in their homes where possible. Many of our quiet farm communities with homes where a devotional spirit pervades would be restorative to certain types of mental illness. Around ten states provide remuneration for foster home care which is beginning to gain recognition as a means to provide for the mentally ill.

3. That our young people continue to serve in volunteer service units in mental institutions. The Mennonite Central Committee will furnish information on units for the summer of 1946 at Cleveland, Ohio; Howard, Rhode Island; and Norristown, Pennsylvania.

4. That our schools teach and stress mental health along with the other emphases in building Christian character.

"We Are Accountable"

Let the Church see that God has led a great field of witness and service. Hundreds of our young men have come to see the sorrowful plight of thousands of mental sufferers. The state and science are doing the best they can for these stricken ones. Will the Church, like the priest and Levite, walk by on the other side?

JOTTINGS

—Calvary Church, Barlow, Oregon: The Women's Missionary Society of our church recently sent a shipment of wool sweaters, wool comforters, wool socks, and miscellaneous clothing for children and adults to the Mennonite Clothing Center, Newton, Kansas. There were 151 new articles among the 1,243 pieces. Twenty-two dollars in cash was also sent to the Akron office for blankets for Europe.—Paul N. Roth, Corr.

—Bethel College Church: Holy Week services began on Palm Sunday with **The Seven Last Words** by the Bethel College choir. On Monday evening colored slides depicting the events of the Passion season were shown. Tuesday evening the Bethel Academy chorus assisted with the service and on Wednesday, Holy Communion was observed. Rev. John Loewen, Swift Current, Canada, who is at present a Bethel College student, brought the message on Good Friday morning.

—First Church, Hutchinson, Kansas: A young people's fellowship organization has been formed. The various musical departments of the church gave a program on Easter Sunday evening.—Mrs. J. S. Friesen, Corr.

—Alexanderwohl Church, Goessel, Kansas: Good Friday morning, Miss Bernice Klassen and her pupils from the North Springfield school gave an inspiring portrayal of the Easter story in song and scripture, after which Rev. P. A. Wedel spoke on the text, "It Is Finished." Quite a number of schools in this community had their closing programs and picincs in the afternoon on Good Friday. Christian community organizations again held an outdoor Easter sunrise service. Rev. D. C. Wedel of Halstead delivered the message on Monday, April 22. Funeral services for Mr. Henry A. Hiebert of Deschner, Nebraska, were held April 10. Mrs. Margaret (Jacob) Schroeder of the Bethesda Home for the Aged passed away April 17. Rev. P. A. Wedel is to speak at the M. B. Church, Hillsboro, on April 23, upon invitation of the Christian Business Men's Association of that town.—Mrs. A. Adolph Duerksen, Corr.

IN MEMORIAM

REV. DERK P. TIESZEN

Rev. Derk P. Tieszen, son of Mr. and Mrs. Peter Tieszen, was born March 7, 1859, in the village of Paulsheim in South Russia. In 1874 at the age of fifteen he with his parents migrated to America and settled in the plains of South Dakota three miles west of Marion. He was baptized in 1878 and received as a member in the Schartner Church which divided in 1883. The part that broke away became what is now the Bethesda Church which he joined.

In 1890 this church was without a pastor. An election was held, and the choice fell upon father. In the spring of 1891 he was ordained to the ministry of this church. On April 1, 1894, he was elected as elder and ordained into the eldership the following November. He faithfully and without interruption served his church for forty-eight years.

In Helena Deckert he found a very devoted and helpful helpmate. He was united with her in holy matrimony on December 4, 1880. They lived on a farm joining the old parental place. This union was blessed with thirteen children, four of which preceeded in death. They celebrated their golden wedding anniversary in 1930. In 1925 they retired from the farm and moved to Marion where they lived until the fall of 1945, after which they made their home in Freeman with their youngest daughter and her family. Around Thanksgiving time in 1941 he suffered a stroke from which he recovered quite well. Last fall a minor stroke was again noticed. He also had an eye trouble which dated back to 1895. In 1904 he underwent an operation on his eyes, but his sight diminished until 1926 he became totally blind. He had been ailing for some time, but was able to be up until the last week or so when he was confined to bed. On Sunday morning, April 7, another stroke came and he was called to rest at 5:20 a.m.

He is survived by his beloved wife and nine children: Abraham, Anna (Mrs. Dan Becker), John and Benjamin of Marion; Susanna (Mrs. Toby Becker) of Dolton; Derk of Albany, N.Y., Eva (Mrs. O. C. Krehbiel) of Hutchinson, Kansas, Agnetha (Mrs. L. H. Linscheid) and Amalia (Mrs. J. D. Unruh) of Freeman. Besides these he has one brother, Jacob P. Tieszen ,and one sister, Maria (Mrs. John Engbrecht) both living in Marion.—Mother and children

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"A United Mennonite Youth in Christ"

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General Conference

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Service to Those Forgotten

by Frank Wright Jr.

(Continued from last week)

Indirect Services

In addition to direct ways of serving the mentally ill and deficient, there are opportunities for indirect service—both to those who are now mentally ill and to those many who will be in the future. At the present rate, one out of every twenty persons in this country will spend a part of his life in a mental institution. Among the ways you can serve this one out of twenty indirectly are:

1 To work for improvement and expansion of facilities for care in the community.

Since over 97 per cent of the mental patients in the United States are cared for in city, county, state or federal hospitals, the responsibility for their care rests on the people. We should know what facilities are available in our communities (clinics, hospitals, guidance centers, etc.) and know how to use them to the best advantage. Then we should see to it that the provisions are improved and increased until we know we are beginning to control the specter of mental illness.

Ask your teachers, ministers and community leaders what you can do toward this end.

2 To support the National Mental Health Foundation and local mental health groups.

Perhaps the most significant development to come out of Civilian Public Service is the National Mental Health Foundation. Its broad, comprehensive program to improve mental institutions and to educate the public about mental problems deserves your support. It can provide specific suggestions for study and action on all of the opportunities mentioned in this article. It can also supply information about groups in your own state and community which are working in the field of mental health.

Write the Foundation at Box 7574, Philadelphia 1, Pa., for information about how you can help.

3 To learn more about mental illness and mental deficiency.

The average person knows very little about these disorders, which are now classed as "America's number one health problem." Yet knowledge and understanding on the part of the general public are essential to prevention and proper treatment. Speakers, discussions and book reviews on topics in this area can provide interesting and informative programs for church and club groups.

Ask former C.P.S. men, psychology and sociology teachers, doctors and ministers for suggestions.

4 To learn more about mental health and to practice good mental health as individuals and groups.

Christ came that many might have more abundant life—a balanced life in which the physical, mental, social and spiritual life are harmonized into a whole life. Achieving such a life is not easy—but achieving it is the aim of good mental health, just as it is the aim of the good Christian life. Henry C. Link in his **Return to Religion** points out that the findings of psychology in respect to personality and happiness are largely a rediscovery of old religious truths. Mennonite young people need to bring these old religious truths to life in their own lives and to see that they are **relevant** to personality and happiness today.

Ask your minister, your teachers and your parents to help you do this, and make your personal and group studies and worship contribute to this end.

5 To work at reducing conflict, insincerity and repression in our social order and at increasing peace, security and opportunities for growth.

Here is the ultimate problem. Mental illness is not just the isolated factor, unrelated to the rest of life. Like war and industrial strife and racial discrimination, mental illness is a symptom of the deadly degenracy of our civilization. All of these are results of the "soul-sickness" which pervades and dominates our world. To eradicate one, we must work at eradicating all. And the solution must begin at home—in ourselves, our family, our church, our colleges, our work and our community.

So the call to serve these forgotten is, at last, a call to serve mankind. It is the age-old call to make the Kingdom of God first in the hearts of men wherever they are found. But, among the mentally ill and deficient, are to be found new and challenging opportunities to be at work in establishing the Kingdom. You are called into service to these forgotten!

—Frank L. Wright, Jr., Educational Division, NATIONAL MENTAL HEALTH FOUNDATION, Box 7574 Philadelphia 1, Pa.

Program of Christian Workers' Institute

The third annual Christian Worker's Institute will be held June 5-7 on the Bluffton College Campus, Bluffton, Ohio. This conference is planned in the interest of bringing young people entering Christian work together to discuss the possibilities of such service and to become acquainted with the scope of Christian work.

The program of the Institute is printed below. Anyone interested in attending the meeting, should contact Dr. Paul Shelly, Lincoln Hall, Bluffton College, Buffton, Ohio.

PROGRAM

	Wednesday	**Thursday**	**Friday**
8:30-9:00	Worship	Worship	Worship
9:00-9:15	Announcements	Announcements	Announcements
9:15-10:00	**Great Christian Teachings**—J. N. Smucker		
	God	Christ	Sin and Salvation
10:00-10-15	Recess	Recess	Recess
10:15-11:00	**The Challenge of Christian Service: The Task, Qualifications, Preparation, and Opportunities**		
	The Ministry— Olin Krehbiel	Christian Education— L. L. Ramseyer	Missions— Howard G. Nyce
11:00-11:45	**The Heritage and the Outlook of the Mennonites**—Don Smucker		
	Lunch		
1:45-2:00	Worship	Worship	Worship
2:00-3:00	**Our Conference Program**		
3:00-4:00	The Pattern	An Emerging Plan—The Joint Meetings of Boards H. A. Fast	Young People's Program Elmer Ediger
4:00-530	Mennonite Service Units Elmer Ediger	Mennonite Biblical Seminary and Bible School A. Warkentin	A Mennonite Pattern of Life William Stauffer
4:00-5:30	**Recreation**		
	Dinner		
6:30-7:30	Opportunities for personal conferences with leaders		
7:30-7:45	Worship in charge of local ministers		
7:45-8:30	"Our World"	Illustrated Message J. P. Klassen	Question Period
8:30-9:15	Party with College Students	God's Call to Service— "Our Message" Andrew R. Shelly	"The Messenger" Consecration Service Andrew R. Shelly

Voluntary Service Units and Living "Statistics"

by Dallas Voran

(Editor's Note: Dallas Voran is the Educational Director of CPS No. 141, Gulfport, Mississippi. A Summer Voluntary Service Project is being planned for this unit during the coming summer, and is to be open for both young men and young women, who are interested in this vital program of the churches.)

When we read that 43 percent of Harrison County's children have intestinal parasites—that there is a high rate of venereal disease, that there is discrimination against Negroes, that the South is poor economically, that many communities do not have adequate spiritual guidance—when we read these things, they don't mean much to us. Statistics never do. We don't cultivate the practice of translating figures into people, or of putting ourselves into the places of those people.

We are more impressed when we are thirsty from digging a privy pit and can't drink water from the family's open well because we know it is polluted. It means somethng to us when we try to convince a tradition-bound father that he is not doing right by his children by not having a privy—or a mother that her child's illness is a result of improper diet. We are given a jolt when we see three colored pupils try to crowd into one small seat at a desk that was built for one, because there aren't enough seats to go around; and their teacher trying to teach over sixty pupils in all grades single-handed, besides having three classes a week at the high school.

One of the things that our experience in this war has done is to scatter us to all sections of the country. We have met and learned to know living "statistics." And our church is beginning to realize in a more real way the social implications of the religion we profess. We are waking up to our responsibility to our fellow men.

Voluntary service units are becoming a reality—opportunities for our young people to demonstrate that Christianity is as distinctive in peace as it is in war, and a chance to say that we believe that Christianity has the answers to men's problems. The field of public health work in the South promises to be an important one for such units.

The South, old as it is, is still an undeveloped part of the country. Its great natural beauty is in sharp contrast with the ugliness of the ignorance, poverty and prejudice existing among many of its people. Our experience has led us to believe that the service we can give is very important and that the quality of work we can do does stand out. We have had a vision of the Christian message as having something to contribute to all areas of human activity. And the only way to "make the vision live" is to live it ourselves, live it in selfless service to our fellow men.

Lay Plans for California Retreat August 10 to 17

The California Retreat Committee has secured the services of the following men as members of their faculty for their 1946 retreat, to be held August 10 to 17. Rev. Clyde Dirks of Portland Oregon, will teach Bible, and also bring the closing messages each evening at the Campfire services. Rev. Walter Dyck, the General Conference Executive Secretary, will attend, and also teach several Bible Courses. Rev. and Mrs. Aaron Jantzen, both former retreaters at the California retreat prior to going to India, will bring the mission challenge. Professor L. J. Horsch of Chaffey College has been secured to lead discussions on the layman's views of our denomination, especially pertaining to the present and the future of our Mennonite Church.

Also serving will be Alfred Heer of Paso Robles, as retreat chairman, Vernon Neufeld of Shafter, as dean of men, Katherine Rogalsky of Reedley, as dean of women Mrs. June Moser of Upland, music leader, and Mrs. Grace Boshart of Upland, as retreat hostess.

C. E. Plants "Lord's Acre"

The Halstead C. E. has undertaken a new money raising project called "The Lord's Acre." Almost an acre of potatoes has been planted at the farm home of one of the members. An enjoyable evening was spent in preparing the potatoes for planting. A large and enthusiastic group turned out for the job. After the work was done, there was still time for several games. Evenings such as this will be spent in caring for the potatoes this summer. The project will be used for Y.P.U. projects.

Youth Events

The Rosthern Youth Farm has for sometime desired to establish an orphan's home on the farm. Word from Rev. Henry Friesen of Saskatchewan states that recently a man donated $5,000.00 to the farm for the purpose of establishing a Children's Home.

Reports have been made in Canada by Henry Friesen on the resolutions of the Young People's Union to the Altona Bible School, Swift Current Bible School, the Manitoba leaders. Brother Friesen states further, "I was very glad that everywhere my report from the conference was welcomed and I believe God really had his hand in our work at Newtion. He will help us in the future to put everything into practice."

On March 26, a meeting on mental health problems was held at the Broad Street Church of Christ (Disciples), Columbus, Ohio. Represented at the meeting were the National Committee for Mental Hygiene, the National Mental Hygiene Foundation, the Columbus Council of Churches, C.P.S. hospital unit in Ohio, the M.C.C. and the Brethern Service Committee.

At this meeting the group organized the Ohio Mental Hygiene Program. Paul L. Goering, assistant director of the C.P.S. unit at Cleveland State Hospital, was elected interum chairman and will head up the effort to stimulate and support a program in Ohio. The following program was outlined: (1) To keep men now in Ohio C.P.S. units and ex-C.P.S. men in Ohio informed about the activity of the Ohio Mental Hygiene Association, looking toward broader popularization of needs and a larger association membership; (2) To assist in the foster home care program for mental patients by supplying names of persons interested in offering home-care for released patients; (3) To explore the possible use of the Columbus Committee as the contact agency between the OMHA and the constituent churches; (4) To recruit former C.P.S. men and women with hospital experience for staffing one of the new receiving hospitals for handling mental patients in the early stages of mental disorder. (Such hospitals are relatively new in Ohio and have been highly successful. Plans are underway to have receiving hospitals in Cleveland, Akron, and Toledo.)

Paul Goering, elected as chairman of OMHA comes from the Moundridge, Kansas, community.

VICTORY IS A TWIN

True victory does not arise from the defeat of an enemy, asserting one's superiority over others, and claiming special privileges. True victory is a twin and must be shared. Victory is real only when it is mutual. We are victorious when others are victorious. Victory is not victory when half the world is defeated. A consistent way of expressing joy for the cessation of hostilities is to recognize our obligations to that part of the world that is defeated and humiliated. Extending a hand of brotherly love, returning good for evil, doing good to them that hate you, and sacrificial service, are the keys to victory. A military victory hardly belongs to the non-resistant Christian. Our rejoicing should be in victoriously demonstrating the Christ-like way of life to our neighbors and enemies. CHRIST IS OUR VICTORY. —**Pike View Peace News**

MILLIONS OF DISPLACED PEOPLE

In these post-war days when the facts of the ravages of the war become common knowledge the world is distressed by the recurrent news about the suffering of homeless dislocated people. All outer and physical moorings of hundreds of thousands of families are dissolved to nothingness. And a very large percentage of these people have lost all inner moorings if they ever had any. UNRRA is spending millions of dollars to help these dislocated people to find a home again. And our own MCC is royally carrying a good share of that load. That is the way it ought to be. This is obeying the injunctions of Jesus when He says: "I was naked—imprisoned—sick—etc. and ye helped me." God forbid that we should be negligent during this time of unprecedented world-wide suffering. But with this short article I would like to remind us all not to forget the millions of spiritually dislocated people in Asia and Africa and other parts of the world. It may take about ten years to locate the physically dislocated people of Europe and China. But it will most certainly take many decades to locate the spiritually dislocated people who have wandered away from the Father-heart and home of God. These millions are wandering in the jungles of superstitition and Godlessness, and they have wandered there so long that many of them have lost the desire to be established in the eternal home of the Father. Yet the Father-heart yearns for these prodigals, and the shepherd of the souls will search until He find. So in all our help for the physically dislocated people, let us not forget the spiritually dislocated millions. To get these latter located in the Father's home will take very much patience, endurance and sacrifice in personnel and means. But let us not overlook this fundamental need during these times when we are so forcefully confronted by this post-war need.—John Thiessen

RELIEF

C.A.R.E. Now in Operation

It is now possible for individuals in this country to send ready-made food packages to friends and relatives in seven European countries. C.A.R.E., which was described in this column some time ago, is a nonprofit organization set up by twenty-four American Agencies engaged in foreign relief through which indivduals, groups and organizations may order "standard food packages"' for delivery to designated relatives, friends, groups and organizations in certain European countries. Countries to which packages may be sent are Czechoslovakia, Finland, France, Italy, Netherlands, Norway and Poland; it is anticipated that orders soon may be accepted for Austria, Belgium and Greece.

To buy a package it is necessary to get a food remittance blank from your local bank, from the M.C.C., Akron, or direct from C.A.R.E.; fill in your name and address and that of the person to whom you wish to send the package (be sure that the address of the recipient is recent and correct). Enclose a money order, cashier's check or personal check of $15 and mail to C.A.R.E., 50 Broad street, New York 4, New York. Delivery will be made from stockpiles in CARE's overseas warehouse; if delivery cannot be made within a reasonable length of time, the purchase price will be refunded.

The packages now being sent are "10-in-1" food packages which C.A.R.E. was able to buy from army surplus; they contain approximately thirty pounds of food, about one-third of which is meat; they also contain considerable milk foods, processed fruits and vegetables and sugar products. Designed by the army, the packages contain a quantity of cigarettes, which makes it impossible for the MCC to endorse the current package; future packages made up for C.A.R.E. will not contain cigarettes.

To date no word has been received from Canadian officials as to the operation of C.A.R.E. in that country. As soon as information is available it will be announced in this column.

Relief Worker Departures

Boyd Nelson sailed from Philadelphia on April 15 for Naples, Italy, where he will be succeeding Delvin Kirchhofer as director of the unit there; Delvin will be returning to the States in the near future. Edwin Schmidt was scheduled to sail on April 18 from Philadelphia for Buenos Aires enroute to Paraguay; he will likely assist in building the new leper asylum.

MCC Relief Goods Being Distributed in Germany

A cable received from Robert Kreider on April 18 states that the German Central Committee which is responsible for the distribution of CRALOG relief goods has given highest priority to refugee groups. In line with this policy, the Evangelisches Hilfswerk is distributing MCC food and clothing in refugee camps where displaced Mennonites are among those aided. Brother Kreider will be working in and around Wiesbaden, a section where quite a few of our own Mennonite folk are located.

Food shipments to France

Two shipments of food left for France the first week of this month. The first shipment leaving New York April 3 was comprised of two carloads of home processed fruits, vegetbles and meat and some commercially processed rice and canned milk; also a carload of tools and utensils. The other shipment left on April 5 and consisted of four carloads of evaporated milk. Together these two shipments totaled 355,661 pounds, and evaluated at $56.867.27.

Relief Briefs

Esther Detweiler has transferred to Forli in northern Italy where she will be serving as laboratory technician for the refugee camps in that area. Up to this time she has been located at Lecce in the heel of Italy.

Vera Yoder and **Verna Zimmerman** arrived in Hankow, China, on April 15 after spending over five months in India awaiting passport validations to China.

Edwin Schrag arrived in Shanghai, China on April 17.

CPS BRIEFS

There were 5,185 men still in CPS on March 31; of these, 2,609 were in M.C.C. administered camps and units. Discharges from M.C.C.-C.P.S. in March totaled 527.

A total of ten thousand dollars has been given to relief by CPS men during the four-month period between December 1 and March 31.

One-hundred thirty-four men from M.C.C. camps and units have been released into the C.P.S. Reserve, and are sailing on Europe-bound cattleboats.

—**Consecrated young people** will again work among the migrants this summer, according to a report by Mrs. Wm. C. Voth, Secretary of the Women's Missionary Association. Mrs. Voth states, "The Roman Catholic Church is entering the field with mobile units fully equipped with all the wealth of their church at their command. The challenge comes to Protestant churches to bring the Word of Life to these thousands who provide our tables with the necessities of life. Our denomination with its unique mission of an evangelical witness combined with a prophetic insistence upon social righteousness has a real contribution to make in this field. Reporting on another phase of work, Mrs. Voth states that it is "the hope of the Women's Missionary Association that every General Conference church in the United States and Canada may be visited before next General Conference in the interest of mission society work." "The purpose of this visiting is to promote the work for missions in the church through mutual acquaintance and encouragement, to organize new societies where needed, and to acquaint the women and girls of our churches with the whole scope of missionary endeavor of our Church."

COLLEGE AND SEMINARY NEWS

BETHEL COLLEGE

The fourth in the series of spring recitals in the Music Department was given by Lois Lohrentz (McPherson), organist, on April 24. To follow are a duo-piano concert by Linda Klein (Newton) and Walter Jost (Hillsboro), recitals on April 28 and May 12 by nine of Mrs. Ferd Voth's advanced students in voice and piano, and on April 8 her piano students in lower grades will appear. Eight instrumental students of Mr. Vilas Gerber gave a program on April 8. The two graduation recitals of the year were given in the previous week by Alta Unruh (Harper,) piano, and Elvera Voth (Walton), organ—students of Professor Hohmann. The fifty-piece Bethel College Community Orchestra, under the direction of Mr. Gerber, will give its home concert on April 29 in Memorial Hall. Professor Hohmann will again direct the combined Mennonite choirs in the annual Song Festival scheduled for May 5 on our campus.

BLUFFTON COLLEGE

Student organizations are in the process of electing officers for next year. Robert Blough, Middlebury, Indiana, has been elected president of the YMCA; Camilla Gorby, Rawson, Ohio, is to head the YWCA; Clymenia Hamman, East Greenville, Pennsylvania, was elected president of the Girls' Gospel Team. The new college catalog has just come off the press. Anyone interested may receive a copy by sending a request to the registrar of the college. A new roof is being put on College Hall. The old roof has leaked for a good many years. Interior redecoration is to follow during the summer. Rev. Harry Yoder and President Ramseyer plan to attend the Eastern District Conference to be held in Souderton, Pennsylvania, May 2-5.

FREEMAN JUNIOR COLLEGE

Easter Monday is the time for the traditional Community Music Day. During the forenoon a program is given by some fifteen choirs from the surrounding churches. There is probably no other single event that brings the different branches of Mennonites found in the community together so effectively as does this one. The afternoon program is presented by the school. It is opened with a piano concert. Five pianos are used, with three people at each instrument—fifteen players in all. Mrs. Oscar Gering, instructor in piano, has charge of this part of the program. This is followed by the singing of the academy chorus and by vocal and instrumental solos. Professor Toews, assisted by Professor Graber, directs this work. Last week several of Professors Toew's music students and the academy chorus participated in the State Regional Music Contest at Yankton. The chorus and the boys' quartett received "excellent" ratings. For individual work Delmer Miller's tenor solo and Werner Kroeker's baritone solo were also rated "excellent" by the judges.—Marie Waldner.

JOTTINGS

—**Missionary Arthur Friesen writes:** "On Palm Sunday evening, the Baptist and the Mennonite missionaries among the Cheyenne and Arapahoe Indians of Oklahoma conducted a consecration and decision service at the Government Boarding School at Concho, Oklahoma. Quite a number of students that evening made their first decision of accepting Christ as their own Savior. At the close of the service these students then met for a short time with the missionary from their respective fields.

—**Hebron Church, Buhler, Kansas:** A series of Passion Week meetings were held with Rev. D. C. Wedel of Halstead as speaker. On April 19 the three mission societies presented a worship service centered around the "Seven Last Words." The free will offering which was taken will be used for the two native workers in India whom our societies are supporting.—Corr.

—**First Church, Hillsboro, Kansas:** On April 18 a quiet meditation on scripture and hymns on "Christ in the Garden" prepared us for Good Friday and Easter Sunday. Fourteen young people joined church on March 31. In the evening Ernest Bachman gave an illustrated report of his recent trip to Europe on a cattle boat.—Mrs. B. A. Goertz, Corr.

—**Garden Township Church, Halstead, Kansas:** On Good Friday evening the men's chorus, the ladies quartet, and the Ruth sisters gave a program of song and music, and Helen Vogt favored us with a chalk picture of the tomb. Easter Sunday we remembered the Lord's death by partaking of holy communion.

—**Rev. Ronald von Riesen,** Executive Secretary of the Board of Education, conducted Holy Week services at the Brudertal Church, Hillsboro, Kansas. Subjects used by Rev. von Riesen were: "Jesus—the Set Face," "Jesus—the Man of Means," "Peter, the Man Who Found Himself," "Judas—Opportunity Cast Aside," and "The Three Crosses."

—**Zion Church, Elbing, Kansas,** has announced the opening of three daily vacation Bible schools. Four teachers and one assistant are to instruct about sixty children of kindergarten and grade school age in Bible studies and song. It was in 1921 that the church sponsored its first Bible school, combined wth German school. In 1925 the congregation voted to discontinue the German language, and make it a daily vacation Bible school. All schools, since its organization have been open to the general public regardless of church affiliation. Rev. P. P. Tschetter of the Pretty Prairie Mennonite Church will conduct a series of evangelistic meetings from May 5-10. Due to the illness of our pastor, Rev. J. E. Entz of Newton brought the Good Friday Message.—Mrs. Louis A. Janzen, Corr.

—**Grace Church, Dallas, Oregon:** We had a union Good Friday service at the M.B. Church in the afternoon and our own in the evening. On Easter Sunday morning, we had a sunrise service.—Mrs. Dave Balzer, Corr.

—Arlington (Kansas) Mennonite Church: Members from our church participated in the community Easter cantata, "Eternal Life," which was given on Good Friday in the Methodist Church. Our pulpit is being filled temporarily by David Cone of the Manhattan Bible College. On Easter Sunday we commemorated the Lord's Supper.—Mrs. Lester Ewy, Corr.

—First Church, Nappanee, Indiana: The April Workers' Conference had for their topic the subject of "Plant and Equipment: a Rule to Grow By." Our three choirs sang at the annual Easter sunrise service and gave a special program in the evening. The Bluffton College Men's Gospel Team Quartet will have charge of the evening service, May 5.—Mrs. Loyal Corwin, Corr.

—Bethel Church, Mountain Lake, Minnesota: During the Lenten season, our pastor presented to us, in a series of services, Christ as found in the Gospel of John. He called John a picture album of Christ. Pre-Easter services were conducted by Rev. Lando Hiebert with Rev. C. M. George as songleader. Both from Omaha, Nebraska. The services were well attended. A recent cause for joy in our pastor's family and in our congregation as well was the arrival of a baby daughter. The Easter sunrise service was quite well attended, especially by the young people. Rev. William Neufeld of the Carson Church was the guest speaker. Our oldest Sunday School teacher, Mr. John Jungas, was called to his heavenly home early Easter morning while sitting at his desk preparing his Sunday School lesson.—Helen Penner, Corr.

—Dr. D. Gale Johnson, Research Associate in Agricultural Economics at the University of Chicago, will replace William D. Spencer on the University of Chicago Round Table on Friday evening, May 3, at 8:00 o'clock in the Jolliffe Auditorium of the Bethel College Memorial Hall. Dr. Spencer, due to illness, will not be able to appear as announced previously.

—The Beatrice Church, Beatrice, Nebraska, like many other churches, has long felt the need for more room for Sunday-school classes and other church activities. This need has been met by our congregatiin with a greatly enlarged and well equipped church basement. Dedicatory services were held on Palm Sunday. Professor Menno Harder of Bethel College brought the morning message. Everyone was invited to remain for the noon meal. This was followed by a dedication service under the direction of our pastor, Rev. Elbert E. Koontz. Professor Harder spoke on the need of greater spiritual life, and representatives of our various church activities expressed their appreciation for there added facilities.—W. C. Andreas, Corr.

—Gnadenberg Church, Whitewater, Kansas: New members are: Mr. and Mrs. Cleo Jantz, formely of the Pretty Prairie Church, and Mr. and Mrs. Waldo Rempel, formerly of the Brudertal Church.—Mrs. Leo Voth, Corr.

—First Church, Aberdeen, Idaho: Chaplain Arthur Wenger, home on furlough from Europe, told us about some of the experiences of an army chaplain. Lois Wenger and Maurice Wedel were married April 5, and Mildred Dick and Orval Brown were married April 7. Mr. and Mrs. Henry Becker went to Caldwell on April 14 to hold services for the Mennonite group there. The men of the church have organized a brotherhood with Waldo Friesen as chairman.—Arnold E. Bartel, Corr.

—Immanuel Church, Los Angeles, California: Twenty-two new members and two "fellowship friends" were received on Palm Sunday. Dr. Paul Bauman, of the Bible Institute of Los Angeles, brought us an Easter sunrise service at the church. After this the young people breakfasted together in the church basement. The color, sound film entitled, "The God of Creation," prepared by Dr. Irvin Moon and sponsored by the Moody Bible Institute of Chicago, was shown in our church on April 26. The Lord willing, we shall have our first missionary conference May 5-12. We are looking forward to having with us: Rev. D. J. Unruh of the Foreign Mission Board; Rev. and Mrs. John Suderman of Oraibi, Arizona; Rev. and Mrs. Aron Jantzen on furlough from India, as well as other missionaries representing the work in South America, Africa, China, Japan, and several of the home fields. The California churches are invited to send delegates to this conference. At a special church meeting, our pastor, Rev. H. D. Burkholder was re-elected for a three-year term, beginning July 1, 1946. At present he is also enrolled as a Junior at Pepperdine College of this city.—Mrs. Ira J. Stevanus, Corr.

—The Sichar Church of Cordell, Oklahoma, commemorated its fiftieth anniversary on April 14, with Rev. J. J. Voth of North Newton, Kansas, as guest speaker. Other visiting ministers who participated were: Rev. Henry Hege of Corn; Rev. C. B. Friesen, Bessie; and Rev. H. R. Wiens, Corn. Rev. Menno Kliewer, paster, gave the history of the church.—Corr.

—Toronto, Ontario: Rev. Wesley Ewert, graduated April 15 from Emmanuel College, from a three-year theological course. He was the only Mennonite student among the forty graduates. Emmanuel College, affiliated with Victoria University, Toronto, is the offical training center for the United Church of Canada. After studying in the United States, Mr. Ewert returned to Canada to become a director in C.O. camps. Later he served three small country churches while pursuing his studies. Mr. Ewert is married to the former Genevieve Jacobs of Upland, California. They have one daughter, Jane.—I. G. Neufeld, Corr.

—Friedensburg Church, Avon, South Dakota: Rev. John Esau, "Blind Evangelist" conducted services from March 24 to March 29. The Freeman Junior College choir of thirty voices brought us an excellent program on March 31. A capacity audience heard them. After the program, a fellowship luncheon was enjoyed in the church basement. Missionary H. J. Brown gave us a heart-searching message on Palm Sunday. As in other years, the churches of this community again "joined forces" to present an Easter cantata. This year they presented "When Christ Arose," under the direction of the Methodist minister, in the high school auditorium. "Youth for Christ" services were held during Passion Week with Rev. James Cunningham, Calgary, Alberta, as speaker. Churches participating were: First Baptist, First Presbyterian, German Presbyterian, Mtehodist, and the Friedensberg Mennonite. Meetings were held in the Baptist Church, the largest one. The past winter was unusually dry in this part of the state, but the spring rains came to put the ground into fine condition for seeding.—Anna Uruh, Corr.

—**Bethesda Church, Marion, South Dakota:** Last week's shower very much helped the grain in the dry ground. Some fields are green already. It has been rather cool with frost on some mornings. In the absence of the pastor, Alfred Waltner, on April 7, Rev. David Tieszen brought the message. News came on that Sunday of the death of Rev. Derk P. Tieszen of Freeman. He spent forty-eight years preaching the gospel, became totally blind in 1925, and died at the age of eighty-seven. The Funeral was held in the Bethesda Church, where he had served so long. Derk V. Tieszen, who lives in Albany, New York, Mr. and Mrs. Oswald Krehbiel of Kansas—Mrs. Krehbiel being the daughter of Rev. Tieszen—came to attend the funeral. Henry Wiens, who reached the age of eighty, was laid to rest April 13. The churches of the community joined in giving a musical program in the Freeman College gym on Easter Monday. Rev. Alfred Waltner is planning to attend a missionary gathering to be held in Minneapolis the last lays of April.—Bernhart H. Ewert, Corr.

CENTRAL CONFERENCE NOTES

Rev. Harry Yoder has resigned as pastor of the Carlock, Illinois, Mennonite Church to serve as student solicitor and field worker for Bluffton College. He took up the Carlock pastorate in the fall of 1941 and plans to enter upon his new duties May 1. He will move his family to Bluffton in the near future. Being at present president of the conference, his leaving is deeply significant beyond the fact that it adds one more to our list of churches without regular pastors.

* * *

Central Conference is pleased to be able to profit in various ways by the services of students from Mennonite Biblical Seminary. Maynard Shelly, a graduate of Bluffton College now in his first year at the Seminary, is serving as student pastor of the Boynton Church at Hopedale, Illinois. Revs. Robert Hartzler and LaVerne Rutschman spent the week of April 7-14 in evangelistic meetings at the Bethel Church near Pekin, Illinois. Students have also served on numerous occasions as supply preachers in our churches.

* * *

Mrs. G. A. Linscheid
222 South Pine
Newton
Kansas

C-6

The young people of the Topeka, Indiana Church have shown great interest in the Heifers-for-Relief project, sponsored by the Brethren Service Committee. Recently they sent four heifers which had been grown for this purpose on farms owned among the brotherhood. Three of these had been purchased by the young people, and one was donated by one of the brethren.

* * *

Six of our Central Illinois churches (North Danvers, Carlock, Congerville, Normal, Meadows and Flanagan) united in a Food-for-Relief project. A carload (1,750 cases) of canned peas, 200 cases of chicken noodle soup, and 8 lbs. of powdered milk were purchased, with approximately $200 remaining which was sent to M.C.C. as a cash donation.

* * *

For some time plans have been made by the Congo Inland Mission Board to send the executive secretary of the board, Rev. C. E. Rediger, to visit the field in the Congo. After a prolonged delay in getting the necessary visa, passage, etc., he now has arrangements made to leave May 1. A new air service making the trip from New York to Leopoldville, capital of Congo, in three days has just been instituted, and Rev. Rediger was able to secure passage on this improved service. With the prolonged terms of service for missionaries because of travel restrictions and hazards during the war, his coming to the field is eagerly awaited by the workers.

* * *

Palm Sunday and Easter were observed as membership and communion Sundays by a number of our churches. Reports indicate goodly ingatherings in several instances. Candle-light communion services on Thursday evening of Passion Week are also gaining in number and favor among us.

* * *

The appointment of local Mutual Aid committees by our various churches is being encouraged by the conference organization. A number of churches have already made such appointments. A survey of the effects in our church communities of the tendency to lessen the number of opportunities for people to live and maintain themselves in such communities, indicates that this movement to promote the spirit and practice of Mutual Aid should attain great significance for our Church of the future.

The Mennonite

Volume 61 — May 7, 1946 — Number 19

Photo by Philip Gendreau, N. Y.

The Task of the Christian Home

By Mrs. Willis E. Rich

Almost every day we may read in our newspapers, periodicals, or in recent books that we have entered a New Age. Someone is throwing out warnings, making dire predictions, explaining implications of terrifying things to come. And the men who are most alarmed and telling us about it are not scatterbrained alarmists at all. They are our most respected educators, our greatest scientists, our best church men. They are the men to whom we look for illumination, for leadership.

Another note we hear over and over again is that we can no longer depend on our great politicians and statesmen, on the leaders of our governments, on our military generals and admirals. We are made aware that they are for the most part weak and blind and blundering human beings, like most of the rest of us, trusting only in short-range policies.

No wonder people everywhere are full of fear. The future looks so uncertain and insecure. Parents are asking themselves "what can we do for our children to prepare and fortify them for such a future as we face today?" Isn't it silly for mothers to teach their sons to pray "make me a good boy," when our national heroes are demanding our sons and spare no efforts to make bad boys of them?

(Continued on page 5)

From the editor's point-of-view:

EMOTIONAL SECURITY is something which every human being needs. A child may have abundant food, clothing, and shelter, but if he lacks the assurance of patient, forgiving, self-giving love in someone, he will feel restless and puzzled. Stern parents can perhaps maintain an "obey-the-law" discipline, but they can hardly provide emotional security. Firmness is needed instead, for it shows love to the child while securing development in him at the same time. God-like love in parents can be likened unto the steady, gentle warmth that a hen gives to the eggs under her and by which she in due process of time brings about the living chick. Such a hen must be firm in her conduct; she dare not let the eggs get too cool; she must apply a gentle warmth continuously. Fortunately, a hen cannot be stern. If she could, then she might put the eggs into an oven and hope that they would hatch in less than the accustomed time because of the bountiful heat applied. Firm love that is conducive to development is the result of an experience of grace. To the extent that the parents of America possess such an experience of unmerited love to that extent will they be able to give their children the emotional security that they need to have while growing up in life, which at its best is slightly bewildering. It is this kind of love in parents that will help to make the Festival of the Christian Home on May 12 a true festival.

HOW CHRISTIAN ARE WE?, an editorial in the May 1 issue of the *Christian Century,* is an editorial which goes so directly to the heart of our Christian profession that we are reprinting it here. It is true that the Mennonite Church has given much for relief. However, does our responsibility perhaps go farther than this? Should Christians try and do without that food which they do not absolutely need and share it with the starving across the waters? Christ faces us in the least of these needy. What would He have us do?

How Christian Are We?

Words are probably incapable of making a stronger plea to the consciences and generosity of mankind than President Truman and former President Hoover made on Good Friday. There are, said Mr. Hoover, 150,000,000 people in Europe between the English channel and the Russian border who must have food from abroad within the next four months if that entire continent is not to be swept by starvation. There are 13 countries in which the non-farming population receives less than 1,900 calories daily; there are six in which the caloric level is below 1,500. Millions are living on less than 1,000 calories a day. The best the world can now hope to do is to raise the level to 1,500 calories. "It is a sad job to make such a base," said the former President, "for under it many of the childeren and the aged will fall by the wayside."

President Truman spoke with as much gravity as Mr. Hoover of "the greatest threat of mass starvation in the history of mankind." And he did not confine himself to exhortation. On the same day he approved a 25 per cent cut for the next month from the flour milled in 1945, with the saving thus made going to UNRRA; a 25 per cent cut in wheat used by food manufacturers; a 30-cent bonus on every bushel of wheat delivered by farmers to the government before May 25, an equal bonus on 50,000,000 bushels of corn. Having already set the example in the White House of one entirely wheatless day every week and two wheatless meals every day, Mr. Truman went beyond that to appeal to his countrymen to join with him in observing two days a week on a "European diet"—which we interpret to mean a diet of not more than 1,500 calories. The American average is now 3,200 calories a day.

All over the world, governments which have food surpluses at last are acting with the sense of urgency that has too long been lacking. The British govern-

(Continued on next page)

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ment is reported to be about to divert grain ships now on the high seas to the ports of needier countries, and to offer to make a loan of as much as half a million tons of Britain's precious wheat reserves. Canada, which had already cut wheat supplies to millers 10 per cent, is making available to UNRRA another 5,000,000 bushels of oats and 2,500,000 of wheat. The Argentine has given 150,000 tons of wheat and is reported to be taking extraordinary measures to double that gift. Egypt has made an emergency shipment of 30,000 tons of corn and offered a loan of 200,000 tons of wheat. Henry Wallace has been made chairman of a national drive to obtain voluntary food contributions in this country. And Mr. La Guardia, as director of UNRRA, is putting into the work of that body a drive and an appeal which has hitherto been sadly absent.

All this is fine, but it by no means insures the rescue of millions now facing starvation. Mr. Hoover estimated that after all the grains now in sight for government purchase had been obtained, their would still be 5,000,000 tons of cereals needed if mass starvation is not to make a charnel house of Europe and Asia before the next harvest. We believe that the United States, as well as other countries with food surpluses, should institute consumer rationing to make up that missing 5,000,000 tons. However, the government is not yet ready to restore consumer rationing; Mr. Hoover continues to advise against it. That means that the salvation of millions from death by starvation depends on the extent to which voluntary reductions in diet are made by the people of this country and other countries which know no food shortage.

The fate of the world, Mr. Hoover rightly insists, depends on what happens during the next four months. The fate of the efforts to feed those now facing starvation depends on the degree of voluntary cooperation food-saving programs. And the voluntary program depends on the spirit engendered in our local communities. It won't take much to sabotage beyond hope the feeding of Europe and Asia. Farmers can still hold their grain, despite the certificate plan which guarantees them the highest prices reached by next March and now an additional 30-cent bonus. City dwellers can still flock to black markets and draw the food that would otherwise keep little children alive into those channels of illicit profiteering. The danger is not that these things *may* happen; they *will* happen, and the feeding program will fail, and human beings by the millions will die while we live in plenty, unless a sense of responsibility for the voluntary program of food saving becomes far more pressing on the individual conscience than it now is.

How is this sense of individual responsibility to be aroused? Appeals like those from Mr. Truman and Mr. Hoover and Mr. LaGuardia will help. So will newspaper editorials and feature articles. So will movie shorts, if the movies can get into action in time. But more responsibility in the local community rests on the churches, on Christian ministers, on Christian laymen and laywomen than on any other institution or persons. Fifty million Christian churchmen could change the whole attitude of America toward this food-saving program within a month. By so doing, they would help to change the attitude of the hungry parts of the world toward America. But if the churches, if individual pastors and church members do not begin immediately to challenge the conscience of the local community, we do not believe that the savings Mr. Hoover says are absolutely required can possibly be gathered.

The churches must do this thing or it will not be done. And until it is done, the churches that spend their time or strength or resources on other things are risking some bad future hours with their consciences. What differences will it make if denominational programs for overseas rebuilding are fully subscribed, and the people overseas die of starvation?

Will the churches do it? Not enough are doing it so far, as the figures from the church relief agencies show. It is time to carry this issue right down through every congregation. It is time for pastors to see that in every congregation such questions as these are faced and answered: How many have Mr. Hoover's "unseen guest" at every meal, or in other words, how many at every meal are contributing the money that would feed one other? How many are meeting Mr. Truman's call for two days of "starvation diet" a week? How many are giving regularly to the church agencies for overseas relief? How many, if they have grains or fats, are bringing them out of storage for immediate sale? How many are leaving the black market to choke to death in their own greed? As we answer these questions we are also answering another: How Christian are we? *(The above editorial on "How Christian Are We?" is reprinted from the May 1 issue of the "Christian Century.")*

IN MEMORIAM

Agnes Williams, daughter of Abraham J. and Maria Siemens Williams, was born April 30, 1887, near Buhler, Kansas, and passed away April 10, 1946. In 1906 she was baptized by Elder Abraham Ratzlaff and received into the Hoffnungsau Church. Later when the Buhler Church was organized, she joined it. She leaves one brother, A. A. Williams, Woodland, Washington; and six sisters: Mrs. Anna Johnson, Escondido, California; Mrs. Justina Neufeld, Wasco, California; Mrs. Lena Dick, Hutchinson; Mrs. Elizabeth Reimer, Pretty Prairie; Mrs. Marie Buller, Buhler; and Mrs. Eva Sawatzky, Buhler.

Gave Over Million Dollars Worth for Relief

by Atlee Beechy

Our radios and newspapers have been bringing us the startling news that within the next year more people may actually starve to death than in any single war year and perhaps more than in all the war years combined. It is generally agreed that if the people of this country are really to help these millions of starving people they will need to deny themselves of some of the luxuries to which they have been accustomed. An appeal of this kind is being made to the people of the United States. Should not Christians take the lead in this effort?

Governmental relief agencies can in a measure minister to physical needs. However, the only way to bring about a resurrection of some measure of hope and spirit among these broken people is through a relief program thoroughly saturated and motivated by Christian love by those who give, those who process, and those who distribute the goods. "But whoso hath of this world's goods and seeth his brother in need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

The relief effort has received a generous support by the Mennonite Churches of Canada and the United States during the past year. During the period from January, 1945, through March, 1946, shipments of clothing totaling 262 tons and evaluated at $518,935.92 were sent to foreign countries. Within the period of April, 1945, through March, 1946, shipments of food totaling 3,234 tons and evaluated at $593,109.39 were sent to needy countries. The food and clothing was sent to Egypt, England, France, Holland, Puerto Rico, Paraguay. Tools and kitchen utensils weighing nine tons and evaluated at $5,187.08 have been shipped to Holland and France. This makes a total of 3,507 tons of goods with an evaluation of $1,117,232.39 which have actually been shipped by the Churches of Canada and the United States.

Included in the above totals was our initial shipment to Germany. This consisted of 5,600 bags of flour, 4,700 cases of meat, 480 cases of evaporated milk and 601 bales of clothing totaling four hundred and twenty-two tons. This was our share of the total allotment of 2,000 tons per month which are now permitted to be shipped to Germany by all of the private relief agencies. The Mennonite Central Committee has been given an allotment of three hundred tons for each of the next three months. Since it costs approximately $23 a ton for ocean freight for canned goods, $16 a ton for flour and $92 a ton for clothing, this item runs into a very considerable sum. The ocean freight for shipments to Holland and France has been paid by relief agencies of the country or by their governments. This is not true of Germany, so the burden of the expense is being borne by the Mennonite Central Committee in order that goods may be shipped to this area of extreme need. Some groups may wish to follow their donation to its destination and pay for the ocean freight. In addition to the above mentioned articles some 15,000 blankets have been received and processed at the Akron blanket center. German Bibles and hymn books are also being prepared for shipment.

There is a considerable amount of red tape which needs to be gone through in order to complete a shipment. This includes obtaining subsidy clearance on certain items, getting proper licenses for export, obtaining shipping space and complying with a number of governmental regulations controlling exportation and the work involved in connection with the preparing and processing of food and clothing for export. If the food is canned in glass, each jar must be wrapped separately with single faced corrugated paper. These jars are placed in regular cartons. These cartons in turn are placed in special export cartons which are glued and strapped with steel strapping. Each carton must be marked in a special way. The clothing must be sorted, baled and marked. All items carry a label which includes the phrase "In the Name of Christ."

The reports from the fields indicate that the goods are arriving in good condition and are much appreciated by those who receive them. We quote the following from one who has received: "And you send us the dresses in the name of Christ; therefore we are very thankful. If we did more in this world in the name of Christ, it would be very much better everywhere. We feel our brothers and sisters far away helped us."; and from a letter of a governmental official—"Will you kindly thank your committee and all the donors for the splendid work they have been doing for our poor Dutch people. I can assure you that we all are extremely thankful to find such a Christianity among our American friends." Henry Buller, M.C.C. relief worker, writes: "John Fretz, who was in charge of the unloading, estimated that about five percent of the sacks (617 bag shipment) had holes in them. Further he estimated that probably in all about one sack full of flour has been lost as a result of spilling through tears."

The Task of the Christian Home

(Continued from page 1)

A third clarion which is making itself heard more and more through the voices and pens of our best thinkers is that the hope of the world now lies in the plain men and women, the average people, aroused by mankind's catastrophe. The common people, they say, still have the power to revolt. Says Struthers Burt "Make no excuse, anyone, that he is too busy or unimportant. Or remote. Or that, one of many millions, he exercises little power or control. The opinions of individuals make the opinions of communities. The opinions of communities make the opinions of counties. The opinions of counties make the opinions of states, and the opinions of the states make the opinion of the federal government. Man can do just about what his courage and vision dictate."

Fathers and mothers, where do we come in? We are the plain men and women, the average people. We watch our children, brimful of enthusiasm, build model airplanes, or set up crude electromagnets, or tinker with an old radio-set. One day a child comes home from school exclaiming, "say, do you know what you are drinking when you drink a glass of water? Today I saw what's in it."

Sometimes we feel that we are left behind. Our children are learning things we never learned; they are interested and enthusiastic about things we never dreamed of, and we are afraid. It is natural to be afraid of what we do not understand. Many parents make the mistake of shutting themselves out from the world of their children. "It's beyond me" they say, and let it go at that.

It is generally agreed that as far as the education of the mind is concerned, our schools are doing a very fine job. The fund of factual information our young folks are getting is amazing. And our schools are sure to point out that the possibilities of research and discovery are almost limitless. No wonder our children get all starry-eyed and inspired when their imagination and their spirit of adventure have been set on fire. The door of the mind is being opened to many new fields. New textbooks are being added from year to year revealing more and newer discoveries and possibilities. Such periodicals as *Popular Science* and *Popular Mechanics* are enjoying a wide circulation. All this fund of information is putting more and more equipment in the hands of and at the disposal of anyone who wishes to make use of it.

The tragedy of our times seems to be that along with the education of the mind, the education of the heart has been forgotten. Those now in power seem bent on demonstrating just how big a noise they can possibly make, just how enormous a destruction they can bring about in a blast, and after that they want to work towards a still bigger noise and a destruction of still more devastating proportions. And we notice that many professing Christians have allowed themselves to become involved and concur with it.

We canot take ourselves or our children out of this world. We are in it. But we can, in our homes, do a great deal about educating the heart. What do we talk about at home? Is there an effort made to foster great interest in world reconstruction, in overcoming race prejudice, in being sympathetic and *actively* concerned about the millions of miserable, sick and hungry people? Do we actually do something about it as a family? (One family I know of ate no desserts for six weeks and gave the equivalent amount to relief.) I believe almost all of the members of our churches have contributed to the offerings taken for relief. Are our children aware of it and do they feel they have a share in it? This seems to me to be important. This is heart education. We can read to them, or relate to them at the supper table or some other time excerpts from articles in the *Mennonite* written by our relief workers, and keep alive a keen interest in the efforts of good-will. Our conversation can be full of items we hear over the radio or elsewhere, where good-will is carried out or emphasized, or where barriers are broken down that hinder the fellowship, understanding, and brotherhood of God's family the world over. Parents can do much in the home to train the heart, the feelings, the attitudes. The education of the mind is dangerous, terribly dangerous, without the educaion of the heart.

Two boys are intrigued by the blasting power of dynamite. One boy visualizes the demolition of costly bridges, great industrial plants, or entire populations. The other boy dreams of removing barriers for international highway construction, of building great dams to make our deserts fruitful. What made one boy so different from the other? I believe you can find the secret in the homes of the boys. Dynamite in itself is neither good nor evil. It is what men do with it that is good or evil.

The present generation has access to many great powers, and anyone so inclined can learn how to use them. If they get into the hands of a good man, it will be as natural as breathing for him to do good with it. If they get into the hands of a purely materialistic person, who cares nothing for God or his neighbor—! (words fail me).

It boils down to this: Fathers and mothers of the children of today will have to take seriously the first and second commandments according to Jesus, and to sing with real conviction, "O Pow'r of Love, *all else transcending*," and to be able to impart these convictions to their boys and girls. That is our task and it looms today as the biggest and most important task on earth.

IN SUCH AN AGE

To be alive in such an age!
With every year a lightning page
Turned in the world's great wonder-book
Where on the leaning nations look
Where men speak strong for brotherhood,
For peace and universal good;
When miracles are everywhere
And every inch of common air
Throbs a tremendous prophesy
Of greater marvels yet to be.
O, Thrilling Age!
O Willing Age!
When steel and stone and rail and rod
Welcome the utterance of God
A trump to shout His wonder through
Proclaiming all that man can do.
To be alive in such an age!
To live in it!
To give in it!

Angela Morgan
from *Quotable Poems* by Thomas Curtis Clark

MENNONITES THE WORLD OVER

By Cornelius Krahn

The Coming Great Church by Theodore O. Wedel is a signifiicant recent publication in whch some vital problems that the church unity movement of our day confronts are discussed. Canon Wedel is Warden of the college of Preachers and was ordained into the ministry of the Episcopal Church in 1929. Mennonite readers will be interested in the background of this Episcopal minister. In the introduction to the book he says about himself: "My ancestral Church is that of the Mennonites. I was born in a Mennonite parsonage, on a college campus in a midwestern, typically American, town."

Conversion to Anglicanism. About this the writer says: "At the youthful age of eighteen I became organist in the little Episcopal Church in our community. My conversion to Anglicanism was almost immediate and complete, and I was shortly confirmed... Twenty years passed before I entered the ministry." The writer explains that the entrance into a relatively more "Catholic" form of church life saved him from some of the dangers surrounding his disturbed generation, such as "Liberalism" and half-agnosticism.

Recognizing Again the Full Value of the Evangelical Heritage. "It has taken me many years, indeed, before I have come to recognize again the full value of the evangelical heritage with which my life in the Church began. I see that value now—and the rediscovery has led me to appreciate once more Reformation evangelicalism generally." What now is the heart of that Evangelical (Mennonite) heritage that the writer of **The Coming Great Church** refers to? He discusses the ecumenical movement, the liturgical movement, the return to orthodoxy, the problems of authority, tradition, apostolic succession, etc. In all of them we find very significant light shed on the problems that the Church confronts today. We may be prejudiced when it seems to us that by far the most convincing arguments and the central problems are advanced and cleared in the chapter, "The Church of Christian Faith."

The Church of Christian Faith. The writer states that the greatest weakness of the Church is that it has said so little about what constitutes a Christian Church. With Paul he believes that the "Church is 'Jerusalem which is above ... which is the mother of us all' (Gal. 4:26), 'the temple of God' (I Cor. 3:16) and the 'Bride' of Christ. Where does the writer get this insight and emphasis? Let him tell us: "As I look back upon the experiences of youth, I must admit that my ancestral communion could boast of a quality of Christian social living which I have not seen equalled anywhere since. Corporate brotherhood approached New Testament patterns... It was a Church order which reduplicated what might have been found in many an early Christian congregation. This evangelical primitivism was a mark of Christian life throughout."

The Mennonite Concept of the Christian Church. We do not know to what extent Rev. Wedel, who is a son of the late C. H. Wedel, the first American expert in Mennonite history, gained his concept of the Christian Church through a study of the Anabaptists or through the influence of his parental home. But it is evident that in no other chapter of the book does he come so close to Mennonitism as in his chapter on the Church. We will rejoice if Mennonitism can, in this way, contribute something to **The Coming Great Church.** And with him we agree that "the Great Church needs the Little Church. The Little Church needs the Great Church. The Church of God in its wholeness cries out for a rebirth and a revival."

We Were Shocked When We Saw Bremen

(The following is taken from an article of this title by D. Paul Miller; part of the material was gathered from an outline on "Conditions in Bremen" by Daryl Frey and Jim Cope. These men were cattle attendents aboard the S. S. *Gainsville Victory* which was in the port of Bremen, Germany from March 1 to 10, 1946.)

Our first glimpse of Bremen was shocking! There is no danger of taking too literally the phraseology when we say "Germany is smashed." In our first street car ride from the shipping docks to the center of the city—approximately three miles—we saw street after street, and mile after mile of practically nothing but rubble and ruin—a picture of utter destruction and waste. Walls emerged from heaps of brick and ruin, or a steel framework stood with all construction burned out or perhaps a large church building appeared with the steeple blown off, or a wall on one side completely demolished. The historic Bremen Cathedral, nine centuries old, was bombed for the first time and quite badly damaged on February 22 1945. The streets are dark; electricity and lighting is very limited. Occasionally a dim light would appear from cracks in a boarded window. Maybe one room of a large apartment section had been left intact. Perhaps a faint wisp of smoke would rise through the waste and rubble from a rudely constructed chimney—heavy smoke wasn't possible. Most rooms were cold. Coal is highly rationed and distribution is so poor that the German civilian seldom receives his full ration (50 pounds per month.) It was common to see a German woman picking up particles of coal and cinders beside an American occupied building or along a railroad or near the shipping docks, and placing them carefully in her handbag. Shipyard workers would save every piece of wood available from the ships and tie on the back of their bicycles before going home.

One received the impression that the port and dock area and aristocratic residential sections were very lightly bombed and in many cases left undamaged. These of course are vital sections for the occupation forces and are employed by the military government in charge. Also, some of the large and beautiful buildings in the center of the city were not damaged. Here the military has set up Red Cross and recreation centers, ice cream parlors, beer bars, and country club facilities which are guarded by M.P.'s, and all German civilians except those employed as servants, are strictly barred.

The German people are hungry. A little girl, eight years old, and her father were gathering some grain that was scattered from the ships in unloading. Snow was on the ground. Water was standing in places. With bare fingers the little girl was combing the water for what few grains she could get. As we passed she stood up and shook her cold, wet hands pitifully in an effort to warm them. Occasionally we would have opportunity to pass a bit of food. Common remarks were: "It's the first white sugar I've seen for four years." "Oh, if I could just have a piece of bacon again." Or, "I haven't seen a fresh apple in six years."

All Americans, G.I.'s seamen, etc., have access to trolley, trains, American provided recreation centers, musical concerts, etc., with no charge. This naturally is very humiliating and builds up attitudes which are harmful to any spirit of confidence or voluntary cooperation. People in general have a very pessimistic outlook on life. They have endured six years of war hardships. Families have been severed, homes lost, and loved ones killed. There is constant movement and extreme congestion on trains. Depots are filled to an impossible capacity. Dislocated families are seeking relatives or loved ones, looking for homes, food, or shelter. With pangs of hunger, no assurance of food and the unpredictable future, there comes much anxiety and worry. Moral standards are extremely low. Suicides are prevalent. One minister remarked, that of four funeral services he conducted the past week, all were suicides.

We in America should realize how rich we are even when we have nothing! Our mission is great! There is plenty of food in the world for all people to thrive. Why must millions starve?

IN MEMORIAM

Mrs. Fannie Kaufman Voran, daughter of the late Joseph and Fannie Albright Kaufman, was born June 5, 1876, near Moundridge, Kansas, and quietly passed away February 10, 1946. She was baptized on October 4, 1891, by Rev. Jacob Stucky in the Hopefield church. Later she transferred her membership to the Garden Mennonite church. In 1893 she was joined in holy wedlock with Tobias Voran. She left to mourn her sudden departure her aged husband, Tobias Voran; one daughter, Katie of the home; two sons, David and Willie of Hesston; two daughters-in_law, six grandchildren and one sister, Mrs. Henry Niehage.

Tobias Voran, son of Christian and Katharina Goering Voran, was born May 15, 1861, in Edwardoff, Wolhynia, Russia. On April 19, 1878, he was baptized in the Hopefield church. Later he transferred his membership to the Garden Mennonite church, where he remained a faithful member until death. In 1893, he was joined in marriage to Fannie Kaufman, with whom he shared life's joys and sorrows for over fifty-two years. His faithful companion preceded him in death three days. He passed away on February 13, 1946, (only three days after his wife).

Home Missions:

Material appearing under "Home Missions" is contributed by A. J. Neuenschwander, Secretary of the Home Mission Board, Quakertown, Pa.

New Pastor at First Church, Chicago

April Events

On April 1, Rev. A. H. Leaman, 4216 Greenview Avenue, Chicago, Illinois, assumed the leadership of the First Mennonite Church, at 73rd and Laflin Street. Rev. Erwin A. Albrecht had served as leader of this church from October 1940 to January 15, 1946. Rev. Leaman was pastor of this church once before. The board and the congregation jointly extended a call to Rev. Leaman to assume the direction of this church.

A member of First Mennonite Church, Mrs. Harry Lutz, is conducting an extension Sunday School in the southern part of the city. Two students from Mennonite Biblical Seminary teach regularly in this Sunday School.

Toronto, Ontario, Pastor Resigns

Just when the Board of Home Missions was happy that a new pastor had been found, by the grace of God, for First Church, Chicago, the message came from Toronto that Rev. Arnold A. Fast, had resigned. The Board has accepted the resignation which is to take effect on May 31. Rev. and Mrs. Fast plan to return to the States, and Rev. Fast plans on entering college in the fall.

The Board is looking for someone to take up the work in the United Mennonite Church, at 140 Victor Avenue, Toronto, Ontario.

On Sunday, April 14, the congregation occupied their new church home for the first time.

Nebraska Pastor Ordained as Elder

Rev. John G. Unruh, who assumed the leadership of the Mennonite church at Madrid, Nebraska, April 15, 1945, was ordained as Elder, on Sunday, April 14, 1946. Early in the year, the congregation took action that their pastor be ordained as Elder, and the Board of Home Missions recognized the faithful work of Brother Unruh and agreed that the ordination be performed. Rev. D. J. Unruh, Elder of First Mennonite Church, Newton, Kansas, and a brother of John, performed the ordination.

Prayer for These Persons and Fields

The Board of Home Missions realizes that only as the Lord blesses the work will there be progress. For this reason we ask a faithful and regular prayer interest: *First,* for Rev. Leaman and the First Church, Chicago. In asking prayers for the field Rev. Leaman said: "This will be the arm of strength." *Second,* That the Lord's choice of a worker might be found for United Mennonite Church, Toronto, Ontario. *Third,* That the blessing of the Lord might rest on Brother Unruh and his church in the enlarged sphere of usefulness.—A. J. Neuenschwander.

Foreign Missions

(Temporarily all Foreign Missions correspondence should be sent to Rev. Howard Nyce, 1528 Chew Street, Allentown, Pa.)

HOLY WEEK

For sometime I have been listening to the radio broadcasts here describing and discussing the "Holy Week" in the life of our Lord. For a whole week there are special services, many processions, much music and many, many, people nicely dressed walking from one church to another to worship, to see, and to be seen. One would indeed have to be deaf, dumb and blind not to know that there is a very special celebration in process. Yesterday, Thursday in the Holy Week, was a day of pilgrimages wherein thousands of people visited one church after another, recited their prayers, looked at the beautifully decorated altar, and then again went on their way. Everyone was "dressed up" much in the same way that millions of North Americans do on Easter Sunday morning. We were told that the more churches visited—the greater would be the credit earned. Whether this is so or not—I think it would be safe to say tht there were those among the "pilgrims" that were sincere, there were many who simply wanted to see what they could see, and there were multitudes who wanted to "be seen." Undoubtedly, the most spectacular part of the Holy Week celebrations here are the parades—wherein life-size figures of Jesus and his disciples are taken down the streets in an attempt to re-enact some of the incidents in the Holy Week of long ago. Huge crowds are always at hand to see the processions. Great is the drama, great is the spectacle, and immense are the crowds. Underneath all the demonstrations and excitement, there are here as everywhere, a host of people who are lonely, spiritually unsatisfied, lives that are aching for the peace and joy and the blessing of God. One by one these people, one by one our fellowmen throughout the world, must be won for Christ. Each must experience the "power of God unto salvation" and receive the great gift of God.

Y.P.U. OFFICERS
Elmer Ediger
President
Akron, Pa.
Vice President
Verney Unruh
Secretary-Treasurer
Ruth Ewert

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference
Editor
Esko Loewen
Route 2
Newton, Kansas

Youth Organizations in Canada

(Editor's note: It is with much pleasure that we introduce to the readers in this issue the Canadian youth organizations in the different provinces. As has been said before, the border line drawn by national states whether we want it or not, seems even to keep Christian brethren from knowing intimately what is happening across the line. We deeply regret that this seems to be a fact. For this reason, we are especially grateful and happy to be able to share information about brethren north of the border.

The material for this issue on Canadian youth organizations has been gathered by Rev. I. Epp of Waldheim, Saskatchewan. Brother Epp is editor of "Saskatchewan Mennonite Youth," a printed journal issued by the youth if that province. He is also secretary-treasurer of the Saskatchewan Youth Organization.

We wish to draw your attention to the fact that youth organizations in Canada were not attempted until after the General Conference at Saskatoon in 1938. In the eight years since that time, all provinces have organized their own youth organizations. They have done this whether they had many or few churches. And it has been wise so to do because of the factor of space between provinces and churches. It should also be noted that the Saskatchewan youth have taken on two projects which have required the raising of thirty-two thousand dollars, the Rosthern Youth Farm and Elim Gospel Beach. This money is yet being raised. Most of it has already been raised and paid out.

To date, no other youth group has undertaken such an ambitious and fruitful work. We have heard the story about these projects at first hand from Henry Friesen of Rosthern. We know that it was undertaken in faith that God could use their labors in the projects they undertook. And, they had faith that their churches would support the plan. The fruits of their efforts already indicate that they have been right in taking on such a large task.

With this issue of the story about Canadian organization, we wish to express to our brethren the fellowship we feel as brethren. We pray that that fellowship will blossom forth in greater works together in the kingdom.)

YOUTH ORGANIZATIONS IN CANADA

By Rev. I. Epp

The possibilities of organizing our Canadian Conference young people for an active part in the cause of Christ were first seen at the General Conference session at Saskatoon, Saskatchewan, in 1938. Since that time the efforts put forth in this direction have not been fruitless. Today each of the five provinces in which General Conference churches are found—British Columbia, Alberta, Saskatchewan, Manitoba and Ontario—possesses a group of young people who are not content merely to remain passive and have things done for them, but who are anxious to contribute unitedly to the cause of Christ.

The youth organizations in Canada are separate provincial organizations that have not as yet been fused into one union. It seems apparent that this would have to be done in order that the Canadian organization function as a Canadian District Y.P.U. in the Young People's Union of the General Conference of North America.

The brief write-ups that follow will give our readers a cross-section view of what is being done north of the border. We trust that the reports will serve to make us better acquainted with each other.

British Columbia Division

By Rev. J. W. Nickel

Name

The name of the organization is "Youth Organization of the General Conference Churches of British Columbia." There are seven churches represented.

Projects

Our young people have bought a projecter and a set of Bible slides which are used for illustrated lectures. The organization assists the Bible schools. Lately a youth paper for the province has been prepared. We are anticipating building a hall for the organization which would serve as a Youth Centre.

Other Activities

Once or twice every summer retreats are held. Youth conferences take place once every winter. Sunday school teachers' courses of a week's duration are conducted at the beginning and the end of the Bible School term.

Officers, Addresses, Duties

President: W.W. Remple (1945)—the 1946 officers are to be elected in the near future), R. R. 2, Sardis, B. C. His duties are those that are generally expected of the president as leader of the organization.

Vice-President: J. W. Nickel, R. R. 1, Mission City, B. C. General duties as assistant of president and to act in his absence.

Secretary-treasurer: Cornelius J. Regier, R.R. 1, Sardis, B. C. Handling of monies and most of the correspondence.

Other committee members: Each church belonging to the organization has a representative on the committee. It is their duty to carry out the work of the organization in their respective groups and in turn to inform the committee about the needs and wishes of each group. They are: Miss Helen Peters, Sardis; Jacob Teichroeb, Yarrow; John Latkemann, Abbotsford; Jacob Berg, Coghlan; Jacob Neufeld Vancouver; Peter Klassen, Mission City.

Ontario Division

By Cornie Kaethler

Name

The name of the organization is "Jugendorganisation der vereinigten Mennonitengemienden in Ontario." Five churches are represented in the organization.

Projects

Retreats are being sponsored. The young people support the Bible School. Relief work has been and is being done. There are no special plans for future projects.

Youth Paper

The "Vereinsglocke" is the name of the paper published by the Ontario organization. Wilhelm W. Dick of R. R. 1, Leamington, Ont. is the editor.

Other Activities

Our first Retreat was held on October 21, 1945, in St. Williams at the Dominion Forestry Station. We have occassional youth conferences and committee meetings which are very essential to the growth of the organization.

Officers, Addresses, Duties

President: Peter Epp, R. R. 2, Leamington, Ont. Calls meetings and presides at them.

Vice-president: None at present.

Secretary: Cornie Kaethler, Box 133, Vineland Station, Ont. Keeps minutes and takes care of correspondence.

Treasurer: John Willms, 22 Bricker Ave., Waterloo, Ont. Assumes general duties of treasurer.

Other committee members: There are two advisory members, Nick Rempel, Niagara-on-the-Lake; and C. Berg, St. Catherines; and an Advisory Board of Ministers: Rev. H. P. Lepp, R. R. 1, Harrow; and Rev. J. Wichert, Box 214, Vineland. It is the duty of the members to attend all committee meetings. The Advisory Board of Ministers give advice when various problems must be solved.

Alberta Division

By Rev. A. B. Koop

Name

The name of our organization is "The Alberta Mennonite Youth Organization."

Projects

Our present projects include Daily Vacation Bible School work, a library, annual retreats, and one day business meeting yearly at Mennonite Bible Institute Didsbury, Alberta

For the future we are planning on extending our library. We are also in search of central grounds and the establishment of a Youth Centre.

Our youth paper made its first appearance on March 28, 1946. It is called "Youth Leader," and comes out in mimeographed form. Later on we expect to have it printed. The editor is Nick Vogt, Box 70, Coaldale, Alberta.

The librarian is John A. Neufeld, R. R. 2, Didsbury, Alberta.

Officers, Addresses, Duties

President: A. B. Koop, Glenwood, Alberta. He presides at all meetings; is also in charge of D.V.B.S.

Vice-President: Rev. David P. Neufeld, Rosemary, Alberta.

Secretary-treasurer: David Janzen, Springridge, Alberta (at present attending Bible College in Winnipeg, Manitoba) He does all the bookkeeping, handling of monies, and takes care of correspondence and statistics.

Saskatchewan Division

By Rev. I. Epp

Name

The name of our organization is "Mennonite Youth Society." At the last annual business meeting there were thirty-six C. E. Societies represented.

Two major projects are the purchases of the Dominion Experimental Farm at Rosthern and Iversen's Beach south of Swift Current. The former consists of 640 acres, most of which is under cultivation, and a set of well built buildings. It was purchased at $20,000. Payments have been made on or before due dates. The last payment of $5,000 is due next fall. Iversen's Beach (now called Elim Gospel Beach) was bought for $12,000. Approximately $5,000 is left to pay here, too. We would like to express our sincere thanks to the other provinces and U. S. district Young People's Unions for their donations.

On the present Youth Farm there is an Invalid Home with fourteen inmates who are under the care and supervision of a qualified staff. Miss Margaret Berg, R. N., is in charge. This summer a wing is to be added to the Home so that there will be room for another thirty patients. In addition, a Children's Home is to be built.

Elim Gospel Beach is an excellent site for retreats and summer camps. It opens about the middle of June and closes at the end of August. Services are held daily for any and all campers. Special features are the retreat for young people and a Bible Camp for children. These take place in July.

Daily Vacation Bible schools are conducted by volunteer teachers under the auspices of the organization. A full-time evangelist and colporteur is engaged.

Projects anticipated for the future include 1. the opening of a Children's Home mentioned above;

2. a book shop handling fundamental Mennonite literature and supplies for the Sunday School, C. E. work, etc.

Youth Paper

"Saskatchewan Mennonite Youth" is the name of our paper. It is published quarterly. Beginning in July it is to be issued monthly. It serves to keep our young people informed regarding their work, brings news and views from the various groups, and in general helps to create a feeling of belonging together. I. Epp, Waldheim, Saskatchewan is the editor.

Other Activities

Retreats are held annually at Rosthern and Swift Current. Other activities not sponsored by the Youth Society but encouraged by it include a Bible Conference at Meadow Lake and music courses offered periodically at various points in the province, and the yearly Sunday School Convention of the Rosthern district.

Officers, Addresses, Duties

President: Rev. J. C. Schmidt, Box 116, Rosthern, Sask. The president shall preside at the sessions of the organization and see that all resolutions be carried out. He shall have the authority to appoint committees for special purposes: (Quoted from constitution.)

Vice-President: H. W. Friesen, Box 116, Rosthern, Saskatchewan. He shall assist the president and shall act in his absence.

Secretary-treasurer: I. Epp, Box 214, Waldheim, Saskatchewan. The secretary-treasurer shall (a) keep the minutes and conduct the correspondence of the organization; (b) receive and book all contributions as designated; (c) make disbursements, but only with the consent of the president; (d) submit books for audit annually. (Quoted from constitution.)

Other committee members: The provincial committee consists of the above executive plus one member from southern Saskatchewan, Rev. I. A. Derksen, Herbert, and one representative from the Sunday School and Christian Endeavor Committee of the Canadian Conference, Rev. J. J. Thiessen, 443 Third Ave. North, Saskatoon.

Other Committees: (1) The Elim Gospel Beach Committee consists of: President: I. A. Derksen, Box 212, Herbert, Saskatchewan. Vice-president: Rev. Hans Dyck, Box 844, Swift Current, Saskatchewan. Secretary-Treasurer: Rev. V. E. Nickel, Box 95, Wymark, Saskatchewan. Committee members: Jacob Andres, Rush Lake, Saskatchewan. Jacob Wiebe, Swift Current, Saskatchewan. (2) The Invalid Home Committee consists of: J. C. Schmidt, Rosthern. H. W. Friesen, Rosthern. Rev. J. G. Rempel, Rosthern.

Field Secretary: Henry W. Friesen devotes a great part of his time in this work. His duties are to enlighten, inspire, and seek to unite our young people and C. E. Societies.

Manitoba Division

By Rev. P. A. Rempel

Name

The name of the organization is "Manitoba Jugendvereinsorganisation." There are about a dozen churches represented.

Projects

Two paid workers are giving instruction to local choirs in singing and instrumental music. One worker is conducting courses for Sunday School teachers. A program committee is publishing complete programs for the use of local C. E. societies. "H. H. Ewert's Lebensbild" has been published.

A youth Home or Youth Centre is being planned where all kinds of youth activities can be carried on.

Youth Paper

The name of our youth paper is "Manitoba Jugendblatt." Rev. J. N. Hoeppner of Altona, Man. is the editor. The first issue is to appear in March or early April.

Other Activities

The youth conferences and Sunday School Teachers' courses are quite helpful.

Officers, Addresses, Duties

President: Rev. P. J. Schaefer, Mennonite Collegiate Institute, Gretna, Man., is responsible for all activities of the organization.

Secretary-treasurer: P. A. Rempel, Gretna, Man., To keep the minutes at the meetings and to act as treasurer.

Other committee members: There are four other members in the committee. They are Rev. J. N. Hoeppner, Altona; Rev. Harry Friesen, Winkler; Rev. D. D. Klassen, Homewood; Rev. Jacob Toews, Glenlea.

Purpose of Christian Workers Institute

The third annual Christian Workers Institute will be held on the Bluffton College Campus, Bluffton, Ohio, June 5-6-7, 1946. This institute is sponsored by the General Conference.

The General Conference will again pay the expenses of all C.P.S. men who are planning to enter full-time Christian service.

Students in colleges, seminaries, and Bible schools who are preparing for full-time Christian service are also urged to attend. No funds will be available to pay expenses for this group, but it is hoped that many will find it possible to attend.

The purpose of this institute is five-fold:

1. To help young people to clarify their call to full-time Christian service.
2. To help young people to clarify and to commit themselves to the basic truths of our Christian faith.
3. To help young people to clarify our Mennonite heritage.
4. To help young people learn to know our conference organization: its origin, its aims, its vision for the future.
5. To help young people to meet with others who are planning to enter full-time Christian service so that we can prepare for a united Christian leadership for our churches in the future.

RELIEF

Farewell Services and Departures

Farewell services were held this week for four relief workers. Brother and Sister William Ewert of Bingham Lake, Minnesota, June Straite, R.N., Spartansburg, Pennsylvania, and Elvira Lehman, R.N., Berne, Indiana, are scheduled to sail for Shanghai, China, on April 30 from New Orleans on the S.S. **Deborah Gannett.** Also sailing with this group will be Ruth Fisher, Kalona, Iowa. Brother and Sister Clayton Diener and Wilbert Lind were scheduled to sail on the S.S. **Glenbeg** from Port Arthur, Texas, for Shanghai on April 25. This brings to 154 the number of relief workers on the field or enroute.

Revival in Mennonite Colonies of Paraguay

"A new life seems to be stirring in the Mennonite Church of Colonia Fernheim. During this period of awakening many have been led to accept Christ while others have determined to reconsecrate their lives to better Christian living. Especially encouraging is the number of young people who have decided for the first time to accept Christ and be baptized into the church.

"Many have been able to see the light and be gathered into the fold because God had led Rachel and Waldo Hiebert (M.C.C. relief workers) into their summer's evangelistic work. The extent of their influence in helping to bring reconciliation and better Christian living in Fernheim will ever be immeasurable."—PARAGUAY NOTES

Reedley Clothing Center in Operation

The Clothing Center on the West Coast is now in operation under the directorship of Anna Snyder, former director of the Center at Ephrata, Pennsylvania. Arrangements have been made to receive clothing either by express, freight or parcel post. Sister Snyder prefers that clothing be sent in currently as soon as small shipments are made ready rather than leave large amounts accumulate; this will enable the workers to keep it sorted and baled as fast as it arrives.

The Center will also process food for overseas shipment. Contributions of food can be shipped there either by rail or freight truck. All donations of clothing and food for relief from congregations in Californa, Oregon, Washington, and Idaho should be sent to the Clothing Center, Mennonite Central Committee, Reedley, California.

Inasmuch as it is quite likely that much of the clothing from this center will go to China and the Philippines it is suggested that special emphasis be put on lighter clothing for the warmer climates of these countries.

Holland Receives Flour

On April 10, seventeen carloads of flour and three carloads (4,290 bu.) of wheat left New York for Holland. The weight of this shipment totaled 1,438,235 pounds with a valuation of $53,610.20. This brings the total up to thirty-five carloads of flour and four carloads of wheat which have been shipped to Holland within the last year. It is quite likely that this will be the last shipment to Holland for several months and all flour shipments will be channeled to Germany.

C. P. S.

May Discharge Group Announced

Practically all of those men in the April group of discharges have now received final release papers, and the new eligibility classifications have been announced. The following groups of men will be applying for discharges after May 1: men who have had three years of service as of April 30, 1946; fathers of two children who have had eighteen months of service as of April 30, 1946; fathers of one child who have had thirty months of service as of April 30, 1946.

Cattleboat Unit Enlarged

Selective Service has given its approval for a hundred-man addition to the C.P.S. Reserve. This new quota of men is to be filled by assignees who were inducted into camp prior to June 15, 1944. Reports from some of the 250 men who are now in the Reserve indicate that this service is filling a vital need in the war-ravaged countries of Europe as well as broadening the perspective of the men through the graphic realism seen on their trips.

Side Camp Leader's Training School

For the benefit of newly appointed and potential leaders for some of the western camps and units, a leadership training school is to be held at Camino and Belton during the weeks of May 5 to 10 and April 27-May 2, respectively. Men from Livermore, Three Rivers, and Camino are to meet at the Camino school, and the Belton classes are planned for men from Belton and Terry. Rufus Franz, regional director, and Martin Schrag, M.C.C. educational secretary, are planning to be in attendance at the various sessions.

History of C.P.S.

The C.P.S. Research Section, which has been gathering materials and data for the use of future historians of C.P.S. has issued a "C.P.S. Evaluation Questionnaire" to 20 per cent of the men of Civilian Public Service. This is part of an attempt to obtain definite answers and attitudes of men concerning effect of C.P.S. on their lives, values of the program, defects in administration, etc. The information gathered by means of this questionnaire will be used by Dr. Melvin Gingerich of Bethel College in his writing of the **History of Civilian Public Service**, which is to be published sometime during 1948.

COLLEGE AND SEMINARY NEWS

FREEMAN JUNIOR COLLEGE

The large audiences for the Music Day activities effectively demonstrated the need for a larger auditorium. The "Gym" has served well, but the community needs have outgrown its capacity. Open House night this week showed that our visitors were especially interested in the museum and in the shop and mechanics rooms. An educational film was shown to the group at the end of their visit. The school recently purchased a 35mm slide projector which uses either 2x2" slides or 35mm slide films and single or double frame pictures. Several donations and loans for the museum were recently received. Dr. J. J. Krall of Tyndal loaned several items from his private collection. Among these were an old chair dating back to the early sixteen hundreds, an engraving set, old barbed wire, and a window frame through which Sitting Bull often looked at Firt Randal. Sam Hauch of Avon loaned an oxen yoke in excellent condition. Miss Ewert spent her Easter vacation in Chicago, returning by plane on Monday.

BETHEL COLLEGE

Over fifteen hundred friends of Bethel College responded to the invitations sent out for the fifteenth annual Booster program on April 26. Dr. George A. Buttrick, minister of the Madison Avenue Presbyterian Church in New York City, author of several well-known religious books, and a leading thinker of our time, spoke on "Christianity and Education." Preceding this powerful and analytic address, a reception was held in the Memorial Hall basement, where a thousand guests were efficiently served from ten tables, with faculty members as hosts. Among the active supporters of the College are the many women working in the Women's Association, which reported at the annual business meeting on April 22 an unusually successful year not only in raising funds for their current project of a new girls' dormitory but in a variety of services to the community. Mrs. J. E. Entz was re-elected president for the coming year.

MENNONITE BIBLICAL SEMINARY

The Administrative Committee of the Seminary Board met on April 23. Future plans of the Seminary were discussed and several definite steps taken. The Easter vacation found the school rather deserted. Those going home or leaving the city for visits with friends or relatives were: Rev. and Mrs. Albert Jantzen, Mr. and Mrs. Elmer Friesen, Mr. and Mrs. Gerhard Neufeld, Willie Unrau, and Robert Hartzler whose home is in Goshen, Indiana. Rev. and Mrs. Arnold Regier, Ruth Ewert, Ernst Harder, LaVerne Rutschman and Willard Wiebe remained in or near the school. Of special interest to the student body was the engagement of Ernst Harder to Miss Ruth Ewert. School activities remind us that the end of the term is near. One such highlight was the senior banquet on April 26. Recent visitors here have been Mr. and Mrs. J. R. Duerksen and family, missionaries to India, returning on furlough to their friends in Kansas. Also Mr. Irvin Richert from Los Angeles, just back from serving as an attendant on a cattle boat to Europe. Such visits are always appreciated and heartily invited.

JOTTINGS

Miss Anna V. Liechty left New York by plane on April 24 to fly to Leopoldville in the Belgian Congo enroute to the mission field where she is to serve under the arrangement that the Board of Foreign Missions of the General Conference has with the Congo Inland Mission Board. This is Miss Liechty's first term. Her home is Berne, Indiana. Miss Selma Unruh of Tampa, Kansas, accompanied Miss Liechty. Miss Unruh goes to the same field for her first term. We are sorry that we do not have a picture of Miss Unruh. (cut of Miss Liechty through courtesy of Frieda Lehman)

—**Mount Olivet Church, Huron, South Dakota:** Rev. Victor Graber of Delft, Minnesota, conducted a series of meetings recently. Rev. J. W. Kleinasser, Rev. J. M. Tschetter, and Rev. Joe Hofer assisted us with our Sunday morning services during the past few weeks. Our attendance record is being maintained nicely; Sunday School members present on April 21, totalled seventy-three. We have decided to have our C. E. program on the second Sunday of each month in order to avoid conflicts with the neighboring churches. A recent C.E. program presented at the Hofer Church included: selections by the girls' octet, girls' trio, girls' chorus, choir, and other numbers. Doris Tschetter and Robert Culver were married during the month of March.—Mrs. J. E. Walters, Corr.

—**First Church of Christian Mennonite, Moundridge Kansas:** Eleven members are still in government service. A quartet from Hillsboro presented a musical and testimonial program at the Christian Endeavor of April 28.—Linda V. Kaufman, Corr.

—**The Eastern District Conference** convened in the Zion Church, Souderton, Pa., May 2-5. Rev. Donovan E. Smucker, conference speaker, had as his main theme, "Keys to Unlock Holy Scriptures," and spoke on: "Faith," "Scholarship," anl "Crisis." At the Brotherhood meeting he spoke on, "A Twentieth Century Garden of Eden."

—**First Church Fredonia Kansas:** Our guest speaker for Easter services and communion was Rev. J. E. Entz of Newton, Kansas.—Mrs. Ben Decker, Corr.

—**The Bethel Deaconess Hospital, of Newton, Kansas,** has an announcement in its April issue of **In the Service of the King** relative to the proposed Sister Frieda Memorial Chapel. The statement reads in part: "To commemorate her life among us, we too have set for ourselves the task of building—building a chapel to be known as the Sister Frieda Memorial Chapel. The architect has provided us with a sketch which presents the plans that we have in mind. We hope to build the chapel of brick on the plot of ground south of Sarepta (the nurses' home) and east of the Bethel Home for Aged, facing Muse avenue. The auditorium shall have a seating capacity of two hundred. The basement shall provide a social room for the Bethel family. The need of a chapel and a social room was often mentioned by Sister Frieda, and we know of no more fitting project as a memorial."

—**Another Word of Thanks!** Since the Jubilee celebration is now over, it is high time that I give expression to my hearty thanks to the churches that arranged for it, and did it in such a splendid fashion by sending the whole program to me by wire to my hospital room. I can not tell in words how much I appreciate it all. This reminds me of the many Easter cards and greetings sent to me. We counted eighty of them in the last three days. Thank you to all dear friends who sent them. May the Lord bless all the kindness and love that has been shown—P. H. Richert, Bethesda Hospital, Goessel, Kansas

—**Bethel College Church:** Mr. and Mrs. James Smucker (Onieta Tiahrt) expect to do mission work, under the American Board, in a large rural area near Bombay, India. Wayne Quiring left Friday for New York to resume his work on a hospital ship. He recently made two trips to Europe. Owen Gingerich, John Harshbarger, and Richard Siemens are among a group of boys who plan to go to Europe after school closes, as attendants on a cattle boat. Dr. Melvin Gingerich will be in charge of the unit. Stanley Voth is in Europe now on a similar mission.

—**Einsiedel Church Hanston, Kansas:** Arnold Nickel and Richard Ratzlaff, ministerial students at Bethel College, and Rev. John Epp of Kingman have supplied our pulpit recently. The last Sunday of April the men's chorus from the West Zion Church, Moundridge, gave us a real treat. The Ladies Aid has made twelve comforters for relief and one for a family who lost their home by fire. They also made one small quilt and two baby blankets for relief. One large blanket was donated. A total of 310 pounds of new and used clothing have been sent to our clothing centers. Money has also been given for C.P.S. canning, relief canning, missions, and to help the family who lost their home.—John Lingenfelder, Corr.

—**First Church, Beatrice, Nebraska:** We were happy to have Rev. W. H. Dyck and family in our midst on Easter Sunday. Rev. Dyck had charge of the morning worship service. The a cappella chorus of the Grace Bible Institute gave a concert the following Monday. Dr. and Mrs. C. H. Suckau also accompanied the group.—Margaret Albrecht, Corr.

—**Garden Township Church, Halstead, Kansas:** The Light-House Male Quartet of the Alexanderwohl Church gave us an inspiring program of song and music on the evening of April 28.—Corr.

—**First Church, Summerfield, Illinois:** An Easter sun-rise service was held at the Evangelical Church. The young people gave an Easter play, and this was followed by a breakfast at their parish house. Bluffton College sponsored a Christian Workers' Institute in our church over the week-end of April 27-28. On Saturday evening Carl Lehman spoke and showed slides of the C.P.S. work being done in Puerto Rico. Sunday morning, he and Dr. I. W. Bauman discussed the Sunday School lesson. Rev. Paul R. Shelly preached on the theme, "From Easter to Pentecost." In the afternoon Dr. I. W. Bauman, of the Sociology Department, gave an address on "The Christian in the Present World Crisis."—Joyce Basinger, Corr.

—**Apostolic Church, Trenton, Ohio:** Bluffton College conducted a "Christian Workers' Institute" in our church on March 30 and 31. The program centered around "The Meaning of the Cross." Rev. J. E. Amstutz took part in the Union Good Friday services held at Middletown. He also recently preached in the Church of the Brethern church in Middletown.--Lydia A. Augspurger, Corr.

—**Brudertal Church, Hillsboro, Kansas:** Rev. Ronald von Riesen conducted pre-Easter services in our church. The choir gave the cantata, "The Thorn Crowned King" on Easter Sunday evening. The offering that was taken was designated for relief. Several comforters have been made for relief, and some patch work was done and turned in to the clothing center at Newton. Eunice Schmidt and Viola Ewert are teaching the Bible school conducted by our church.--Mrs. Edwin R. Funk, Corr.

—**First Church, Nappanee, Indiana:** The theme for the Easter sunrise service was: "Were You There?" The song by that name was used as a background with slides and narrations of the crucifixion and resurrection to fill in the rest of the program. The three choirs of our church, consisting of forty-three voices, participated in the morning services and gave the entire program. Monday afternoon the Junior choir had an Easter egg hunt at their weekly practice. The publication board of the central Conference is helping us to become better acquainted by sending us their official paper, the **Evangel.**--Mrs. Loyal Corwin, Corr.

—Bethel Church, Fortuna, Missouri: Earl Loganbill, who has returned from C.P.S., gave an interesting report of his trip to Germany. Ten young people were baptized in April 14. A Sunrise service was held at the church on Easter morning. A daily vacation Bible school is again being planned. A mother-daughter banquet is to be held in the church in May.--Mrs. Joe Lehman, Corr.

—Buhler (Kansas) Church: Melvin R. Siemens and K. Eugene Matthies have left Galveston, Texas, enroute to Paraeus, Greece, as attendants on a shipload of horses which are being sent for relief purposes. Agnes Williams, who was born April 30, 1887, passed away on April 10, 1946, after eight years of illness. She was very active in the sewing society as long as she could see. Arthur Dyck, who was born July 18, 1908, departed this life April 18, 1946. He was very active in church work.--Mrs. F.F. Matthies, Corr.

—Calvary Church, Barlow, Oregon, closd a succssful Passion Week series of meetings on Easter Sunday. Rv. J.M. Franz was the guest speaker. A mixed chorus from various churches sang the cantata, "Hosanna," to a wellfilled house in the evening service. Eleven people have been received into our church since January 1. Verly likely a number more will be received soon.--Paul N. Roth, Corr.

—First Church, Upland, California: On Easter Sunday our church had the largest number of communicants. The twenty-five voice choir gave the anthem, "Were You There?" The pastor's sermon was based on "The Walk to Emmaus." A five o'clock vesper service, with selections by the choir, male quartet, a violin solo and readings, closed the service for the day. Church night and fellowship supper were held April 25. The program consisted of pictures of C. P. S. These were shown by Rev. Heisy, who visited many C. P. S. camps and took pictures of the various phases of work done.—W. F. Detweiler, Corr.

—Grace Church, Dallas, Oregon: Easter Day was beautiful but a little cold. Sunday School attendance was 317. The enlargement of the building is almost completed.—Mrs. Dave Balzer, Corr.

—First Church, Mountain Lake, Minnesota: Two of our oldest members, Mrs. Peter Heinrich's, ninety-six years old, and Mrs. Peter Martens, eighty-seven years old, have passed away. Invitations were recently extended to twenty-one discharged servicemen and their wives or parents to a dinner sponsored by the church and served by the Oakleaf Mission Society. An interesting program had been arranged to welcome home the returned servicemen. —Mrs. Willmar Loewen, Corr.

Mrs. G. A. Linscheid
222 South Pine
Newton
Kansas

—Bergtal Church, Pawnee Rock, Kansas: Good Friday union services were held in Pawnee Rock, the theme: "The Words of Christ on the Cross." Seven ministers participated. The union Easter sunrise service was held in the park north of town. The Easter pageant, "The Way of the Cross," was given by eighteen resident characters. Singers from all the churches made up the choir which sang a group of Easter hymns each hymn being a part of the pageantry. This was the tenth year of the union Good Friday service and the eleventh of the union Easter sunrise service. Rev. J. B. Schmidt presented a deep spiritual message, "The Victorious Life through the Power of the Risen and Living Christ," at our Easter morning service. At noon we enjoyed a fellowship basket dinner. Many guests joined in this and for the day. In the afternoon the Easter story was given in verse by the children. This was interspersed with solos quartets, and men's and women's choruses. A goodly number of returned servicemen and families were present.—Mrs. John Dirks, Corr.

—"PRN" book describing the Marlboro, New Jersey, C.P.S. unit has been delayed, but it is hoped that copies may be available in June. Correspondence should be directed to Robert Ebersole, New Jersey State Hospital, Marlboro, New Jersey.

—Wymark, Saskatchewan: In connection with the close of the Swift Current Bible School, our regular spring baptismal and communion service was held on April 7. On April 6 the Bible School held three services. Graduation service in the forenoon, for which Rev. Benno Toews was the speaker, as well as for the mission service in the afternoon. In the evening the closing program of the Bible School was given. Sunday forenoon ten young people followed the Lord in baptism. In the afternoon 234 guests took part in communion. All these services were well attended, and the church proved far too small. Many could not get in. We must have a larger church.—Miss Ruby Brown, Corr.

—Salem (South) Church, Freeman, South Dakota: The Women's Missionary Society had another drive for blankets. Fifteen new blankets were collected and approximately two hundred dollars in cash. Meat, lard, vegetables, anl soap have also been sent. We plan to send another shipment of new and used clothing in May. The Northern District Conference is meeting in our church this year, June 1-5. Rev. A. E. Kreider will be our guest speaker. Rev. and Mrs. H. J. Brown, the missionary speakers and Rev. Marvin Dirks will speak to the young people. The Men's Club will be giving a program in the Bethel Church of Mountain Lake in May.—Mrs. Willard Claassen, Corr.

—The Senior Class of Bethel College will present as its class play "The Brother" by Dorothy Clarke Wilson on May 10, 8 P.M. at Memorial Hall. "The Brother" is a religious play based on the life of Jesus. The character and influence of Jesus in the lives of those about him is portrayed in all the characters and especially in his brother James who has a great struggle in recognizing Him as the Messiah.

The Mennonite

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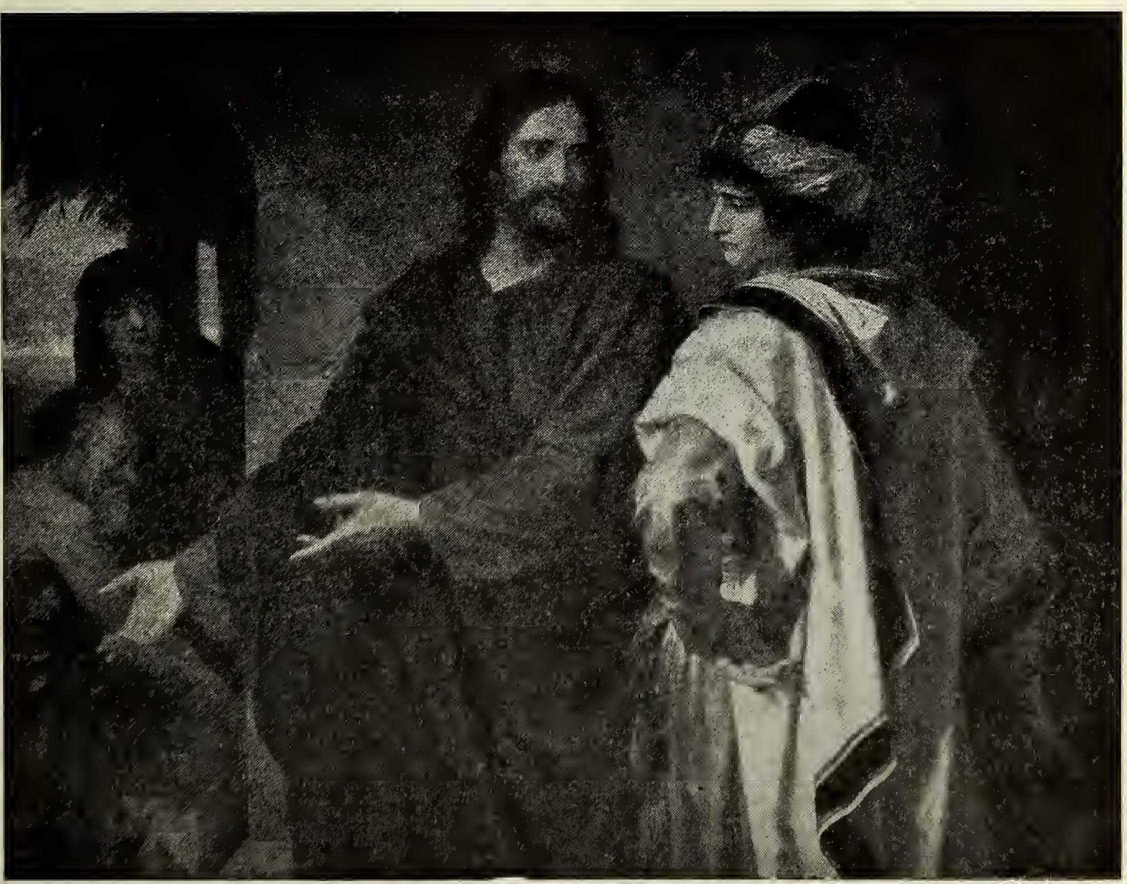

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He Was Rich but Hungry

He had great possessions, but they failed to satisfy him. He had lived a very respectable, commandment-observing life, but this also left him lacking. He had tried his best to achieve, and now he wondered what one more thing he could do to gain that satisfaction which was ever eluding him. He was hungry for that kind of life that would forever satisfy.

Undoubtedly, this rich young man had a rather strong and definite conception of what "he wanted to be." He had a high ideal for himself, but it was he that determined what that ideal should be and not God. He professed to have loved his neighbor as himself. Undoubtedly, he had convinced himself that this was true. Any admission to himself that he was not living up to the revered religious injunctions of his day would have been very painful to him. He had to be in his own sight what "he wanted to be." He loved himself more than God.

He loved his possessions more than God. He believed in them more than in God, for to believe means to live by (by-live or live by). His trust in his wealth was greater than his trust in the love which would have constrained him to share with those who were definitely in need of what he possessed.

(Continued on page 14)

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point-of-view:

THE EMERGENCY FOOD COLLECTION, a nation-wide campaign to obtain contributions of food from the American people for the starving in other lands is now under way, and it presents a concrete challenge to those who call themselves Christians. The campaign is headed by Henry A. Wallace, and the plan calls for the mobilization of every community. Each person in the United States is to be asked to share with the starving peoples of the world. Each person can contribute either food canned in tin or money to buy food. The proceeds will be distributed through the UNRRA on the basis of the greatest need. Receiving depots are to be set up in every city, town, and village where gifts or tinned food may be left. Cash or checks may be given to local emergency food collection committees. There is a shortage of wheat products and fats ond oils, and it is pointed out that the American housewife can do much to make more supplies available for relief. "Using plentiful foods, such as potatoes, instead of bread, serving fewer fried foods, broiling more foods, making maximum use of meat and bacon drippings, turning in used fats, which can no longer be used for cooking purposes, to butchers and grocers, and serving less pastries are practical ways each housewife has of cooperating in the emergency program and saving vitally needed foods for starving millions," it is suggested. Mennonites will find a channel for relief giving in the Mennonite Central Committee in the future as they have in the past. For M. C. C. plans see the article in another part of this paper. Both the present Emergency Food Collection campaign and the plans of the M. C. C. challenge Mennonites everywhere to do their utmost for the relief of the starving peoples in this world.

THE HEALTH of Americans could be vastly improved by a national effort to provide medical care for all people and to provide it on a preventative as well as on a curative basis. Just how that can best be done remains to be seen. Important health bills have been introduced in the U. S. congress, but it is predicted that only a very "widespread popular demand can force action of even a mild kind by the present Congress." A proposed National Health Act (Senate Bill 1606 and H. R. 4730) "would establish a national medical care system, and provide funds to help the states strengthen their community-wide public health and maternal and child health programs, and pay for medical care for needy persons." The Wagner-Murray-Dingell Social Security Bill would pay cash disability benefits to provide an income for the families of workers who are sick or permanently disabled. S 1318 is a separate maternal and child health bill "which would provide federal funds to help the states with their programs for child clinics, crippled children services and other medical services for mothers and children." A hospital-construction bill (S. 191), which would provide "federal funds to help states and localities build needed hospitals and public health centers, with relatively more federal funds going to the poorer states," has been passed by the senate and sent to the House. Thousands upon thousands of unnecessary deaths and millions of unnecessary physical handicaps could be avoided by more comprehensive and thoroughgoing national health measures than we have at present.

THE PURE in heart shall *see.* This is the significant conclusion of an editorial by Errol T. Elliot of the *American Friend.* Elliott refers to a book, the author of which "reminds us that fundamental insights come not from the learned students of philosophy, but from the saints, sages, and prophets who *know* from personal commitment, rather than at second-hand, the truths by which men live." Elliott then continues: "How easily one may learn by rote the traditions of the elders, the orthodoxy of the 'head,' and how slowly he may achieve a rapport with life—a communion with God. He so readily tries to be saved by what he *knows,* when it is also by what he *is* that the saving truth of life is opened to him. We should not pose "experience" against "knowledge," but the paths of knowledge are more clear for those who are inwardly surrendered to God who is truth. They who *do* shall *know.* The pure in heart shall *see.*"

THE MENNONITE

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S. F. Pannabecker Accepts Deanship of Seminary

At the annual meeting of the Board of Directors of the Menonite Biblical Seminary and Bible School, March 13, 1946, the recommendation of the administrative Committee was adopted to call Rev. Dr. S. F. Pannabecker as dean of the Seminary for the coming year.

We have now the joy to announce that Dr. Pannabecker has accepted this call and is considering to begin his service on or before September 1, 1946.

Brother Pannabecker plans to return in July from China where he has served as representative of the M.C.C. in relief work for two years.

After finishing high school Brother Pannabecker continued his education in Bluffton College and graduated in 1917. The following year he received his A. M. degree from the Witmarsum Theological Seminary. Later he entered into more specialized theological studies at Garret Biblical Institute and Yale Divinity School, receiving his Ph. D degree in June 1944.

In 1921 he married Sylvia Lydia Tschantz of Dalton, Ohio, and two years later the family followed the appointment of the Foreign Mission Board to serve the Lord in the China mission field. Their much appreciated and blessed services could be continued until the outbreak of the second World War when the family was forced to return home.

Mrs. Pannabecker is serving as teacher in the public school system of their home town, Bluffton, Ohio. Their children are Richard, Robert Tschantz and Alice Ruth.

We are grateful to the Lord for His leading and to the Pannabeckers for their willingness to join the Seminary fellowship in the greatest task of our Conference, the education of ministers, missionaries, and other church workers. Let us all join in partnership of prayer for them and our institution.—The Mennonite Biblical Seminary and Bible School, A. Warkentin, President

Our Mennonite Biblical Seminary and Bible School

The friends of our Mennonite Seminary and Bible School will have recently read the article in our church papers in which the faculty and student body expressed their reaction in coming to the close of the first term of the institution's work. There was an expression of gratitude to God for the way in which He has blessed the school, for the rich fellowship that has been experienced during the year, a reminder that the institution is a venture of faith, and an appeal for the spiritual and physical needs to be remembered.

That article gives an insight into the attitude of the faculty and students with which Board members and other visitors to the school have become familiar. Some observations that come to one's attention are as follows:

1. There is a warm fellowship between the students, and Dr. Warkentin and other faculty members. There is a deep and appreciative regard for each other.

2. One notes an inspiring comradeship among the student group. These young people have learned to know each other in a way that will be an abiding tie throughout life.

3. A deep spiritual atmosphere pervades the group. Faith and prayer are key attitudes. There are many expressions of the enrichment of the regular and frequent periods of prayer and meditation.

4. There is evident a faithfulness in study and preparation for a life of Christian service.

5. One notes a real desire on the part of each one to serve Christ and the Church wherever possible, and much service has been given during this year in various fields of activity.

6. The students are intensely interested in the future of the institution and are thinking and praying about this in a very definite way.

7. The Bethany people speak highly of our faculty and student group, and they in turn of the entire Bethany group.

In view of a faculty-student group with such a spirit, it is understandable that together they would call attention to the spiritual and physical needs of the school. The Board of Trustees also asks that you pray with us for these needs, and for the solution of the problems that lie ahead of us.

First and foremost, may we all pray that in all things the school may have the leading of God, that our work might be acceptable to Him, and furnish capable spiritual workers to serve the Church and the Kingdom. We do thank God for his leading and for the blessings that have been experienced during this first year of our Seminary's work.

We also thank Him and our constituency for the support that has so generously come thus far. As the faculty and students pointed out in their article, we need about one thousand dollars per month till August 1 to balance the budget. We ask that all contributions be sent to our treaurer, Elmer Baumgartner Berne, Indiana.

We cordially invite all our young people to consider our Mennonite Seminary and Bible School for their training for Christian service. Write to Dr. A. Warkentin, President, Mennonite Biblical Seminary and Bible School, 3435 Van Buren Street, Chicago 24, Illinois, for information.—A. S. Rosenberger, President, Board of Trustees

MENNONITES THE WORLD OVER

By Cornelius Krahn

An Inaugural Address by Dr. W. Leendertz was delivered at Amsterdam February 11, 1946, when he was installed as Professor of Theology and Ethics at the University of Amsterdam and the Mennonite Theological Seminary. The latter institution has been training Mennonite ministers in Holland for more than two hundred years. Dr. Leendertz spoke on the subject **"De Middenweg en het Midden,"** pointing out that there is no "happy medium" for a Christian. Our lives are made up of a chain of decisions. Quoting Jaspers a philosopher, he states, Even the good will does not act without hurting. It acts on the borderline of immediate guilt." Reviewing the attitude of the philosophers toward human decisions between evil and good, Dr. Leendertz proves to be influenced strongly by today's "Existence" philosophy and the Barthian theology. He has written a number of books on the Danish philosopher and theologian, Kierkegaard.

The Mennonites in France. Robert Kreider reports about an attendance of the Mennonite Conference in France to which eleven congregations belong. The Alsatian Conference of fifteen congregations was also represented. The latter are German speaking while the former have adopted the French language. Originally most of these Mennonites were Amish. Names like Rich, Widmer, Yoder, Roth, Schowalter, Amstuz, Gingerich etc. are evidence that they have a common Swiss background with many an American Mennonite family. Robert Kreider reports that generally they have not suffered great physical want during the war, and since they are farmers they are not in great need now.

Peace Principles in Holland. A number of Dutch Mennonites appealed in a recent issue of the official Mennonite periodical, **de Noodbrug**, for a special meeting of those who are of the opinion "that the Christian principle of nonresistance has been justly accepted by Mennonites at various times and in various countries and that it is still significant for our society, which is especially the case when it is supported by constructive peace work." The first meeting of this group was to be held this spring.

Interpreting Geneva Convention and Potsdam Agreements. There are a few Russian Mennonite prisoners of war in this country who had been drafted into the German Army and were thus taken captive by the U. S. Army. These men much prefer joining their relatives in Canada to going to Siberia. Upon inquiry whether this could be arranged our government replied that according to Geneva agreements all prisoners of war had to be returned to their countries. However, in the **Christian Century** we read: "Now it is claimed that the United States, in closing out our prisoner camps, is shipping well fed and properly clothed prisoners to France, where they are stripped of the good clothing provided in this country, given a few rags to cover their nakedness and put to work clearing mine fields, razing shattered buildings and exploding ammunition." To this the **Chicago Tribune** remarked: "The bartering of captured enemy soldiers by the victors throws the world back to the Dark Ages."

Russian Life, published in San Francisco, reports: "The Russians offer the Japanese prisoners of war USSR citizenship in order to keep them for the reconstruction of Siberia." In this way the USSR gets around the Potsdam Agreement to free the prisoners of war and send them home. Many thousand Japanese are thus retained, and we send prisoners of war to France but refuse to keep a few in this country.

Looking for Relatives. Erich Regehr, formerly from Ladekopp, Danzig, now Camp Oxbol, Offiziersbaracke 9, Zimmer 7, Jutland, Denmark, would like to contact his cousin Gustav Regehr, formerly Mierau near Neuterich, Danzig, and his friends Heinz Neufeld, formerly Brodsack, Danzig, Otto and Erich Penner, formerly Tiege, Danzig, all of whom are supposed to be living in America.

Dr. Chr. Neff, Editor of "Mennonitishes Lexikon" Writes: "We are again permitted to write abroad. I am using the first opportunity to write you a very urgent letter. We have experienced much but I will write you about that later. God has graciously proected us, and we cannot be thankful enough for it. Today I am coming with a special request. There are prospects of continuing the printing of the **Mennonitisches Lexikon.** Now we need articles on the Mennonites in Oklahoma, Ontario, and Oregon. Would you see to it that we get them **as soon as possible?** Only the most important things need to be said. So much for today, I am very busy . . . "

Thus we see that the octogenarian is still busy completing his life's work. The **Mennonite Encyclopedia** which is published alphabetically in installments has been completed up to the letter "o." Now that the war is over the American Mennonites will, no doubt, continue to help support and help complete this unique and significant publication. Chr. Hege, the co-editor, passed away during the war.

Plans for the 1946 Food for Relief Program

At the annual meeting of the M.C.C. it was decided that there would be a 1946 food for relief program along the general lines of the program of last year. Further it was felt that the peak of this relief effort may be reached during this next year. We think in general terms of the year's program beginning around April 1 and extending to that date 1947. The major emphasis last year was upon those materials which were grown on our land, in our orchards and processed by the work of our hands. Through such a program we literally give of ourselves and through it give a strong personal testimony which is of utmost value. Relief gifts, to be of maximum value to those who receive as well as those who give, must carry with them part of the effort and spirit of the giver. Surely this ought to be for us a labour of love—an expression through our planting of additional acreage and through onr processing of these products of the soil —of our concern for our fellowmen and our brethren in the faith. Literally thousands of Mennonites and Brethren in Christ women and girls have given of themselves as they laboured over hot stoves in the kitchens of their own homes in order to process fruits and vegetables. In the light of great need, cannot—will not the Mennonite Church rise to meet the challenge and put forth even greater effort this year to give of themselves and their goods to those who are the unfortunate victims of this awful war?

As indicated earlier it is somewhat difficult to ascertain just what direction the program will take during the coming year. There are, however, certain general areas which appear to remain somewhat constant and for which there will be a great need. (The following points of emphasis are for the United States only. Latest reports indicate that Canadian government officials will permit a canning program. Canadian readers are urged to watch for more complete announcements concerning this program.)

I. The need for meats and fats remains a primary one—canning of all kinds of meat is encouraged.

2. Canned fruits and vegetables are not available in many countries and are needed for a balanced diet—due to continued sugar shortage, fruits may need to be canned without sugar or with a sugar substitute—no allotment for sugar for relief canning has been obtained to date—whenever possible canning should be done in tin.

3. Dried fruits and vegetables including peaches, apples, apricots, beans, corn, raisins, prunes (particularly applicable to those who have no canning facilities available).

4. Clothing of all kinds including bedding and blankets—particularly needed for next winter—(blanket goal of 50,000 has not been reached)—shoes, soap.

5. Tools—(mason's plumber's, mechanic's, carpenter's, general shop tools) needed for relief builders unit —utensils, sewing kits.

6. Basic foods such as flour and milk products will be needed.

All relief goods are sent in the name of Christ. It is our privilege to send goods of a high quality truly consistent with the spirit of the one in whose name they are sent. Those who desire to contribute cash to either the general relief program or for the purchase of food have opportunity to do so. Cash which is contributed to the general relief program in use wherever it is most needed. Operating costs have increased a very considerable extent because we need to pay the ocean freight on our shipments to Germany.

It would seem advisable for local groups and committes to get together and study their own situation and decide what projects are most adaptable. If you are in a fruit section perhaps now is the time to think of how this product might be canned when it ripens. If there are no canning facilities available perhaps you will want to dry your fruit and vegetables or take up some other project. A number of people have carried on canning projects in connection with a nearby community or commerical canneries. Several other groups have constructed portable canneries. This may seem like a large project yet groups have proved that it can be done. These groups have been enthusiastic about the results obtained. Conference groups may be interested in such a project. Later such a project might well be directed into city mission support, canning for colleges, for our summer youth camps, or voluntary service projects. Sunday School classes, literary societies, Bible study classes might want to plant additional acreage for such a program.

The major function of the material aid section is to set up channels through which the materials which you desire to give to those in need are processed and moved to their destination. In order that the above may be carried out forty-five CPS men are now working in the program. These men are working in food warehouses, clothing centers, portable canneries, on trucks and in the office at Akron. In addition a great many other people have given voluntarily of their time and effort to this program. Lewis Martin of Harrisonburg, Virginia, will be making a first hand investigation of relief needs in Europe this summer. He will evaluate the present food and clothing program and make recommendations for the coming year's program of material aid. The material aid section will be glad to assist individuals and groups in the working out of their relief projects.—Atlee Beechy, Material Aid Section of the M.C.C., Akron, Pa.

THE CHURCH'S OPPORTUNITY IN THE WORLD OF TODAY

Middle District Conference, First Church, Nappanee, Indiana, June 8 - 11

THRU OUR YOUNG PEOPLE

Theme Song: "The Church's One Foundation"—Theme Verse: "For other foundation can no man lay than that is laid, which is Jesus Christ." I Cor. 3:11.

SATURDAY AFTERNOON

Leaders' Institute

SATURDAY EVEINNG

Banquet and Program of Young People's Society

THRU RELIEF WORK

SUNDAY MORNING

Sunday Morning Service—Led by Rev. J. J. Enz
Sunday School
Communion Service
Conference Sermon—Rev. Sylvian Lehman

SUNDAY AFTERNOON

I. W. Bauman, Chairman
Report on Young People's Projects—Elmer Ediger
Message on "Relief" by some recently returned relief worker
Musical Program by Men's Chorus of Berne Church

SUNDAY EVENING

Layman's Program—C. Henry Smith, Chairman
"Discussion on Brotherhoods"
Theme: "How Can the Layman Help to Keep Unity in the Local Congregation."
Message: "The Challenge to the Layman"—E. W. Baumgartner

THRU WORLD WIDE MISSIONS

MONDAY MORNING

9:30 Worship Service
9:40 Business Session
11:00 Recess
11:40 Music
Sermon: "New Opportunities in Home Mission Work"—Rev. John Plenert
Discussion Period

MONDAY AFTERNOON

2:00 Worship Service
2:10 Business Session
3:45 Recess
Sermon: "The Churches Supreme opportunity in World Wide Missions"—Rev. J. R. Duerksen
4:00 Music
Discussion Period

MONDAY EVENING

Program of Women's Missionary Societies

THRU CHRISTIAN EDUCATION

TUESDAY MORNING

9:30 Worship Service
9:40 Business Session
11:00 Recess
11:10 Music
Sermon: "The Churches Opportunity in the Field of Church Operated Schools"—Rev. Harry Yoder
Discussion Period

TUESDAY AFTERNOON

2:00 Worship Service
2:10 Business Session
3:45 Recess
4:00 Music
Sermon: "Opportunities of Christian Teachers in Public Schools"—Rev. Harry Yoder

Conference Officers:

Rev. Sylvan Lehman, Chairman
Gerhard Buhler, Secretary
Prog. Com. E. W. Baumgartner, I. W. Bauman, John T. Neufeld

A Prayer for a Little Home

**God send us a little home—
To come back to when we roam—
Low walls and fluted tiles,
Wide windows, a view for miles;
Red firelight and deep chairs;
Small white beds upstairs;
Great talk in little nooks,
Dim colors, rows of books;
One picture on each wall;
Not many things at all.
God send us a little ground—
Tall trees standng round,
Homely flowers in brown sod,
Overhead thy stars, O God—
Bless all the winds that blow,
Our homes and all we know.**

—Selected.

Foreign Missions

(All Foreign Missions correspondence should be sent to Rev. Howard Nyce, 1528 Chew Street, Allentown, Pa.)

IN TIME OF SICKNESS

Where shall one find help in time of sickness and distress? Some people live in a Christian community where there is a doctor and maybe a hospital and they accept such health provisions in good faith. When a person, in addition to these, has a living faith and trust in the Great Physician then there is a calm and a peace that passes understanding. Such people know where they can find help for body and soul. Happy are they when they follow the suggestions and advice of the doctor and the commandments of the Lord.

It is not so with all our Indian people. On the contrary, it is a most pathetic case when there is no trust in any one belief, or religion, or doctor, or medicine. Still more pathetic is it when a person has expressed his faith in the Lord and has attended a certain church and then for another group of Christians to come during the dying days and by the hours try to convince the dying man that there is only one right church. His faith may have been rather weak in the first place.

Shall one get the advice of the doctor when sickness comes? There is always the old way. An Indian doctor can be called in. He will have his own cures to offer. Or some herbs may be brewed into a tea and this will deaden pain. Another possibility is to call the government doctor, or even the community doctor, and rely on his trained experience. Often all of these methods are used at one and the same time.

What about the medicine the doctor prescribes? Many times it may not be used as it was intended. One man boastingly explained, "While the doctor looked away I quickly slipped the pills under my pillow. I certainly fooled him that time." The consultation with the doctor as well as all medicine is free for the asking to the Indian. So is the use of the government hospitals. Many cases of sickness could possibly be cured quickly and completely if the hospitals were used in time and not only when the end is already near, or if the patient would stay long enough. Again it is discouraging when some Christian groups promise complete cure without any medcal assistance but only the use of prayer.

In nearly every Indian family, especially when there is sickness, is there a desire to have some form of a service. The ministers are usually welcome and the reading of the Scriptures and a word of prayer are gladly listened to.

What shall the Indian do? Thank God for the many who have learned to take medical advice from trained experts and for those who make use of the provisions in hospitals and the medicine provided for them. Thank God also for those who have also learned to trust the Great Physician and have accepted Him for the cure of the sin-sick soul.

—Arthur Friesen

"But I Don't Know the Way"

In one of our high school classes in Jagdeeshpore are a few non-Christian Hindu boys. They are bright and keen. In my scripture class we discussed superstition, and especially the scripture passage where the Ephesian people burn a large pile of books (Acts 19:19). Some students suggested that those people should have sold the books and should have done some good with the money thus realized. I told them that those people had gained a conviction that the books confused the way to God. Then I told the students further that there is a very clear way to God and that the way is open for all people of every country and race. Then one of the non-Christian boys said, "But principal, I do not know that way." I said, Ramkrishna (this is the boy's name) I am here to tell you and to point that way out to you. So I told him very simply and clearly about what Jesus has surely and truly been and done to establish His own saying, "I am the way." The whole class listened as though they had never heard this before, even the Christian students. The reason for the intense listening seemed to be that a really seeking soul—a class-mate of theirs—was directed to THE way which leads to the Father-heart of God.—John Thiessen

Correction: We are sorry that the author of the article "Holy Week" was omitted last week. The article was contributed by Rev. Gerald Stucky of Columbia, South America.

Home Missions:

Material appearing under "Home Missions" is contributed by A. J. Neuenschwander, Secretary of the Home Mission Board, Quakertown, Pa.

Ministering to the Sick at Cook County Hospital

by Ernst Harder

Four thousand beds filled with suffering people, that is Cook County Hospital in Chicago. Some of the best doctors practice in this institution, which is the largest of its kind, and thousands of interns get their first practical experience in its wards and operating rooms. Till recently there was no regular chaplain responsible for the spiritual welfare of the sick. Anybody could go into the hospital and do "personal" work. On visiting days the wards were swamped with people distributing tracts and hastily inquiring about the patient's soul. To say the least this service was very inadequate.

Some church groups like the Catholics, the Episcopalians, and the Lutherans had regular pastors contacting their members, while other sick had no contact with the church at all. The Home Mission Board recognized this need when they sent Missionary Henry Toews to visit the sick regularly during the months he waited for passage to Africa. In September, 1945, to Rev. Fredrick Keuther was given the challenge to organize a chaplaincy service at Cook County Hospital. During February Rev. Keuther was installed by the Church Federation of Greater Chicago as the head Chaplain of all institutions of Chicago.

Under his leadership, a student from Bethany Biblical Seminary and we three from our Mennonite Biblical Seminary began our work as ministers to the sick. Many of the readers will feel towards this work like we did when we first started. I cannot speak for the others, but after exchanging accounts of our first experiences, it seems that all of us had similar feelings. I was assigned to a ward which has one hundred beds. Most of the patients are old men suffering from urinary ailment. The air in the ward is "thick" and has a peculiar, sharp odor. All the men were strangers to me. The first man beside whose bed I stepped ignored me completely. Only after I addressed him in German did he answer my questions. With a feeling that I had definitely missed my calling I went to the next bed. But here was a man who either talked all the time or hadn't talked for so long that he began to unburden himself. For twenty minutes I stood beside him and listened not being able to insert a single word.

After two hours of visiting of that kind and in that peculiar atmosphere, I was thoroughly tired out. I felt very, very helpless. I knew that I would have to spend much more time in gathering inner resources from Above. It takes a large measure of God's grace and power to be able to meet troubled hearts on sick beds.

Since that first time, I have stood beside hundreds of sick people. The initial visit is usually very short. During this time I introduce myself and my work, inquire about the patient's condition, his church affiliation, and offer him my help. Most patients have time enough during this early contact to sense whether one is a friend or whether one cannot be trusted. Some confide very quickly.

The second visit is usually longer and the conversation soon steers to the subjects of God, suffering, the personal relationship to Jesus as our Savior, and the meaning of life and the hereafter.

Often these things cannot be discussed in terms just stated, since the patient may never have read the Bible or he may not have seen the inside of a church for twenty or thirty years. Sometimes the difficulty with which a patient struggles lies not primarily in the spiritual realm but in his home relationship, or in the church fellowship, or in his occupation. It seems that unless these difficulties can be removed, the patient is not responsive either to the doctors help or to the call of God. The patient needs primarily a friend whom he trusts and who tries to understand him. When he has found such a friend in the chaplain, he usually makes also the effort to read the New Testaments which we distribute.

The techniques of becoming an effective chaplain and problems with which we deal are discussed in a weekly seminar with Rev. Keuther. The task and the responsibilities of this job often rise high in our minds, especially when we think of the four thousand patients and the handful of chaplains most of whom work only part time. The job is tremendous and the field of Christian service to the sick is wide open.

Any suggestions of reactions in relation to this field of service would be welcomed by Ernst Harder, Mennonite Biblical Seminary, 3435 Van Buren St., Chicago 24, Illinois.

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A Visit with the Pacific District

by Elmer Ediger

After spending a month in California, Oregon, Washington, and Idaho I feel that I am beginning to know their young people and at least am at a beginning point for further cooperation in young people's work. When some of us were called to be executive committee members of the YPU we didn't know where to begin. One step in faith often revealed another so that finally we felt ready to undertake a program of conducting leaders' institutes together with district leaders in as many districts and states as possible. And so it was that we ventured forth with a series of letters to the state y.p. officers of the Pacific district and they in fine spirit, and faith, agreed that we together arrange for such institutes similar to what had been held in the Western and Eastern districts.

The Institutes

The trip although involving church and home visitation had as its pivotal point these institutes. These gatherings consisted of a day or more set aside for a study of young people's organization and activities by representative young people and sponsors from each church. Through these institutes we have been able to begin a study of our conference young people situation, get a vision of the direction our local young people work might move, share suggestions for the immediate problems, and very important—learned to know each other as individual workers. Actually a day's meeting is but a beginning, and we hope that they may be followed up by additional gatherings of a worshipful nature.

To give you a report of this Pacific District trip I will present a few representative mental impressions that remain rather clearly with me. . . . To get to the Shafter church for the state YPU Institute some car loads of young people left home at four in the morning! About forty representatives gathered, some from each of the seven churches. It seemed like a reunion of retreaters as one noted how the young people enthusiastically greeted one another. The first half of the institute was spent together as one group and the afternoon as three—Program, Fellowship, Service. I was impressed with the degree of organization for young people in most of the California churches and in the state set up.

For the next week each of the seven churches was visited; we had small group meetings of the young people and often others. Such evening meetings were varied according to church suggestions—usually a presentation of our part as a local group in the larger program of the church or a discussion on what more the local group could do. During the day I tried to write out notes while traveling by bus from place to place, or visited with pastors and young people leaders.

Visits in Homes

A very important aspect of the trip was the visits in the homes. I wish time had only allowed me to stay in a community for two or more days as I did at several. In this way one could learn to know the pastor as well as some of the young people leaders as was the case at Shafter and Winton. After church service at Winton, a spontaneous dinner invitation was given to a number of young couples to gather at one home. The discussion around the dinner table and in the kitchen were live ones—and perhaps as helpful as an evening meeting, certainly a good supplement. I also appreciated very much the spirit of generosity with which I was taxied from place to place in various communities.

No where on the west coast are five churches located so much in a cluster as in Oregon. This enables them to have a union meeting of all young people every three months for special speakers, singing, a period of social mixing, and more singing. The first evening of the Oregon Institute was such a meeting of an estimated one hundred fifty young people and a few elders with an emphasis on consecrated Christian living. During the following day, March 16, about thirty-five young people, sponsors, and pastors had two sessions similar to those in California. The Oregon institute had a higher per cent of the high school age group.

A New Approach to Organization

The state organization of the young people was at the time limited to the retreat committee. A very interesting experiment is being undertaken by the state in an effort to coordinate all of the church organizations such as sewing circles, as well as young people's fellowships and others into a state fellowship, one organization. Consideration is being given to drop the term CE from the young peoples organization and formulate names and concepts more fitting to their purposes.

The Washington Churches

The three eastern Washington churches met at Lind, March 24; about thirty young people were present at the meeting in the country church. Seeing the church surrounded by thousand and more acre farms leads one to appreciate the distance which people travel to church and how it effects their young people activities. Summertime at Lind when college students return is the time for vital youth meetings—that in contrast to the all too prevalent custom of discontinuing meetings during the summer months. (It is much better to alter their nature for the summer then to drop them.) Here I was also impressed with the purposive, well-organized Sunday School in which young people played a very essential part as teachers and from all indications it was a real joy for them.

Aberdeen is certainly a much larger church than I had assumed. About seventy young people gathered for an evening of good fellowship and a discussion of what a local young people's group shoull be and do. On the following day Alice Lehrman who represented the entire Pacific district young people on the Y. P. U. Council and Marvin Linscheid the District Y. P. Counsellor, and I laid some plans toward revitalizing the organization of the district.

This brief survey may help you a little to feel a part of our larger youth fellowship. There is good interest and a receptivity to a stronger Mennonite youth fellowship—locally and at large. Through our various youth retreats we have realized what one step forward together can mean for the church. In like manner there are other areas such as local program methods and subjects, voluntary service projects, which have as much room for development as retreats did twenty-five years ago.

There Is Work Among Migrants This Summer

(Editor's Note: The Women's Missionary Association announces that three workers will go forth this Summer to work among the migrants. For the reason, the following article giving information about the migrants and about the work being undertaken by the Home Missions Council is of special interest.)

This year the Federal Government estimated that 4,000,000 seasonal workers would be required to harvest and process the crops for the food supply at home and overseas. Much the larger group are native migrants: Negro, Spanish, Japanese, White Americans. The smaller groups are imported migrants from Jamaica, the Bahamas, the Barbadoes, and Mexico. These imported migrants—however —are to be returned now that the war is over.

The native migrant is not protected by governmental agreement and as a result has had to live in many cases outside government camps which were available to imported migrants. The problems of schooling for their children, undesirable working conditions, unfair recruiting practices, lack of medical care, religious ministry and cultural opportunity, as well as discrimination by local communities—all these still cause distressing limitations and hardship on the lives of a great group of our citizens .

New work was started in North Carolina, Virginia and New Mexico, and a Spanish-speaking minister has been added to the staff in Texas because of increased World Day of Prayer offerings. There are two Spanish-speaking ministers on the western staff besides the one in the mid-west, and five year-round Negro workers in the East.

A survey is being made and plans laid for the post-war era. Shipyards, defense industries and construction projects are beginning now to feed thousands of people back into the migrant labor stream and there is some prospect that returning service men may add to the number.

—Statements gleaned from the bulletin of the Home Missions Council, "Our Migrant Worker Can Now Look Ahead."

Immeasurably More

"We can only see a little of the ocean,
Just a few miles distant from the rocky shore
But out there—far beyond our eye's horizon,
There's more—immeasurably more.

"We can only see a little of God's loving—
A few rich treasures from His mighty store;
But out there—far beyond our eye's horizon,
There's more—immeasurably more."

—Selected.

Mission Work in an Idaho Mexican Labor Camp

by Arnold E. Bartel

"Go ye therefore and teach all nations"—Matt. 28:19(a). In the summer of 1943, Missionary Malcolm Wenger sent out Young People's society one dozen Spanish Gospel Recordings which we used for our missionary work.

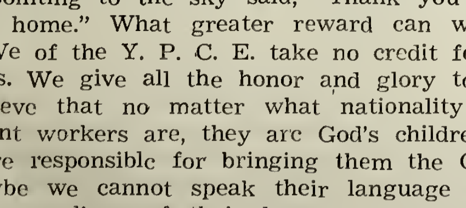
During the summer and fall of 1943, until the Mexicans left our community, we used an electric phonograph and the Spanish recordings to play half hour programs on Sunday afternoons. We also gave out tracts to the men as they came to listen to the hymns and messages.

In 1944 we ordered more recordings and tracts, for more variety of programs, and continued our Sunday programs from spring until late fall when the Mexicans again left us.

In 1945 we ordered more recordngs and tracts for our programs on Sunday afternoon. We now have about forty-five Gospel recordings which make a large variety of programs in the language these men can understand. We also added Spanish New Testaments to our program which were given free of charge to those who wished them. We gave about fifty-five New Testaments and sold two Spanish Bibles at cost to us.

We have no right to say what results have come from our efforts because we do not know. We know that the men read their Testaments and tracts with great eagerness and listened eagerly to the recordings of hymns and messages.

One Sunday afternoon one of the men came to us, showed us his Testament, held it over his heart and pointing to the sky said, "Thank you I am going home." What greater reward can we ask for. We of the Y. P. C. E. take no credit for any results. We give all the honor and glory to God. I believe that no matter what nationality these migrant workers are, they are God's children and we are responsible for bringing them the Gospel. Maybe we cannot speak their language but if these recordings of their language are available we can at least in part satisfy their hunger for the Gospel.



Leaders of Christian Worker's Institute

The following personnel are those that will meet with those attending the Christian Workers Institute to be held at Bluffton College, June 5, 6, and 7. Interested persons wishing to attend the Institute should contact Dr. Paul Shelly, Bluffton College, Bluffton, Ohio.

Personnel

Elmer Ediger—Former Educational Director, C.P.S. camps, Mennonite Central Committee; Director of Summer Service Units.

H. A. Fast—Professor of Bible, Bethel College, North Newton, Kansas; Vice President, Mennonite Central Committee.

R. L. Hartzler.—Field Secretary and Editor, **Christian Evangel**, Central District, General Conference.

John P. Klassen.—Assistant Professor of Art, Bluffton College, Bluffton, Ohio.

Olin Krehbiel.—Pastor, First Mennonite Church, Berne, Indiana; Member Educational Committee, General Conference.

Howard G. Nyce.—Pastor Allentown-Upper Milford Charge; Secretary, Foreign Mission Board.

Lloyd L. Ramseyer.—President, Bluffton College, Bluffton, Ohio.

Andrew R. Shelly.—Pastor, Stirling Avenue Mennonite Church, Kitchener, Ontario, Canada.

Paul R. Shelly.—Assistant Professor of Bible, Bluffton College, Bluffton, Ohio.

Don Smucker.—Student, Princeton Theological Seminary, Chairman, Committee of Doctrine and Conduct, General Conference.

J. N. Smucker.—Pastor, Mennonite Church, Bluffton, Ohio. President General Conference.

William G. Stauffer.—Pastor, Mennonite Church, Sugarcreek, Ohio.

Abraham Warkentin.—President, Mennonite Biblical Seminary and Bible School, Chicago, Illinois.

Beauty Forever

Be glad of happiness that is not yours,
Rejoice in beauty that you may not hold;
Then shall you know a rapture that endures,
A youth that grows not old.

The mountains that are mine, the woods, the sea,
The golden river winding on and on—
What joy it is to know that these shall be
When I am gone!

by Arthur Guiterman

Youth Events

Ernst Harder, student at Mennonite Biblical Seminary, is planning to visit the Canadian churches this summer. Ernst will go to the Canadian churches as a representative of youth in the States. He will also go representing Paraguay, his home. The trip is being sponsored by the Board of Education and the Young People's Union. All provinces are to be visited. Further announcements of the trip will be forthcoming.

* * *

Under consideration at present by the young People's Union is the plan to bring foreign students to our colleges for further training. A student from Paraguay is being arranged for. He will come to the States to get further training after which he is to return to the Paraguayan colonies to carry on leadership work there. The possibility of bringing students from other lands to America is also under consideration. It is felt that this is an excellent opportunity to give Christian training to native leaders in other lands, and at the same time a bond of fellowship can be developed through the contact with each other.

* * *

Carl Epp, recently discharged from the Puerto Rico C.P.S. unit and a native of Henderson, Nebraska, is presenting slides and lectures on Puerto Rico and the work that has been done there by the La Plata unit. He is making a tour of some of the C.P.S. camps.

* * *

A new C.P.S. publication is the "Marine Bull Pen" being issued by the Brethren Service Committee at Elgin, Illinois. This publication is for and about the sea-going cowboys who have been taking cattle across to Europe.

* * *

Bethel College and Bluffton College are planning a student exchange whereby two Bluffton students would spend a year at Bethel and two Bethel students would spend a year at Bluffton. The students must be sophomores or juniors during the exchange period to be eligible, and they must return to their own college for the senior year and graduation. The motive behind this exchange plan is to develop a closer tie between sister colleges.

* * *

"The Fate of One Man in Twenty" is the name of a pamphlet being published by the Coordinating Committee for Improving Iowa Institutions. It deals with the status and needs of Iowa State Mental Hospitals.

* * *

"The Church and Returning Conscientious Objectors" is a new pamphlet by Dr. Roy A. Burkhart. This pamphlet has been published by the Federal Council of Churches of Christ in an effort to acquaint church people with the C.O. and his return upon being released. Dr. Burkhart is pastor of a church in Columbus, Ohio.

* * *

The National Opinion Research Center states that 68 per cent of the public in the United States express themselves as "willing to have meat and butter rationed again so that we could send more food to needy countries that fought on our side in the war." Twenty-nine per cent are unwilling to resume rationing. More than a third (35 per cent) of the American people believe we should send food to Germany as a gift if she cannot pay us. Thirteen per cent believe we should send no food to Germany under any conditions, 49 per cent believe we should sell Germany only what food she can pay for, 30 per cent of the public would send food as a gift to Japan, 46 per cent would sell or exchange food, 20 per cent would send none at all.

* * *

Ten thousand dollars has been given by M.C.C.-C.P.S. men for the relief of war sufferers during the four-month period of December 1 to March 31. At this rate of $2,500 per month, C.P.S. men can support the ex-C.P.S.-manned European Builder's and Transport unit (11 men) with its budget of $2,500 a month. Between 15 and 20 per cent of the five dollars per man monthly allowance is given back to relief.

* * *

The United States is 313,000 tons behind its scheduled quota of food shipments to famine areas, according to Chester C. Davis, executive chairman of the Famine Emergency Committee.

When the government ordered the requisitioning of 25 per cent of wheat at terminals for shipment abroad, Secretary of Agriculture Anderson received forty telephone calls registering protest which originated indirectly in the brewing industry which would be curtailed by the action.

Not Trivial Things

A butterfly poised on a red rose spray,
A bird's sweet song from the top of the tree,
A man intent on the work of the day,
Are never commonplace things to me.

For the glorious tints of the butterfly's wing
Were placed by an Artist supreme and fine,
And assured of His care are the birds that sing,
And noted their fall by the Eye Divine.

The tiniest flower is a thought of the God
Who planned and designed the heavens above
And the soul of that man who delves in the sod
Was bought—wth a price—by Infinite Love.

Joanna Palmer

RELIEF

Relief Unit Planned for Philippines

C. L. Graber, Relief Commissioner to the Far East, has completed his survey of relief needs on the Philippine Islands. Brother Graber recommends hat the work there be mostly medical work and emergency relief. The former will likely consist of a central hospital with several dispensaries in outying districts. In some localities there is desperate need for clothing and food; the special needs are for medium and light-weight clothing, shoes, all kinds of meat and milk. Work will most likely begin in the northern sector of Luzon Island. This area was heavily damaged during the war.

Selective Service has agreed to release to the C.P.S. Reserve ten men to serve in the Philippines; hese men must have served at least eighteen months in C.P.S. They will be used as truck drivers, mechanics, warehouse and supplies workers and as construction men.

Famine Picture in India

J. Harold Sherk, director of the M.C.C. unit in ndia, reports that there is likely to be serious disress in the area of the Steiner Mission in northern Bengal near the Tibet-Nepal border. Grain supplies are at a dangerous low and crop prospects are bad because of insufficient rainfall in the early part of the winter and now there is much damage from torms. If conditions become more acute aid will be sent to that area. Similar reports come from other parts of India; rationing now in effect in ome areas provides only subsistence diets and in other sections food from outside sources will have o be provided.

Clothing Folders Distributed

During the last few weeks the 1946 Clothing for Relief folders were mailed out to the churches in he M.C.C. constituency. These folders outline the lothing needs of the various fields and give instrucions for preparing garments, soap and shoes for hipment; there are also several pictures showing he past winter's distribution of clothing in Holland. t was our aim to get at least one copy into every ome. It is quite possible that due to wrong adresses and other unavoidable oversights some conregations may have been missed. If your church id not receive a supply of these folders we regret ery much this unintentional error, and we would ppreciate a card giving the name of your congreation, the pastor's name and the approximate umber of homes represented.

C. P. S.

hree Rivers to Close

Selective Service has officially confirmed the closing of C.P.S. No. 107, Three Rivers, California, by May 31. Many of the men who will not be discharged in the near future will be going to the camp at Camino, California. Located in the Sequoia National Park, Three Rivers camp has been in operation for three years and will be the eighth M.C.C. base camp to close since the beginning of systematic demobilization.

Service Unit Openings Announced

June 4 has been designated at the opening date for the Howard, Cleveland, and Norristown hospital voluntary service units. These summer projects are to continue for a period of three months closing on August 14. The Gulfport summer unit will open June 17, and continue until August 24. The leadership for these various groups have been announced as follows: **Howard State Hospital:** Clair Hoffman, C.P.S. leader; Mrs. Frances Smith, summer unit leader. **Cleveland State Hospital:** Paul Goering, C.P.S. leader; Mrs. Emma Rohrer and Esko Loewen, summer unit leaders. **Norristown** Frances Becker, summer unit leader. **Gulfport, Mississippi:** (Public Health) Melvin Funk, C.P.S. Director; (Mrs.) Mrytle Hertzler, women's unit leader. Applications are still being received for these several summer service projects for both men and women.

Goering Succeeded by Ediger

Erwin Goering, the general director of M.C.C.-C.P.S., left the first week in May to assume new duties in the extension division of Bethel College, North Newton, Kansas. He is being replaced by **Elmer Ediger**, assistant director of the C.P.S. program, who served for the last three years as educational secretary for the C.P.S. camps. Mr. Goering, who has been in the program for the last four years, has served as camp director, regional director, and more lately in the over-all administrative capacity.

Mulberry Health Unit Moves

The public health unit at Mulberry, Florida, is now in the process of being moved. Although remaining in Polk County, the unit will be located in an old army airbase near Bartow, Florida. The men will be in the vacated quarters and will have access to the recreational facilities connected with the camp plant.

New Wheat Ruling Affects Material Aid Program

In the light of recent Governmental developments indicating a desire of the United States Government to obtain all wheat anl other available grain products for foreign relief, we would recommend that our people sell to the Government any wheat or grain products which might be available, rather than contributing it to the Mennonite Central Committee. The higher amount gained by the sale of the wheat at this time could more fully be utilized in our program in the form of cash rather than the wheat products. This course appears to be advisable in view of the present regulations and will remain in effect only until new developments pertaining to the new grain crop changes this picture.

COLLEGE AND SEMINARY NEWS

FREEMAN JUNIOR COLLEGE

Chapel speakers this week were Dr. Delbert Preheim and Roland Brown. Dr. Preheim, a graduate of Freeman just recently returned from Puerto Rico, presented a vivid word picture of the conditions and needs of the island. Roland Brown, who is visiting at Freeman with his parents, Missionary and Mrs. Brown, showed films portraying the work of the C.P.S. Mental Hospital unit with which he himself is connected. From July 21 to 28 Dr. J. D. Unruh will be the special speaker at Elim Gospel Beach, Swift Current, Saskatchewan. This Beach located on the north shore of Lac Pelletier is owned and operated by the Mennonite Youth Society of Saskatchewan. It is open from June to August and provides spiritual and recreational opportunities for Canadian young people. Tuesday after school the faculty and faculty wives put on work cloths and planted potatoes for the dining hall. The co-operative effort was enjoyed and resulted in at least four distinct methods of proceedure.

BETHEL COLLEGE

The final number in the Memorial Hall Series this season was presented May third, when three experts of the University of Chicago Round Table—Louis Wirth, sociologist; Maynard C. Krueger, economist; and D. Gale Johnson, research associate in Agricultural Economics, ably discussed "America's Economic Future." Negotiations are under way for next year's series, and the securing of the Westminster Choir and Stuart Chase have already been announced. The old and new SCA Cabinet members, accompained by Dr. and Mrs. Fast and Mr. and Mrs. Esko Loewen, held a prayerful retreat at Harvey County Park on April 27-8. During the same week-end the foreign students from Tabor, Hesston, and Bethel College enjoyed an evening of fellowship on this campus. The final get-together of the year for the faculty and staff members and their families was the annual spring picinc on May 6, with 120 in attendance.

BLUFFTON COLLEGE

One of the special features of the commencement program this year will be the unveiling of a bronze plaque which has engraved upon it the names of the members of the first Board of Trustees of Bluffton College, then Central Mennonite College. These men were J. A. Amstutz, J. F. Lehman, H. J. Krehbiel, J. H. Tschantz, J. W. Leatherman, Gerhard Vogt, P. C. Suter, J. C. Mehl, and P. E. Stucky. As nearly as can be determined, J. C. Hehl is the only living member of this Board. He now resides at Upland, California. Members of the families of these men are being contacte and given special invitations to be present. Th special program is to be on Saturday afternoon May 18. The names were originally engraved o the stone to the right of the entrance to Colleg Hall. However, they have been almost entirel obliterated by the elements. The plaque will b placed over this stone.

IN MEMORIAM

Howard Pierman Welty, son of Samuel A. and Fanni Pelrman Welty, was born June 11, 1915, at Lima, Ohio His mother died when he was three. Hereupon he was ta ken into the home of an aunt and uncle, Mr. and Mrs. W. V Jones. He was married to Wanda Moser, and to them wer born three children. As a farmer he specialized in cantaloup growing and marketing. He passed away of a rare illness De Vic's Disease, on February 28. At the time of his deat he was treasurer of the St. John Church, Pandora. H is survived by his wife and three children, Kay, Mona and Howard II; father; stepmother; foster mother; bro ther Richard of Ottawa, Ohio, and sister Mrs. Alvin Dunla of Cairo, Ohio.

Helena Schartner, youngest daughter of Cornelius an Eva Becker Unruh, was born January 30, 1872, in Russia In 1875 she migrated with her parents to Marion, Sout Dakota. She was baptized by Elder Friedrich Schartner In 1886 she was united in marriage with Jacob Schartner with whom she shared life for fifty-three years. When he husband died, the church, of which he was Elder, was dissolved, and she united with the Bethesda Church of which she remained a faithful member until her death on Good Friday, April 19, 1946. She is mourned by three sons, seven daughters, two sons-in-law, one-daughter-in-law, and six grandchildren.

Mrs. Emma L. Byers, wife of N. E. Byers former dea Bluffton College, died April 27, following an operation at the Community Hospital. She had been an invalid fo several years and bore this restricted life with unusual courage and Christian fortitude. She was born November 12, 1876, in Sterling Ilinois. In adition to her husband, she is survived by two sons, Floyd of Goshen, Indiana, and Robert of Lakewood, Ohio, and two grandchildren. Services were held at the First Menonite Church on April 29, conducted by her pastor, Rev. J. N. Smucker. Burial was in the Bluffton Maple Grove Cemetery.

HE WAS RICH BUT HUNGRY

(Continued from page 1)

This young man had carried a good thing to the extreme. Man has to provide for his needs. Wealth is a means, but it is not the end. The end is that kind of life which satisfies forever. This can only be found by belief in God, who is Love. He who "lives by" God in the sense of depending upon Him for ultimate support and value, will relegate possessions to the place of means and not ends. Furthermore, such a person will not determine what "he wants to be." Rather he will let God do the determining, and that will mean for him to be forever loving—and consequently forever satisfied in soul.

JOTTINGS

—Bethesda Church, Henderson, Nebraska: The Freeman Junior College Choir plans to give a program on the evening of May 26. The Senior Mission Society is having its annual sale, May 30.—Mrs. R. H. Friesen, Corr

—Deep Run (Pa.) Church: Thirty young people were recently received into our church through baptism. Some time ago twenty-five ladies from our Mission Society, together with a few from the Quakertown, Springfield Perkasie, and Philadelphia societies chartered a bus to Ephrata and helped out in the clothing center for one day. The group of forty women also made a short visit at the M.C.C. offices at Akron. We are looking forward to having a group from Akron visit our church on May 11, 7:30 P.M.—Mae Gross, Corr.

—The First Church of Monroe, Washington, is manifesting a great deal of interest in studying the Book of Revelations at the Wednesday night prayer meetings. On the evening of April 28 a birthday surprise was given to our pastor (George Kopper). Cake and ice-cream were served, at the close of which he gave his life story.—Eleanor Goerz, Corr.

—Goessel (Kansas) Church: A "welcome home fellowship" supper was enjoyed by all on April 22 in honor of Rev. and Mrs. J. R. Duerksen and family from India. After supper a short program was given. The Duerksen family also had a part in this. Rev. and Mrs. Duerksen each gave a short talk and also helped their children sing in the Hindu language. Rev. Duerksen gave the Sunday morning message on April 28,- -Margaret Schroeder, Corr.

—East Swamp, Quakertown, Pa.: Miss Lena Sellon, returned missionary from China and interned for three years by the Japanese was guest speaker at our morning worship service April 28, during a ten-day leave of absence of our pastor, Rev. A. H. Schultz, who is looking over the mission field of Rev. and Mrs. Abraham Unruh, our missionaries in Kentucky.—Mrs. Samual Bleam, Corr.

—First Church, Nappanee, Indiana:. On Conference Sunday, we as a church renewed our loyalty to the task that God has given us as a group of like-minded Christians. In our daily family prayers this week we remember one of the various phases of the conference work; the items were specified for each day in our bulletin. The pastor's Sunday School class gave the program last Sunday night, the theme, "With the Church Through the Centuries." Tuesday night Alfred Regier presented the Grace Children's Home of Henderson, Nebraska, to us in colored moving pictures. Friday night the public school children will give a spring program showing the results of Bible teaching in the public school. Six visitations teams will be out in the next two weeks to make our church more helpful to more people. This is a monthly project of our church.- -Mrs. Loyal Corwin, Corr.

—Eicher Emmanuel Church, near Noble, Iowa: Miss Selma Unruh, enroute to Africa as a missionary, stopped to spend Easter Day with our pastor and wife, Rev. and Mrs. Walter H. Regier. Dale Nebel has gone to China to do relief work with the M.C.C. Erven Graber is expecting to share in a similar service in Europe under the Friends Service Committee. A large enrollment is expected in daily vacation Bible school.—Corr.

—Upper Milford Church, Zionsville, Pa.: The yearly dinner luncheon and party of the Ladies Aid Society was held April 20. Both congregations of the charge worshiped together for a combined Easter service on Easter evening in the Allentown church.-Mrs. J. Miller, Corr.

—Zion Mennonite Church, Bridgewater, South Dakota, expects to have revival meetings and Bible school in the near future. Recently four new members were received into the church.—M. Hofer, Corr.

—St. John Church, Pandora, Ohio: Our church choir of forty-four voices presented Stainer's "Crucifixion" to a full house Easter Sunday evening. It was under the direction of Mr. Earl Lehman. Mrs. Edith Stuckey Lehman was accompanist. Marcele Reichenbach and Eugene Kohli were married in an open church wedding in St. John church on April 20.—Mrs. Josephine Moser.

—Topeka Mennoite Church, Topeka, Inliana: Our young people recently shipped four heifers under the Heifers-for-Relief project. Two of our members are at present enroute to Europe on cattle ships. Over the Easter season we received twenty new members into the church. Our church has raised over one thousand dollars for flour, and at present we aim to raise about a similar amount for processed milk for European relief. The Bluffton College Men's Gospel Team was here on the afternoon of May 5.

—The State of Pennsylvania has just issued a 175-page book in which the title "Pennsylvania's Second Year at War" is used. Considerable space is given to the discussion of what our farmers contributed to the National effort. The stand of the Historic Peace Churches—the Friends, Mennonites, and Brethren—is also reviewed, and considerable space given to the work of the C.P.S. camps and units at the various state hospitals under the title "Work of National Importance." About one-seventh of all C.O.'s in the U.S.A. are from Pennsylvania."—**Brotherhood Briefs** (Eastern District Conference)

—"YPSI" is the name of a book that the C.P.S. unit at Ypsilanti, Michigan, will have ready for mailing immediately after July 1. This book is especially recommended to the churches "at home" in order that the members may more fully learn of the conditions under which the Ypsilanti C.O.'s have lived for months and years. "Ministers can profit by gaining new understanding of their returning men. Libraries can offer such a book to the young people as an example of peace witnessing." The recent write-up on mental hospitals in **Life** magazine has given wide-spread publicity to the kind of work that such a book as "YPSI" describes.

Mrs. G. A. Linscheid
222 South Pine
Newton
Kansas

—Gospel Mennonite Church, Mountain Lake, Minnesota: On May 4 the mission society of the Immanuel Church and the Kings Co-workers Society served a 6 o'clock dinner to the a cappella choir of the Grace Bible Institute. Dr. C. H. Suckau, President of the G.B.I., brought an inspiring message at the Sunday morning worship service. His theme was "Lifting up Christ in India." He illustrated it very effectively by relating personal experiences in India. The G.B.I. Men's Quartet served with special music.—E. Lohrenz, Corr.

—Liberal, Kansas: On April 17 the a capella choir of the Grace Bible Institute rendered a very fine program in our church. On April 26 a men's octet from the Oklahoma Bible Academy was in our midst. On April 28 a week's series of revival meetings were opened with Chaplain John Baergen of Villa Park, Illinois, as the evangelist. Brother Baergen served as chaplain in the armed forces for about three years, also performing overseas duty. His visit to the Holy Land was of great interest to all.—Mrs. V. J. Buller, Corr.

—Emmanuel Church, Galva, Kansas: Rev. Garman Wedel, who has served our church as pastor for the past three years, was re-elected, and he has consented to serve us for three more years. The parsonage in Moundridge is nearing completion. It is hoped that the Wedels can move in during this month. This will enable them to live closer to their flock. Members of the church have been working on the parsonage. In March we had a fellowship dinner of welcome in honor of Alvin Jantz, who was in C.P.S. the past four years, and Irvin Ratzlaff, husband of one of our sisters. On April 14 we were greatly blessed by Dr. Ed. G. Kaufman's presence with us both morning and afternoon. He spoke on "Missions" during the morning service and on "Home and Marriage" in the afternoon. That evening the choir gave the cantata "Hosanna" by Nolte. The Hopefield C. E. gave us a return program April 28.—Marie Wedel, Corr.

—Bessie, Oklahoma: The Go Ye Daily Vacation Bible School Association plans to conduct Bible school in eight schools this spring. Eighteen teachers have pledged their service, and sufficient teaching material has been ordered to take care of 220 pupils. Three teachers will be needed in some of the schools. May 20 has been set as the opening date. On May 11 a workshop for the teachers is to be conducted in the Corn Bible Academy. The executive committee of the Association consists of the pastors and Sunday School superintendents of the Herold, Sichar, and the Bessie M. B. Church. Rev. Menno Kliewer is chairman, and Rev. C. B. Friesen is school supervisor.

—Nearly three thousand people gathered in Memorial Hall on the Bethel College Campus Sunlay, May 5, to enjoy the Mennonite Song Festival. Mr. Jacob Bartel, presided. Sixteen church choirs participated in the festival during the afternoon. The evening program was opened with audience singing, directed by Mr. G. F. Friesen of Lehigh. "O Holy Savior, Friend Unseen," was sung in memory of Mr. Paul G. Baumgartner. Mr. Baumgartner was a great promoter of church music and was responsible for organizing the Mennonite Song Festival seventeen years ago. A mass choir of about two hundred voices gave the evening program. They sang twelve anthems, including "My God and I," "The Hallelujah Chorus," "The Heavens are Telling" and others. The evening program was closed with the audience joining in the singing of "Day is Dying in the West." At the business meeting held during the course of the afternoon Mr. Robert Senner of Buhler was elected to serve as president for the next two years. Mr. Arthur Banman of Goessel was elected to serve as treasurer for the same length of time. The Women's Association served a lunch to a great number of people during the intermission hours.—Elizabeth W. Nickel, Secretary

APRIL BUSY MONTH FOR NEWTON CLOTHING CENTER

April was another month full of activity. However, not quite as many packages of clothing came in as in previous months. This made it possible for the workers to unpack all incoming parcels (six tons of clothing, shoes, and soap) besides many others which had been waiting for some time. Over seven tons of clothing were packed and pressed into 140 bales. One hundred forty-four cases, containing 6,600 pounds of soap, mostly home-made, and thirty-six boxes of shoes, 2,628, were packed during the month. About 1,500 pounds of the soap were made, donated, and packed by a group that had earlier done meat canning for relief.

Among the 105 volunteer workers were students from Hesston College and Bethel College. When a group of young people get together for a morning or an afternoon of packing soap (a very scarce and valuable article in so many European countries) the otherwise tedious task becomes enjoyable. A group of six girls from the Amish community near Partridge spent a day with us helping with the labelling, packing, and mending. We marvel at the number of people who are willing to help with the repair work here, but we are very grateful for the increasing number of shipments that arrive ready to be repacked. It is wonderful what can be done if all work together and each one does his or her task. "In the Name of Christ."—Selma Linscheid

The Mennonite

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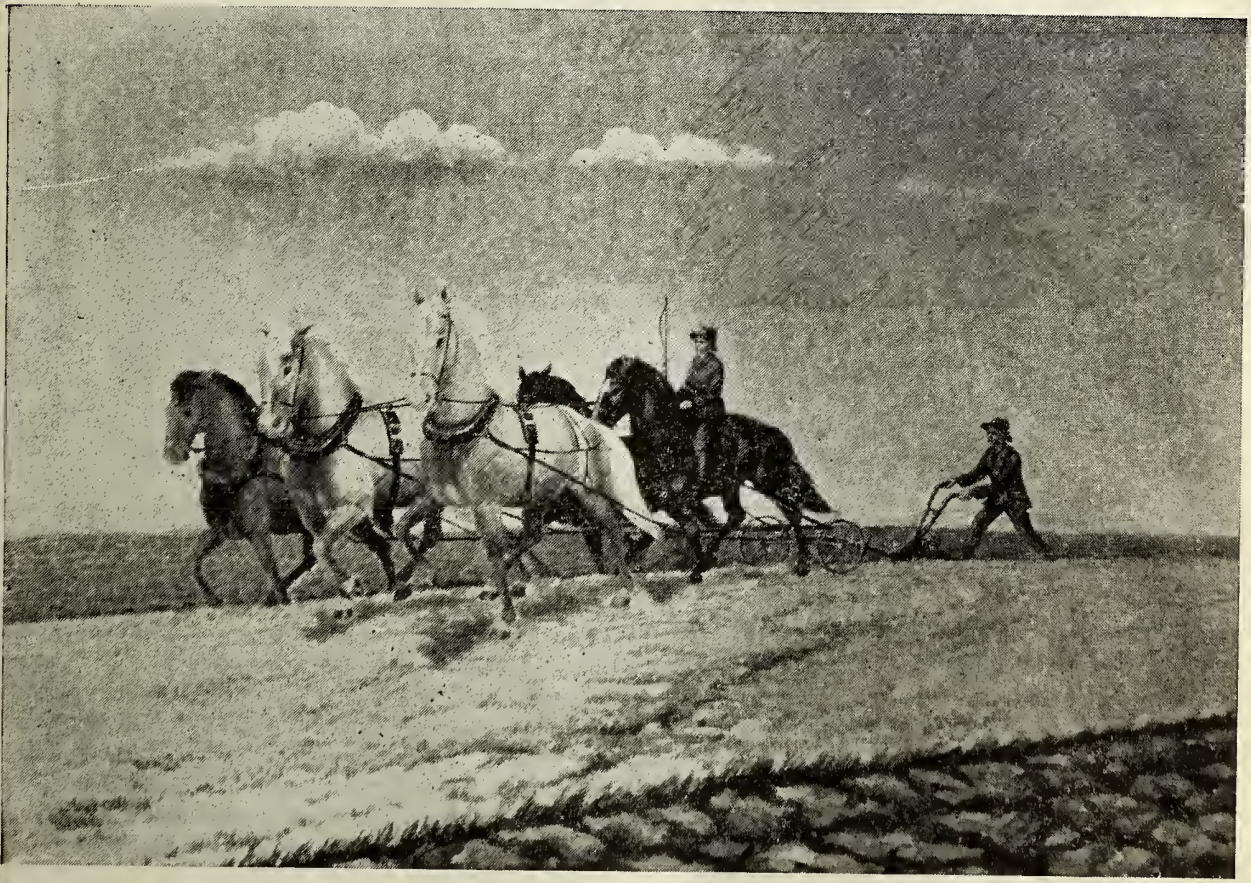

Painting by J. P. Klassen, Bluffton College. Cut, Courtesy **Mennonite Life**

Farming for God

Farming for God makes possible a much deeper and greater satisfaction than merely farming for money. True the farmer needs to make a livelihood. That is very important. However, a livelihood is not the end of life. It may be for the beasts of the earth but it is not for man, created in the image of God. Man's life is for a purpose, and as he senses that he is doing the will of God, he experiences one of the deepest satisfactions knowable to man.

Under God, farming becomes a Christian ministry of producing food for human beings who must have it to survive. Perhaps, this essential ministry became somewhat cheapened in America in past years, when we, because of our highly developed methods, were able to create a prodigious abundance of food and then failed in getting it to those who needed it most. Today with our knowledge of one-half billion people facing starvation, the idea of farming as an essential Christian ministry is more readily understood. It ought to remind us that as long as human beings must eat to live, the production of foodstuffs must be under God an essential Christian ministry. As such it can be an immense satisfaction to the Christian who engages in this vocation and an inestimable blessing to those affected by it.

Farm work at its best is love for God and man made visible and effective. At its best it is a clear and distinct witness of God. Is it not possible that farming can be just as Christian an activity for the man who has been called of God to farm as preaching is for the minister? And may not the rewards be equally great?

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point-of-view:

SORROW fills our hearts when loved ones die. On Memorial Day many a person will again be deeply conscious of precious lives once lived in a physical body. No longer are they with us as they once were. How shall we bear the death of loved ones? In this issue we present a deep-going article on this subject which is of such vital concern to those who know the sorrow of death.

RURAL LIFE SUNDAY, which is to be commemorated on May 26 this year, is of particular significance to the Mennonites, who as a people are so largely rural. The folder for this year's observance describes the purpose of the day as follows: "Rural Life Sunday is a day set apart for emphasizing the meaning of Christianity for rural life; for the invocation of God's blessing upon the seed, the fruits of the soil, and the cultivators of the earth, and for the consideration of justice for agriculture and the spiritual values of rural life." It is suggested that country and city pastors might exchange pulpits for the day. Members of our churches may gain new insights and appreciations by observing Rural Life Sunday.

THE ASCENDED CHRIST is the indwelling Christ of believers everywhere. Once a limited number had the privilege of seeing the expressions on his face, of hearing his words, and of witnessing his healing power. Today nearly two thousand years later, many all over the globe have the privilege of knowing in their hearts the ascended Christ—ascended over time and space—who always was and always will be. What a wonderful fact that there is an ascended Christ whom men of all races and portions of the globe can know in the depths of their beings! But first they must be given a chance to learn to know him. Ascension Day reminds us of a great privilege and of a great responsibility as well.

VICTORY OVER RESENTMENTS is a great aid to peace of mind, effectiveness in one's constructive efforts and enriching human relationships. It seems that resentments are very often due to a basic sense of insecurity. Man faces the necessity of survival. His chances of full and happy survival seem threatened every time that he becomes painfully aware of not being "the master of the situation." Whenever another human being behaves in a way that is displeasing to him, his mastery over the situation is challenged. He wanted this other person to behave in a certain way and now he hasn't. What can be done about it? The inability to find a ready means to bring about the desired behaviour in the other individual seems to drive the human being into a resentment. He feels angry. Very likely fear underlies this anger. The problem is too difficult for him. He very much wants to solve it, but doesn't know how. For he does not have a clear enough understanding of how the other person works. Once he can understand why the other person behaved as he did, why he had to do as he did, then that misbehaving person becomes to him like a car that doesn't work but whose trouble he has already diagnosed so well that he knows how to fix it. A clear and deep understanding of a person who provokes a resentment in one, is one of the surest ways to victory over resentment. However, to understand others well, it means that we continually must put ourselves in the place of others until we can pretty well think and feel what they think and feel. It means a lot of loving. Furthermore, it takes a lot of self knowledge. We can hardly learn to know others until we learn to know ourselves. To know ourselves we must bring to the open all of our negative feelings and face them. This develops understanding of ourselves and consequently of others. However, when we just simply can't understand the person who provokes resentment in us, we can try another approach, and that is to overcome evil with good. Right actions towards the resented one may eventually lead to more loving feelings. But the attempt towards understanding is primary. Such an attempt undoubtedly leads most people of deep spiritual experience to the conclusion that misbehaving people behave as they do because they lack an experience of sufficient grace. With such a diagnosis the next step of being loving to a misbehaving person comes much easier. Victory over resentments seems to depend to a very large extent on an understanding of why human beings do as they do.

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The Valley of Weeping

by Mrs. Eva Harshbarger

"The world crashes at your feet," a widow observed concerning her bereavement. "Everything changes—your social life, your economic life, your personal life—everything!" In spite of the cataclysmic changes which bereavement brings, few are prepared for it. Margery Bianco writes, "Death should be treated naturally. You don't have to educate children about death. Speak of it as a natural occurrence and they will do the same." This is excellent advice—the difficulty lies in following it. Fears and strong taboos surround the discussion of death. Old age and long illnesses prepare some; others forever fear it. A recent news article stated that a wellknown octegenarian publisher refuses to allow anyone to speak of death in his presence. To almost everyone, regardless of the age at which it is experienced, the first real experience of bereavement comes as a great emotional shock.

Many have come through bereavement with stronger, more mature characters by the grace of God and their own healthful attitude about life. Too frequently, however, it is through a long drawnout agonizing, blundering process which may end in defeat rather than victory. It is the duty of those who have won through to peace to help others by sharing their experiences.

Bereavement is universal. Twenty-five percent of all American marriages are in a widowed state at one time. One in every thirteen people of marriageable age are widowed. Two families every minute are broken by death. "Death—for me today; for you tomorrow," says an old Latin proverb. The knowledge of the universality of grief may itself temper anquish. Shand, in *The Foundations of Character*, gives as one of the laws of sorrow: Sorrow tends to be diminished by the perception of sorrow around us and in some, though in a lesser degree, by the knowledge of such suffering. "Misery loves company" runs the old adage. Edith Lovejoy Pierce expresses it beautifully:

> There is a close companionship of pain,
> There is a clinging brotherhood of woe,
> That children of success may never know,
> That darlings of the world may never gain.
>
> There lies in misery a subtle tie,
> Only the broken hearted understand,
> Look feeds on look, hand waits for trembling hand,
> Unnoticed by the careless passerby.

It is a healthful thing to know that one has not been singled out for sorrow. To know that he is not the first nor will be the last to feel the anguish of bereavement may serve as a wedge to break down the self absorption from which the bereaved must be freed if he is to be healed.

Shand has formulated other principles of sorrow. In simplified outline they are as follows: Sorrow strives to maintain remembrances and to restore relationships with the loved one. Intensity of emotion is proportioned to the degree with which it contrasts with preceding or accompanying states—Tennyson says, "A sorrow's crown of sorrow is remembering happier things." Sorrow tends to be diminished in effect if other sorrow has been experienced recently or frequently. Sudden and unexpected sorrow tends to be stronger and more shocking than long expected sorrow. Secret sorrow is more painful than expressed sorrow; however uncontrolled sorrow becomes ever more intense as it is given free rein. Sorrow is intensified by feelings of remorse for having failed the deceased.

Shand classifies sorrow as follows: (1) frenzied mourning, (2) tearless and mute grief, (3) sorrow with a paralyzing action (4) activity approaching frenzy, such as rebellious cursing against fate. The bereaved one reacts according to his temperament, his former habits of adjustment, his physical energy, and his philosophy of life.

Bereavement commonly manifests itself first in a numbness in which adjustment faculties seem paralyzed. That this truth is generally recognized is evidenced by the way in which the community contributes labor and food during the first days of bereavement. This period of emotional numbness may last for months. Unfortunately for the bereaved one, his most difficult period of adjustment may come after he is no longer the center of attention and concern which the crisis evoked. He enters a period of severe conflict. He knows that he has lost a loved one, but his heart refuses to accept the awful fact. Waller expresses it thus: "One sees through a haze of unreality, one knows, yet does not know, until finally the meaning of death breaks through the mental dikes and floods the mind with sorrow. Nothing can make the individual realize his loss, yet everything reminds him of it." As he goes about his work, or more agonizingly yet, as he lies sleepless on his lonely bed, flashes of memory make his loss more vivid. If he falls asleep, dreams of the loved one may make him restless. Painful as these experiences are, they are part of the adjustment process, for they enable the bereaved one to accept in piece-meal fashion the devastating experience which his organism cannot handle all at once.

Other conflicts may distress him. He both despairs his loss and craves what is no longer his. He feels self-pity but censures himself for it. He may wish to substitute a new love object to relieve his pain but may accuse himself of inconstancy because of the desire. New economic advantages as an heir may please him, but he may fear being and appearing mercenary. He feels a strong desire to cling to mementoes but also has an urge to get away from associations which evoke painful memories. Grief may be augmented by memories of having failed or injured the departed. Society puts demands on the mourner, but his inclinations are to withdraw—to be alone with his grief because that is the only thing he has been able to retain of his beloved. Well-meaning friends by thoughtless, curious gossip may add to the problems of the widowed by denying him or her the solace of even the most casual of friendships with persons of the opposite sex.

Bereavement is a frustration of former habits and activities and is therefore painful. A little boy was weeping bitterly over the loss of his grandmother. His parents explained to him gently that he shouldn't weep for grandmother—she was now safe in the arms of Jesus. To which he replied with childlike truthfulness: "It isn't grandma I'm crying for—it's me! I can't go to her house any more." Even grown-ups sometimes grieve self-centeredly for those for whom death has come as a blessed release.

But the emotional catharsis of mourning is necessary for the recovery of the mourner. Those who are too brave, who inhibit their grief too severely, may be breeding future trouble which may manifest itself in the form of maladjustments, neuroses and physical ailments years later. We wrong the mourner when we attempt to distract him from his sorrow too soon and too thoroughly. He needs to talk and to weep out his loss at the time of his sorrow.

"To me alone there came a thought of grief.
A timely utterance gave that thought relief
And I again am strong."

Perhaps we praise the brave person from the same motives which cause us to praise the "good" little boy—he is so little trouble to us—he doesn't embarrass us by any public display of problems. Ironically, the person who puts on a "brave front"—who has tried hard to live up to the faith and pride which the loved one had had in him, may be rewarded by the suspicion, as was Cornelia Parker in *An American Idyll,* of not caring very much. "You know, I am surprised that you haven't taken Carl's death harder. You seem just the same exactly." To which Mrs. Parker replies heart-brokenly: "What is seeming? Time and again, these months, I have thought, what do any of us know about what another person *feels!* A smile—a laugh—I used to think of course they stood for happiness. There can be many smiles, and much laughter, and it means—nothing. But surely anything is kinder for a friend to see than tears."

After catharsis must come acceptance if there is to be peace of mind. The Voice said to Paul on the road to Damascus, "It is hard for thee to kick against the pricks." For a Christian, bereavement should be much less tragic than for an unbeliever. Not only has he hope for reunion in a better world, but he has faith in a divine purpose. It is more heart-warming to submit to a Divine Will than to bow one's head stoically to "the bludgeonings of chance." Emotional balance is more easily maintained if one believes in a Divine Reason even though his own little finite mind has been stunned by the mystery of the disaster which has befallen him. Mental hospitals are filled with people who found no meaning or purpose in life. Tensions are relaxed if one can "let go and let God."

The mourner may resent the demands which life again puts on him—for life has a way of taking one up again. The needs of the children, the exigencies of daily living, interrupt his grieving and call him back to activity. Let him be thankful for the blessing of work. It has a distracting and therapeutic value. More than one mourner has said, "I would lose my mind if it weren't for my work." In work, a familiar pattern is retained when many other patterns are lost. If his work is of a kind in which he can lose himself in service to others, he is twice blessed. As a sort of divine compensation his very sorrow may increase his kindliness, sympathy, and sensitivity. To use sorrow for growth is the fulfilment of acceptance. Jesus not only bore his cross but He used it for redemptive purposes. There is a Greek myth of a mother, who, in grief over a lost son, melted into tears to form the Fountain of Pyrene which served as a source of refreshment to all passersby. In Psalm 84 we read: "Blessed is the man whose strength is in Thee; in whose heart are the ways of them. Who passing through the Valley of Weeping make it a well; the rain also filleth the pools. They

(Continued on page 6)

Mrs. Eva Harshbarger is Dean of Women at Bethel College and also teaches child guidance and family courses. She is the mother of two boys of high school age. Her husband Dr. E. L. Harshbarger, former head of the social science division at Bethel College, died in 1942 after a severe illness.

The Story of a Small Country Church

by Menno H. Kliewer

Three miles east and two miles north of Cordell, Oklahoma, there stands a small country church whose membership had the privilege of commmenmorating the fiftieth anniversay of this church April 14, 1946. The founders were some of the first white settlers of this community, which has grown to be a large Mennonite settlement.

The first settlers of this community came here in the fall of 1889, when Rev. J. J. Kliewer, a missionary among the Indians, and his brother Henry settled at the location which later became known as Shelley. There, of course, was nothing but prairie, timber, and Indians when they came here. By Christmas of that same year they had become somewhat settled, having built a crude house of cotton wood logs covered with sod. For Christmas an addition of canvas was built on to the mission house and a Christmas program was arranged for. Sixty Indians were present at this first Christmas celebration.

The next group of settlers arrived in 1892. The Cornelious F. Duerksen family came during the summer, and on September 13 the Rev. Peter Pankratz and J. Gaeddert families arrived. The Henry Warkentin and Cornelious Dalke families, having lost their way, arrived five days later.

The early years were exceedingly difficult. The people who came were poor, and the land had to be broken before crops could be raised. With the limited tools and horses that they had, this was a slow process. Then too they had droughts, cattle rustlers, and prairie fires to contend with. Some of the families ground their own kaffir corn for flour and cooked watermelons for something sweetening. One family had nothing but pumpkin to eat for a period of eight days. If it had not been for the help of some churches in Kansas and Nebraska, who sent some wheat, clothing, and money, one wonders what might have been the fate of some of these destitute people.

With hard work, thrift, and the Help of God conditions in the settlement improved. More land was broken up. The rains came, and some years the crops brought abundant reward for labor spent. As time went by more settlers came and the community grew. A report states that for the Christmas program in 1895, two hundred Indians and about that many white people were present.

The people of the community were mindful of their spiritual needs and soon arranged for spiritual fellowship. On August 24, 1894, the group organized the Bergthal church with the help of Rev. Dietrich Gaeddert of Kansas, and Rev. Peter Pankratz as minister. For eighteen months they worshipped together as the Bergthal Church. Because of the scattered homesteads a group withdrew and organized as the Sichar Mennonite Church on April 14, 1896. Remarkable was the interest which the people took in the affairs of the church in those days. People walked as far as seven and one half miles for church services and singing school. A young lady candidate for baptism was taken by rowboat across the river, which was at flood stage, in order to be presented at the services. Religious services were not always without event. In one instance when the group had gathered for a mission sale on a Thanksgiving, they were compelled to go home before it was over. Someone had set fire to some grass two miles away for the purpose of disturbing the meeting, and a number of people had to rush home to save their property from the ravages of the prairie fire.

Brethren who have served in the ministry of the Sichar Church are: Rev. Peter Pankratz, April 14, 1896-1909; Rev. Micheal Klassen 1896-1899; Rev. A. W. Froese 1907-1911; Rev. Henry D. Schmidt 1911-1929; Dr. John H. Harms 1920-1941; Rev. Albert G. Schmidt 1931-1935 also 1937-1938; Rev. Menno H. Kliewer 1931-. Brethren serving as Deacons are the following: Peter Quiring and Jacob Janzen 1896-1899; Andrew Ewert 1900-1903; John W. Schmidt 1908-1935; W. T. Schmidt and Andrew O. Holliman 1944-.

As we look at the history of the church the picture of a mountain spring comes to us. The spring has been trickling down the mountainside these fifty years. It has never accumulated a vast amount of water for the membership today stands at only eighty-seven members, and a number of them at distant places, yet in spite of adversities that have come, the spring continues to trickle down the mountainside into the valley below. As the stream has been flowing on evidences of it's life-giving qualities have been seen at the source of the stream and also as it flowed on to the valley below, for the influence of it's members has gone far and wide. From her ranks have come, ministers, teachers, professors, physicians, an attorney, farmers, housewives, and laborers in all walks of life.

May the mountain spring continue to flow and may it continue to show forth of its life-giving qualities. May the word of the Lord Jesus be fulfilled

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Menno Kliewer, who has now resigned his pastorate of the Sichar Church, Cordell, Oklahoma, and accepted a call from the Mennonite community at Caldwell, Idaho, served the Sichar Church as evangelist from 1931-35 and as pastor from 1935 on.

in her when he said "He that believeth on me as the scripture hath said, out of his belly (heart and soul) shall flow rivers of living water" John 7:38. By a country preacher.

MENNONITES THE WORLD OVER

By Cornelius Krahn

Dutch Mission Field at Java. The only surviving missionary of the Dutch Mennonite mission field, Rev. Amstuz, a Swiss Mennonite, has reported to his mission board at Amsterdam. It is a story of horror. Rev. C. Nijdam, a member of the Mission Board and Chairman of the Conference, concludes this report in **de Noodbrug**: "Only the love of Jesus Christ can be the foundation for peace and justice between nations. This report from the mission field cannot change our conviction in this matter but only strengthen it. May the future years increase our conviction."

Dutch and American Mennonites Meet. Dr. ter Muelen, Librarian of the Peace Palace at the Hague and an active Mennonite pacifist, was host to the M.C.C. workers in Holland. First they attended the Mennonite church service on Sunday morning and then they had a luncheon in the Peace Palace. Peter Dyck, Elma Esau and others reported on the Mennonites in America and answered the questions asked by some of the fifty Dutch Mennonites present.

A Biography of an Outstanding Mennonite Leader has just been completed in **Der Bote** where it appeared in installments. As a young man Rev. J. A. Rempel went from South Russia to Switzerland to study theology and related subjects. After his return he soon became one of the outstanding figures of Russian Mennonitism. In 1925 he was the only Russian Mennonite delegate to receive permission to attend the first Mennonite World Conference. However, since Switzerland and Russia had no diplomatic relations he was not admitted into Switzerland. Upon his return to Russia his suffering began. He had to decide whether to continue to serve Christ or fall in line with the materialistic Marxian philosophy. He remained loyal to Christ and was soon exiled to do slave labor. Many years of suffering and agony followed, returning home occasionally and being sent away again. It is assumed that he was shot during this war.

Just Across the Border. More than four hundred Mennonites formerly from Russia, have been admitted to Holland and more than five hundred are just across the border waiting for admission which is not being granted. One transport of 314 persons that arrived coming from Munich was sent back again to Munich which is in the American zone. It has been announced everywhere that the Mennonites should not come to the Dutch border. Why not? Because of "agreements" with the Russians and for fear of the Russians. Why do they come in spite of these warnings? Because of disagreement with Communism and for fear of being sent to Siberia, something which is happening daily.

DEDICATE TORONTO MISSION CHAPEL

The Toronto United Mennonite Mission, 140 Victor Avenue, Toronto 6, Ontario, dedicated its new mission chapel on May 19, with Rev. Jacob H. Janzen of Waterloo, Rev. N. N. Driedger of Leamington, and Rev. John Wichert of Vineland, as guest speakers. Many friends have helped by their prayers and financial aid to make this chapel possible. And the committee in charge, through Rev. Arnold A. Fast, herewith expresses its appreciation.

THE VALLEY OF WEEPING

(Continued from page 4)

go from strength to strength." Of their grief they make a cool refreshing fountain of sympathetic love for wayfarers.

If we can come finally to the point of thanking God for all experiences, no matter how painful, which have made us more sensitive, responsive servants, we have learned the price and the glory of discipleship. Some truths we learn, seemingly, only through suffering. As Kirkegaard says, "The vagabond traveler who travels lightly along the way does not, in this fashion, learn to know it as well as the way-farer with a heavy burden." To learn life in its completeness, we must both love and lose. "Sorrow," wrote a friend is the price we pay for the beautiful relationships we are permitted to know in this life. We would not want it any other way.

"God was good to us when He determined the order of life and allowed us to live with each other on the basis of personal affection. And that must mean sorrow when separation comes." "Many," said another, "are carrying on with the courage, strength, and cheer born of having loved and been loved and so knowing the fulness which life can hold."

"The Lord saved Job," says Thomas Elliott, "when he began to pray for his friends." "If upon advice, insight or spontaneous response, a person afflicted by a life crisis feels under sincere compulsion to help others, his distraction from egoistic anxieties, his shift to a larger unity in which he participates, will free him from the burden he bears—even though that burden be an Old Man of the Sea with seven devils." He who would save his life must lose it.

(All Foreign Missions correspondence should be sent to Rev. Howard Nyce, 1528 Chew Street, Allentown, Pa.)

Wide Wide as the Ocean

By Hilda and Herbert Dester

After sailing many days and seeing nothing but water, one can appreciate the chorus, "Wide wide as the ocean—is His love." In looking back after spending about eighteen years in India, we say with much assurance, "Underneath are the everlasting arms."

In October, 1927, we sailed from New York for India. Since then our time has been spent largely in Jagdeeshpur. In part, at least, we have learned to know the people and their language. We have traveled from Rawalpindi in the north to Madura in the south, crossed rivers and mountains, have seen tiger, panther, bear, and other wild animals of the jungle. We have experienced heat and cold, have traveled first class, usually inter or third class; or was it fourth or fifth? We have dined with rajas and with the lowly, sometimes under circumstances where taking food was anything but appetizing. We have seen souls born into the kingdom, and have seen such turn and deny the God of our Lord Jesus Christ. The Lord has led us and kept us so that we say with Thomas, "My Lord and my God."

At this writing, March 7, 1946, we are just leaving the last light house of Ceylon behind, sailing on the Liberty Ship, *Florence Martus*. They promise to take us from Calcutta to New York in about forty days. Whether sitting on deck, or in our very comfortable cabin, our thoughts turn back to the land of our adoption, a land which, with its people, we have learned to love and appreciate. As we look forward to entering America our prayer is that the Lord bless our "coming in" as he has our "going out."

As we thus meditate, we feel burdened with the obligation and privilege of sharing with you the things of the Kingdom, the work which you have been sponsoring in India. You have a right to ask an account of our stewardship. In this respect we wish to touch on several phases of the work in which we have had a part during the years 1927 to 1946.

Christ said, "I will build my church." It is our prayer that as pastor and pastor's wife we may have contributed somewhat to the building of this His church, that the eighty or more baptized during the four years of our pastorate may truly have come into the glorious light of His gospel, that Bethel Church, Jagdeeshpur, may increasingly be a light, that it may quickly become self-supporting, self-propagating, and may soon be shepherded by its own Indian pastor. The church has grown and has accomplished much; there remains much to be done.

Not only have we had a part in building character but also in erecting some of the buildings of the station. Ours has been the major responsibility in building the new church, doctor's house, eight buildings which serve as wards, twelve or thirteen buildings which serve as workers homes, and four or five buildings in connection with the school. We have made many mistakes. We learn as we go. Experience is a good teacher, sometimes costly.

Christ came that men might have life. As ministers of the gospel of life, light, and truth, we have endeavored, in a small way, to help men experience a more aboundant life. Where we have seen filth, dirt, and poverty, we have tried to show a better way Where money lenders have taken 50 to 100 percent or more interest, we have tried to make funds available to those in need. Among other things, weaving, masonry, carpentry, and other handicraft have been taught. In supervisiong weaving, Mrs. Dester has made some real contributions toward a more abundant life. The products of the Jagdeeshpur looms have gone to many parts of India and beyond. Many seeds and plants have been distributed. Better gardens, vegetables, chickens, and lifestock have been demonstrated. These did not only contribute to our abundant living, but also to many hospital patients and others of our community.

Mrs. Burkhard built well in the beginnings of school work in Phuljarh. In taking over this work from her, Mrs. Dester did much in supervising and shaping the educational work and policy the next twelve years. A strong emphasis was placed on industrial work, gardening, sewing, spinning, and weaving. Many young mothers and some fathers have expressed their appreciation to her for having learned to sew.

Dr. and Mrs. Herbert Dester have been missionaries to India since 1927, when Dr. Dester completed his medical interneship in St. Louis. Dr. Dester was born near Halstead, Kansas, and Mrs. Dester is the former Hilda Ruesser of Berne, Indianna.

By virtue of our assigned task and calling, our work has been directed largely towards the healing of the sick. Preceeding us, Mrs. Moyer and Rev. P.J. Wiens did real constructive medical work. Our beginning was in a store house. Four rooms and the verandah of this building were used as a dispensary. The mud floors received their regular cow dung wash, and served the purpose, although not too well.

In 1931 the new hospital was dedicated. As needed, wards and more wards were built. We thank God for sending Dr. Samuel and his wife, Dr. Sosama Samuel, to assist in the work and now assume responsibility in our absence, assisted by Miss Schrag, Mrs. Ratzlaff, and the other nurses and compounders.

Figures and statistics never tell the entire story and are not always interesting, yet they give part of the picture. In 1930 we had 90 hospital patients, 3,700 dispensary patients. In 1945 there were 1,633 hospital and 9,000 dispensary patients. In the years 1930 to 1945, inclusive, there were about 13,000 hospital patients, 80,500 outpatients, 5,830 operations, of which 900 were cataract. In 1930 the income fees was about $300.00, in 1945 approximately $6,000.00. These figures reveal a mere beginning. In all phases of the work mentioned above, that which has been done is as a "drop in the bucket." Much more should have been done. There is yet "much land to be possessed."

Christ was asked, "What must we do to work the works of God?" The spiritual implications of this question might be summed up in answering, prayer, faith, charity, works. Knowing full well that these are necessary and fundamental in the building of His Kingdom, I list some of the more material needs, which, backed by prayer, faith, charity, and works, may contribute greatly in the tasks before us.

Some Needs:

1. Funds for the support of the doctors.
2. During much of the time we spent in India there has been no trained nurse to help. Pray with us that there may always be capable women (and men) for these posts.
3. Another hospital building at least as large as the present building is needed. The past two years we added several temporary rooms. To accommodate the increasing number of patients the next improvement should be another building.
4. District medical unit. When we started work in Phuljarh it was the thought and wish of our conference that much of my time be spent in itinerary medical work. One reason not more of this type of work was done is because of poor roads. We have hopes that our road from Jagdeeshpur to the highway five miles away, will soon be improved, so that district work of this type may more readily be done. In this way teaching, preaching, healing, preventive medicine, and health propoganda may be carried to the more remote villages. I have visions of such a medical unit including: (a) An automobile, station wagon type, which can also be used as an ambulance and for our work in general. (b) A trailer. Being ninety miles from our shopping center, transportation is no small problem. (c) Some medical equipment for this unit.
5. Refrigerator.
6. Miscellaneous equipment, instruments, instrument tables and cabinets, operating table, carrier, stretchers, convalescent chair, etc.
7. X-Ray
8. Equipment for physiotherapy.

In 1945 the hospital income from budget and fees, was some over $7000.00. This was used for the general running expenses of the institution, medicines, salaries of Indian doctors and workers, and also some for equipment and building. Much in the line of treatment and care had to be left undone. Not much penicillin could be given. Very little could be done in providing food and vitamins.

Lady Twynam, wife of H. E., the governor of C. P. and Berar, recently visited our station. In regard to the hospital she wrote, "It (the hospital) is an important part of the mission work, and the people in the surrounding villages must find it a great benefit. The increase in the numbers of the patients in the last few years is proof of this.—Funds are needed to improve the wards. Proper beds and a few articles of furniture would add to the comforts of the patients. Dr. Dester and his staff are doing great work with the minimum of equipment, and I hope they get the help they deserve so that improvements can be made in the near future."

"Wide wide as the ocean,—is His love." God's plan for our lives is not a narrow or limited one. "Life more abundantly" is His wish for us and for all. He called and ordained us that we might bring forth fruit. We are bold in presenting this "Ministry of healing" as an "integral part of the gospel message" and it is our firm belief that the fruit of this ministry is good and abiding.

Post Script:

April 10, 1946. It is with mingled feelings that we set foot today on American soil, after being gone just nine and a half years. We sailed from Quebec October 10, 1936. We arrived in the New York harbor about midnight last night, and were through customs by three o'clock.—H. E. Dester

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HEADQUARTERS OFFICE CORNER

Mr. John W. Unruh, Route 2, Newton, Kansas, member of the Alexanderwohl Church, has been appointed by the officers of General Conference to the Board of Trustees in the place of Mr. Paul Baumgartner, deceased.—Walter H. Dyck, Executive Secretary.

Y.P.U. OFFICERS
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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference
Editor
Esko Loewen
Route 2
Newton, Kansas

Aspects of Nurses Training

By Students of Bethel Deaconess School of Nursing

Comes off-duty hours—and our happy thoughts wend recreation-ward (if some insisting thought of study or a hair shampoo doesn't dim the bright outlook). Should the individuals have a free conscience there are varied activities from which to choose. The most popular now are probably shuffleboard and tennis. Courts are conveniently located right south of the Sarepta. Too strenuous, you say? How would you like ping pong, checkers, cameron, piano playing, working puzzles in the recreation room; or to pick up some crocheting and meander to the comfortably furnished social room where one is always sure to find a group listening to the radio. Winter affords sled riding also and summer—class picnics.

(Editor's note: This issue of *Mennonite Youth* is devoted to the Student Nurses, a group of young people about whom we do not hear much but who perform a service and enjoy a fellowship together which deserves our appreciation and praise. A visit to Serepta Nurses Home quickly reveals that the student nurses have a rich Christian fellowship which will be a fond memory throughout their lives. In this issue we are becoming better acquainted with them. The nurses planned, wrote and edited the material. The committee in charge of this work was Rosella Regier, Esther Wiebe, Rosa Bartel and Ruth L. Schmidt.)

When you hear some laughter and a constant hum of voices coming from a room, it's a safe bet to guess that there's a popcorn-coke party in progress, or a group consuming some "loot" from home.

Drop in on us this Wednesday evening. You will find the Sisters and students gathered in the chapel for an hour of fun and relaxation. Here's where we're really kept in stitches. Each one has brought hose darning (a branch of nurse's training!), embroidery, or such. Occasionally we have home talent, more frequently the evening has a more cultural aspect—chorus concerts, chalk talks, educational films. But this evening we ask you to be our imaginary guests in order that we may introduce some facts that are "true to life" at Bethel. (Rosalie Eck)

Our History and Purpose

Serepta Nurse's Home

May I present the Bethel Deaconess Hospital and school of Nursing! About fifty wears ago a faithful servant of God, Rev. David Goertz, advocated Deaconess work as a branch of home missions. He presented a paper on this subject in 1890 during the convention of the General Conference of Mennonites in South Dakota. At this same time a young Mennonite girl (later known as Sister Frieda), who had been under the influence of Lutheran Deaconesses during early childhood, was developing a growing interest in becoming a deaconess. God does move in mysterious ways His wonders to perform. Step by step He directed the interests of mission-minded people until in 1908 on June 11, the Bethel Deaconess Hospital was dedicated to the Lord. On the same day the first three deaconesses were ordained and installed into full service.

In the charter we read that one of the purposes of the Bethel Deaconess Home and Hospital Society is the "establishment and maintaining of a training school to educate and train nurses and deaconesses in a hospital to be erected for that purpose in connection with said school." Three hundred young women have entered this school of nursing since June 11, 1908. (Some have not finished their course in order that they might hasten on to other fields of service.) It is a privilege to have a share in this work in providing opportunity for students to prepare for the field of service into which God is calling them. At present we are thirty Sisters. We have a number of vacancies in our institution and extend an invitation to young women to unite with us in this branch of service. (Sister Lena Mae Smith.)

Our Alumnae

Through its alumnae, the influence of Bethel Deaconess Hospital has extended far beyond the confines of the hospital walls. One hundred sixty-six graduate nurses have gone forth from the Bethel Deaconess Hospital Training School in classes numbering from one to sixteen members. A brief survey shows them serving in many capacities both here and abroad.

Seventeen have gone to the foreign mission field of which number five have gone to China, four to Africa, four to India, two to South America, and one to Belgium. Two are engaged in city mission work and one in Jewish Mission. One serves in migrant work and two in foreign relief. Three serve in C.P.S. camps at home and two with the unit in Puerto Rico. As superintendent or assistant superintendent of hospitals we find five of our number. Two are school nurses, nine work in a clinic or doctor's office, two are overseas as Red Cross Nurses, and two serve as hospital anesthetists. Engaged in some type of hospital work or private duty nursing are seventy-four of which twenty-three are deaconesses. Seventy-one are married; nineteen have married ministers and three, doctors. Others are engaged in caring for families.

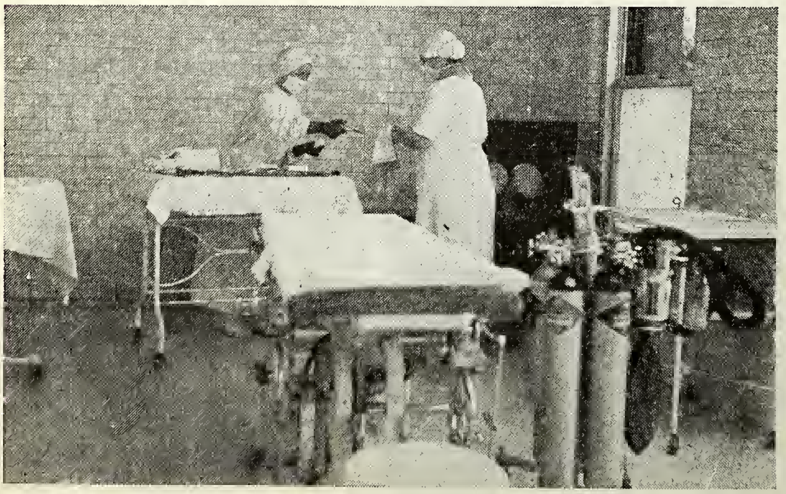
Classes are becoming larger and the number of Bethel's graduate nurses is increasing with the years. (Ruth Wenger)

Our Administration

During 1945 we had the privilege of serving 4,178 patients in our one-hundred bed hospital. Their average stay was eleven days, which brought the total up to a little more than seventy-two patients per day. Most of them came from Newton and vicinity, but in all, twenty-one states were represented.

Many patients were also cared for under the term "out-patient." These came in for a test or two and immediately returned to their respective homes. Such patients numbered 1,718 during the past year. Our laboratory technicians certainly did not find idle moments. Our records show that they made 6,701 clinical laboratory tests plus 1,734 x-rays and gave 691 physiotherapy treatments.

By comparison these figures constitute an increase over work done in 1944 of 16 percent. Ten doctors served on the active medical staff while twelve others served on the visiting and consulting medical staff. (Edith Entz)



Busy in the operating room

Our Work

"Probies" is the title we bear from our entrance till the end of the fourth month of training. We begin the three-year climb with introductory courses. The second month finds us striving to adjust ourselves to the daily routine of caring for patients. The classroom vies with floor duty the eight winter months—our fifty-two hour week being packed with classwork, nursing duty, and intensive study off hours.

Devotional period

We feel that a great milestone has been reached when, at the first of our fifth month's training, we receive our caps, crowning us as Juniors. Nearing the end of our first year as student nurses, dietetics, obstetrics and surgery beckon us in groups of two and three, each department requiring about six weeks' experience.

About midway in our second year as Intermediates Kansas City and St. Louis call to broaden our knowledge.

Seniors are we the third and last year! Now the fruits of the labors of instructors and our own desire to serve, will or will not manifest themselves in our efficiency as assistant supervisors and in the final test—"State Board Exams."

Yes, these three years are brimful with work, and what can yield more satisfaction than to know that we serve humanity as we strive toward higher goals. (Hilda Penner)

Are you interested especially in our classwork? Our work includes 1150 hours instruction in theory. This is the average total for the entire three years. Theory takes in ward instruction as well as classroom work. Some of the subject matter includes anatomy and physiology, obstetrics, chemistry, bandaging, dietetics, microbiology, medical disease, sociology, psychiatric and pediatric nursing. Nursing is defined as being an art and a science and you can see from the subjects listed that indeed it is that. A knowledge of chemistry and microbiology puts it on a scientific basis. Applying bandages and dressings for the correct effect and appearance presents the artistic angle.

Our classes which deal with the nursing problems and skills are taught by the Sisters, who are registered nurses, and the physicians, who give us series of lectures which are most beneficial. (Esther Dyck)

Our Affiliation

Won't you come with me to the two hospitals in which we affiliate? First we shall go to the Bliss Psychopathic division of the City Hospital in St. Louis, our place of duty for twelve weeks. Here we learn to use effective technique to restore the mentally ill as healthy members of society. Needless to say, our experiences are quite different from those we've had heretofore.

For training in Pedriatrics we go for three months to Children's Mercy Hospital in Kansas City, Missouri. This being a Charity Institution, many of the children in this hospital come from underprivileged homes. What a privilege to minister to these poor, sick children!

While affiliating, life of course is not all work. On off-duty hours we avail ourselves of never-to-be-forgotten sights in such places as Forest Park and Shaws Gardens in St. Louis, and in similar places in Kansas City. Then too we have the opportunity to attend the great Youth for Christ meetings, outstanding concerts, and entertainments by well-known artists and musicians.

When affiliating days are over, we must admit we've enjoyed these months of additional training. However, we realize as never before the blessings of Christian homes and institutions. We can say with the Psalmist, "Ours is a goodly heritage." (Gertrude Rinner).

A Nurses Prayer

Dear Father, lead me through this day,
Help me to do each task
With grace and tactful tenderness,
In Jesus' name I ask.

Give me a heart that understands,
Through which Thy warmth may move;
To lonely hearts I would bring cheer
In friendliness and love.

These bodies, oft so torn with pain
And racked in deep despair,
Help me give them confidence
By sympathetic care.

These souls so restless, marked by sin—
So far from Thee astray—
May I be faithful as I serve
To guide them in Thy way.

And, Father, through the busy day,
Keep Thou me pure within,
Give courage, poise, and strength to me—
For Thee I'd honor win.

by Fern Baer a senior nurse

Our Spiritual Provision

Busy as the day may be, there would be something seriously lacking if we did not find time for spiritual food. Devotions after the morning and evening meals, Bible classes led by Sister Lena Mae, Sunday morning singing for the patients, and a worship service held in the hospital for the benefit of the patients are a source of spiritual strength. Class prayermeetings serve as another bond to draw us closer to one another and to the Lord.

Devotions held with the patients are a source of strength and encouragement to us as well as to them; and who can tell how many souls have found their way Home through the word presented at the bedside?

Our day would still be incomplete unless crowned with our own private hour, when we can be alone with Him; for if we would be true servants we must ever look unto the Master for wisdom and guidance. (Dorothy Wiebe)

Our Fellowship and Friendship

"It's fun to make a fortune; it's fun to make an education; but most of all it's fun to make a friend." Author unknown.

You will find that this is the atmosphere which prevails among the girls in training. Come with me and you will agree that there is a feeling of friendship and fellowship among them all.

Do you see the girls in that group chatting and working? You might think they all come from one community, but no, they hail from Oklahoma, South Dakota, Idaho, California, and Kansas. A new class will soon arrive and provisions for a friendly welcome must be made. All work together to help make this a successful event. At work or play, they are ready to stop here and there to help one another.

You see it matters not from whence we come, rich or poor, eighteen or twenty-four; we are one big happy family cultivating our flowers of friendship and fellowship. (Lenora Bartel)

Our Vacation

Certainly, I'll tell you how we spend our vacations. We can talk about this subject the year around and never grow tired of it. Until January we discuss our vacations of the previous summer; then we start planning the next one. Four weeks of vacation per year demand good planning. It's wonderful to get back to one's home community, be one of the family again, visit relatives and friends enjoy the role of a farmerette, (driving the tractor to darken that suntan), take a trip with the family, or attend a young people's retreat.

Oh, it's fun and time passes much too quickly. But when vacation days have passed we are eager to return to work. (Hilda Newfeld)

Our Graduation and Future Aspirations

Graduation from any school is a great step ahead but graduation from a school of nursing means s much more. Here we come into much closer contac with individuals, as co-workers and as patients. A nurses, our lives may be compared to that of a rough stone uncovered by newly-turned soil. W come into the school almost afraid of the tasks facing us, yet we boldly turn our faces to thos duties. As months and years pass, the rough corners of our personalities and characters are smoothe just as the elements of weather wear the rough corners of a stone. It is with much patience, prayer and diligent work on the part of everyone concerne that we reach that primary goal—graduation.

Graduation carries with it much joy and many responsibilities, too. It is truly a joy to think that on has reached her goal. The care of human lives is a great responsibility in which one cannot shirk.

Fields of service after graduation are many. Duties in an institution are always plentiful and there are many services from which to choose. Public health nursing, private duty nursing, physician's assistants, air stewardesses, school nurses and nurse missionaries are a few of the other fields open to women trained in this profession. (Luella E. Tiezen)

(Dear Readers, we hope that you have enjoyed being our imaginary guests at our social evening. —The student nurses.)

Recreation

The May 6 issue of Life magazine contains a pictorial presentation and discussion of the C.P.S. unit at Cleveland State Hospital and the effort being made to improve conditions for patients in mental hospitals.

Fifty-three students at Bethel College have indicated their interest and desire to correspond with the youth of Holland. Contacts have been established and arrangements are underway so that individual correspondence across the waters may be begun. This is one of the several programs of activity being encouraged and sponsored by Mennonite young people in the States—the effort to re-establish the ties broken during the war.

RELIEF

RELIEF

Restrictions Lifted on Shipments to Germany

All restrictions have been lifted on the amount of relief goods which can be shipped into the American zone of Germany. Previously all relief agencies ogether were restricted to 2000 tons per month of ood, clothing and medical supplies.

Arrivals on the Field

A cable from Shanghai reports the safe arrival n May **Dale Nebel** and **Harold Wik,** and on May ; of **C. L. Graber,** commissioner to the Far East. Brother Graber has completed his preliminary survey of the Philippines and is now visiting Honan province to review the present activities and make recommendations for the continuation of the program there.

Boyd Nelson arrived in Rome, Italy on May . Brother Nelson is assuming directorship of the relief unit in Italy succeeding **Delvin Kirchhofer** who has completed his term of service.

Second Shipment Leaves for Germany

Official confirmation has been received that the second shipment of food and clothing consisting of 350 tons, left for Germany on May 6. This shipment included eight carloads of flour, one carload of beans, one carload of home processed beef and one carload of clothing and bedding. The food in this shipment weighed 657,402 pounds and valued $46,555.20, the clothing weighing 43,191 pounds and valued $49,785.40 making a total of 700,593 pounds worth $96,340.60.

Million Dollar Mark is Reached

Three carloads of home processed foods and two carloads of flour weighing 248,487 pounds and valued at $17,460 left for France on May 6. This brought the total valuation of all relief shipments up to and over the million dollar mark. This includes only the food and clothing which have been contributed by the Mennonite constituency in the United States, and which have cleared American ports for distribution in foreign countries. These relief shipments totaled 8,466,576 pounds with a total valuation of $1,062,861.14.

C. P. S.

C.P.S. UNIT PUBLICATIONS

Unit No. 90 at Ypsilanti State Hospital, Michigan has published a booklet entitled **Ypsi,** which shows the life of the unit as well as that of the patient. This well-illustrated publication is expected back from the printers sometime in July; all inquiries and orders should be directed to John Fisher, Box A, Ypsilanti, Michigan.

The Voice of Peace, which was recently published by the now-extinct camp at Hill City South Dakota, is expected to be back from the printing presses sometime late this month. The Hill City camp was responsible for the construction of the large earth-made Deerfield Dam, which is planned to furnish the water supply for Rapid City, South Dakota. This $2.00 publication which gives a pictorial description of ths phase of "work of national importance," can be secured by writing to Vernon Beachy, M.C.C., Akron, Pennsylvania.

PRN, published by the C.P.S. unit at the New Jersey State Hospital, Marlboro, New Jersey, will be ready for distribution during the latter part of June. This book "will cover points such as patient's ward life, treatments, entertainments, and the hospital organization in general. This graphic portrayal of the work of a C.P.S. unit in a mental hospital can be obtained for $2.00 from Robert Ebersole at the address of the unit.

Demobilization Statistics

As of April, 1946, 4,136 men remained in the total CPS program. Of these, 2,156 were in MCC camps and units. There are now a few more than half as many men in camp as there were on October 1 of last year when systematic releases began. Up to April 30, 2,129 men have been discharged from MCC-CPS since October 1.

C.P.S. Briefs

A twenty-man increase has been asked for the hospital unit at Roseburg, Oregon. This expansion will bring the strength of this relatively new unit to forty-five.

Eighteen months of CPS service is the new eligibility requirement for entrance to the CPS Reserve cattleboat quota.

Hindi is being taught to a class of six at the Spring Grove State Hospital, Catonsville, Maryland, by an assignee, **Kenneth Bauman.**

PEACE SECTION

The Peace Education Department of the Church of the Brethren is sponsoring a nationwide "contest for Peace Action ideas and programs," which is open to all those interested in its aims. The purpose of the contest is to stimulate thinking on ways of promoting peace, and to furnish specific ideas for peace action projects (such as the Heifer promoting world peace. The value of the plans for Relief Program) which will be effective in submitted will be considered most important, rather than literary format or style. The contest closes July 31.

Three groups of contestants will be recognized: 1) thise who have grade or high school education, 2) those who have been or are in college, and 3) college graduates. For the best entry in each of these groups, a prize of $75 fellowship to a summer institute (or a $50 cash alternative will be given. In addition, a $5 bonus will be awarded to each usable idea submitted. For further information and contest rules, write direct to the Peace Department, 22 South State Street, Elgin, Illinois.

COLLEGE AND SEMINARY NEWS

BLUFFTON COLLEGE

Mrs. Lenore Myers has been appointed as librarian and assistant in English. She is a graduate of Bluffton College, has a Master's degree in English, and will take library work before assuming her new duties. She has been teaching English in the high school in Lafayette, Ohio. The Christian Workers' Institute, sponsored by the Board of Education of the General Conference, will be held on the campus June 5-7. The Girls Choir will leave Bluffton by bus and car May 21, returning June 10. Churches in Eastern Ohio, Pennsylvania, New York, and Ontario will be visited. The group will be accompained by Mr. and Mrs. Lantz and Lawrence Burkhalter. Mr. Lantz is director of the choir and Mr. Burkhalter will appear on the program in violin numbers. Mr. Burkhalter will assist in the Eastern District young people's retreat this summer and Rev. Yoder will be on the staff of the retreat at Camp Mack.

FREEMAN JUNIOR COLLEGE

The girls of the YWCA invited their mothers for an evening of informal fellowship. After an appropriate program by the girls the sound film "The Prodigal Son" was shown. Following this the group went to the Dining Hall where lunch was served. All through the evening mother and daughter pairs were seen together. It was interesting to see how much most of the daughters resembled their mothers in appearance and action. It was also good to see the very evident enjoyment of the evening by both generations. Dr. Unruh attended the Nebraska all Mennonite Sunday School convention at Beatrice. He addressed the group during their Sunday session. Graduation activities begin with the Senior Class Night program May 17. May 19 Dr. Harold Gross delivers the baccalaureate sermon. Alumni day and the Alumni Banquet will be held on May 23, while commencement exercises will be held Friday, May 24, with Dr. L. C. Kreider as speaker.

BETHEL COLLEGE

The Seniors are closing their college experience with the traditional outside activities of the final month. On May 4 they were guests at the annual Junior-Senior banquet, held this year in the setting of an eighteenth-century drawing room with Hermie Preheim, Freeman, South Dakota, as toastmistress. The class play presented on May 10 was a religious drama(by Dorothy Clarke Wilson,) entitled. "The Brother"—a story of James, the brother of the Christ. Roland Bartel, Hillsboro, was in the leading role. The Senior Class Program is scheduled for May 24, Baccalaureate services for May 26, and President Miller of Goshen College will deliver the Commencement address on the following evening. Of the thirty Seniors—seven men and twenty-three women, representing eight states, and majoring chiefly in Bible, Home Economics, English, and S cial Sciences—twenty-four will have completed th work this month and six will graduate as of July

MENNONITE BIBLICAL SEMINARY

The following is the itenerary of Rev. Ed. Miller in the interests of our Conference institutio in Chicago, the Mennonite Biblical Seminary a the Mennonite Bible School from June 1 to July 1

June 1-5 Northern District Conference, Freema South Dakota
June 9 Denison C. P. S. Camp, Iowa
June 10-11 Bethesda Mennonite Church, Henderso Nebraska
June 19-23 Pacific District Conference, Lind, Was
June 25 First Mennonite Church, Monroe, Was
June 26 Mennonite Country Church, Monro
June 27 Glendale Mennonite Church, Lynde
June 30 Alberta Community Church, Portlan Oregon
July 2 Emmanuel Mennonite Church, Pratu
July 4 Calvary Mennonite Church, Barlo
July 5 Grace Mennonite Church, Alban
July 7 Grace Mennonite Church, Dalla
July 8-14 Oregon Young People's Retreat—A. S Rosenberger. President, J. N. Smucker, Secretar

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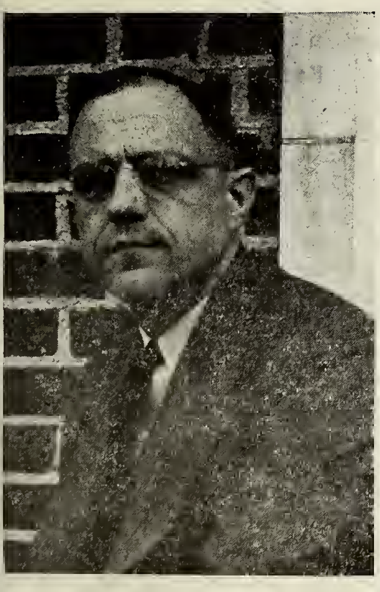
ONE-HUNDRED-FORTY-EIGHTH SESSION OF EASTERN DISTRICT CONFERENCE

The Eastern District Conference convened in th Zion Church, Souderton, Pa., May 2-5. Rev. Do E. Smucker delivered four conference lectures whic seemed to warm the hearts of the entire conferenc body.

Newly elected officers are: Rev. Howard G. Nyce President; Rev. Ellis Graber, Vice President; an Rev. Ward W. Shelly, Secretary. Other new members were elected to the following committees: Education, John E. Fretz; Program, Horace Kratz; Peace, James Gerhart; Home for the Aged, Rev A. H. Schultz, Harry M. Detweiler, Alvin H. Mumbauer; S. S. and Y. P., Miss Grace Moyer; Home Mission, Menno Rosenberger and Rev. J. Herbert Fretz; Men-O-Lan Board, Stanley Fretz and Rev. A. H. Schultz. Conference voted to open sessions on a Thursday morning hereafter. A group of twenty members of the Stirling Avenue Mennonite Church, Kitchner, Ontario, were in attendance at the sessions.

Dr. E. E. S. Johnson inspired the Sunday morning congregation with communion meditations. The combined choirs of the local church rendered, "Praise Ye The Lord, The Almighty" by Gesangbuch and "Sanctus" by Gounod. The spiritual atmosphere of the conference was maintained to the very end with the final message in the Sunday afternoon young people's service by Rev. Henry J. Heydt, President of the Lancaster School of the Bible. Special guests at the conference were Rev. J. N. Smucker, Dr. L. Ramseyer and Rev. Harry Yoder.
—Ward W. Shelley, Sec.

JOTTINGS



Dr. S. F. Pannabecker has accepted a call to the deanship of the Mennonite Biblical Seminary, Chicago, as announced in last week's issue. Dr. Pannabecker, missionary to China since 1923, received his Ph. D. degree from Yale Divinity School in 1944. At present he is in China serving as relief comissioner for the M.C.C. He is expected home in July.

GLEANINGS by H. E. Dester

Last Sunday (May 5) I attended services at the Madison Avenue Presbyterian Church, New York, where the Lord's Supper was served. The auditorium was practically full. After several opening remarks, the pastor, Dr. G.A. Buttrick, spoke of the hard wheat which the Mennonites brought to Kansas. He paid his tribute to this wheat which he said was able to draw its sustenance from the snows and from the ground under adverse conditions. He further remarked that the Mennonites were like this wheat. They are like bread. They at least stand for something.

UNRRA

Dr. Howard of the UNNRA organization gave an address at a meeting of the Christian Medical Council for Over Seas Work in New York on May 6. In speaking of its work and difficulties in China he paid a high tribute to the spirit of Christian Missions in China. He said that almost invariably where a Chinese worker showed initiative and rendered valuable service for the organization, with a sense of the urgency of the task, it was found that he was a Christian or had been trained in an atmosphere of Christian Missions.

—Elgin, Illinois: Farm boys handy with tractors will get a chance to see the world and aid Chinese relief, it was announced here today by L. S. Brubaker, director of the Asiatic relief program of the Church of the Brethren. Brubaker said that congregations of the Church of the Brethren will cooperate with UNRRA and the Chinese government in recruiting fifty expert tractor farmers to assist and supervise in the reclamation of the two million acres in the Yellow River valley of China, flooded during the war by the Japanese. Applicants may contact their local pastors or apply direct to the Brethren Service Committee, 22 South State Street, Elgin, Illinois.

—The 1946 Vacation Bible School Handbook has been sold out. No more copies are available, according to a statement by Joanna S. Andres, editor.

—Rev. Harry Yoder's address after June 1 will be 223 West High Street, Bluffton, Ohio. Rev. Yoder is joining the staff of Bluffton College, after having served the Mennonite Church at Carlock Illinois.

—First Church, Nappanee, Indiana: The pastor's sermon last Sunday was on "Give Ye Them To Eat." Leander Hershberger, a local poet, presented some poetry and original poems at the May meeting of the Truth Seekers Class. Two of the intermediate classes are planning to work on the church yard after school Wednesday evening. Over three hundred pounds of relief clothing was sent to the M.C.C. in the last two months; ninety pounds of this was soap.—Mrs. Loyal Corwin, Corr.

—Grace Church, Dallas, Oregon: Spring is late up here. May 5 we had a special program by the Young People's Church of the Air from Salem Deaconess Hospital. It was interesting to hear about the work there. On May 12, National Hospital Day, there was a dedicatory service at the Salem Deaconess Hospital. The grounds for the new hospital were dedicated. Rev. J. M. Franz brought the morning message on Children's Sunday.—Mrs. Dave Balzer, Corr.

—Salem Church, Wisner, Nebraska: Rev. Ronald von Riesen of Newton, Kansas, came here and conducted services in our church on Saturday evening, May 4 and two services on Sunday May 5, including a communion service. A special mission collection was taken in connection with these services. —Mrs. Wm. Leisy, Corr.

—Rev. Menno H. Kliewer has resigned as pastor of the Sichar Mennonite Church, Cordell, Oklahoma, the resignation to be effective July 1. The Mennonite settlement at Caldwell, Idaho, has extended a call to Brother Kliewer, and he has accepted it. The group hopes to build a place of worship.

—Herold Church, Bessie, Oklahoma: "One of our relief workers found in someone's trash barrel a pair of trousers from which she made two baby garments, nine small useful articles (for example needle cases), and had some material left to accompany each garment for mending or making it larger."

—Hoffnungsau Church, Inman, Kansas: Daily vacation Bible school opened with an enrollment of about fifty. Four teachers instructed the four classes of Kindergarten and grade school age. On April 28, Dr. A. M. Lohrentz told us of his experiences in South America and also showed some slides. A new garage has been built unto the parsonage.—Mrs. J. V. Regier, Corr.

—West Swamp Church, Quakertown, Pa: A thirty-two voice choir, from the M.C.C. offices in Akron, presented a concert in our church on the evening of May 10. The chorus was made up of young people employed in the many offices where the relief for Europe work is being carried on. Most of them have been singing in college choruses and have been active in church work in their home communities before coming to Akron. The Never Idle Class sponsored a Mother-Daughter social on May 11.—Mrs. Earl Schmeck, Corr.

—The Bethel College summer session of eight and one-half weeks will consist of two terms, the first term beginning June 3 and ending July 9, and the second term beginning July 10 and ending July 31. About seventeen of the Bethel College faculty members will be on the teaching staff during the summer, and a variety of courses will be offered. For catalog or information write to: The Director of the Summer Session, Bethel College, North Newton, Kansas.

—Bethel College Church: Adam Mueller plans to move with his family the latter part of this month, to Enid, Oklahoma, where he will teach commerce in Phillips University. Robert Goering spent the past few months driving a relief truck in Holland. Ruth Bartel was awarded a cash prize of twenty dollars in a nation-wide art contest conducted for the Blue Book Pacific Island Design, Boston.—"Church Tidings."

—Lorraine Avenue Church, Wichita, Kansas: Dr. and Mrs. J. H. Langenwalter held open house for the members and friends of the Church on Sunday afternoon, April 28. On May 8 the Bethel College A Cappella Choir gave a sacred concert at the Wichita High School North. A large and appreciative audience was present in spite of the many activities for Music Week. The concert was sponsored by the Men's Brotherhood of the church, and they expect to make this an annual event. Work on the new church is progressing nicely even though quite slowly at times.—Mrs. E. D. Schmidt, Corr.

—First Church, Reedley, California: Nine children were presented for consecration on Easter Sunday. Since a number of parents found it impossible to bring their children, another such service was held on Mother's Day, when six more children were presented. May 16 the Ladies Missionary Society made several comforters and sorted clothing for relief. The new Mennonite Clothing Center in Reedley, under the direction of Miss Anna Snyder, is now open to receive clothing.—Mrs. R. Ewy, Corr.

—West Zion Church, Moundridge: The Men's Chorus and the Ladies Trio sang in three different congregations in Western Kansas, April 28. In the morning they sang in the Methodist Church in Arnold, in the afternoon at the Hanston Mennonite Church, and in the evening at Pawnee Rock. On Mother's Day they presented their program during the morning service hour. On May 19 they sang at Bentley in the afternoon and in the First Christian Church of Newton in the evening.—Corr.

—Mennonite Church Burrton, Kansas: Rev. John C. Kaufman was the speaker during the Pre-Easter services. Rev. Alfred Regier of the Grace Children's Home showed films of the work and Mr. and Mrs. Donald Gibbs, blind musicians of Hutchinson, presented a gospel program. Our pastor, Rev. Arnold Epp, has been re-elected for another term by a large majority. More contributions for relief are 256 pounds of clothing and 172 pounds of soap.—Martha Goering, Corr.

—Grace Church, Pandora, Ohio: Conference Sunday was observed with addresses on the purpose and aims of the General Conference. Speakers were: Rev. G. T. Soldner, Dr. C. Henry Smith, Dr. J. S. Schultz, Rev. P. E. Whitmer, and Dr. Irwin Bauman of Bluffton, Ohio. A reception was held recently in the basement of the church for the members who were received into the church fellowship on Palm Sunday. A program was rendered after which refreshments were served. The Bluffton College Women's Choir, under the direction of Prof. Russell A. Lantz, gave their annual concert at the Church, May 5.—Mrs. S. W. Steiner, Corr.

—First Church, Hillsboro, Kansas: Ten members have joined our church by letter during the first half of this month.—Mrs. B. A. Goertz, Corr.

—Moundridge, Kansas: The Male Chorus of the Eden Mennonite Church gave a very inspiring program of song on the evening of May 12 at the Garden Township Church, Halstead, Kansas.—Corr.

—The second issue of "Mennonite Life" is to appear in the near future. Some of the articles in it will be: "Dutch Mennonites during the World War" by N. van der Zijpp; "What We Have Learned from Civilian Public Service" by Albert Gaeddert; "What Makes a Woman Beautiful" by Mrs. Ella Wiebe Suter. There will be a story, "And the Darkness Became Light" by Barbara Smucker; poetry by Harold Buller and Noah Bearinger; paintings and drawings by Art Sprunger, J. P. Klassen, Arnold Dyck, and Mary Lou Rich; and other features on Mennonite communities, theology, etc. Single copies may be had for fifty cents and a yearly subscription of four copies for two dollars. Address "Mennonite Life," North Newton, Kansas.

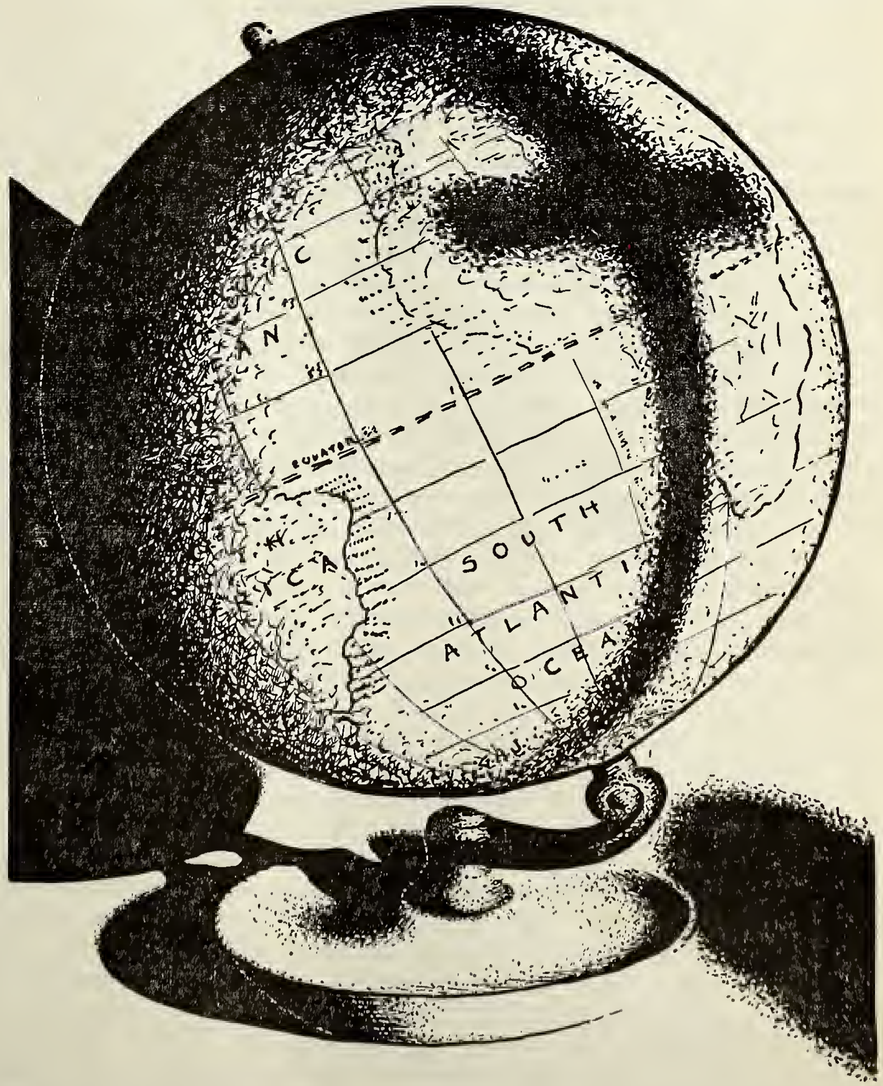
—The Inman (Kansas) Mennonite Church plans to commemorate its twenty-fifth anniversary on June 2, 1946. An all-day program is planned, with the morning and afternoon sessions in the church, and the evening program in the high school auditorium. The evening program will be mostly musical with the Hoffnungsau and Buhler churches taking part. A special invitation is extended to all former members and friends to come and make this a real homecoming event.—J. E. Kaufman, Pastor; H. F. Reimer, Secretary.

Mrs. G. A. Linscheid
222 South Pine
Newton
Kansas

The Mennonite

Volume 61 May 28, 1946 Number 22

Wonder-Working Power



Drawing by Glenn Johnson

Dr. Fritz Kunkel tells the following parable: A small boy was building a tower of blocks. His parents were watching him. The door burst open and in walked his nine-year-old brother with glum face down to the floor and hands in his pockets. He walked straight over to his younger brother's tower and without saying a word kicked it over. Immediately the mother arose and put her arms around the older boy and kissed him. Intuitively she had known what he needed, for a little later it came out that the older boy had been defeated in a fight. Lowered in his own sight he had kicked over his brother's tower to raise himself in his own eyes. The mother's kiss gave him some of that self-respect, confidence, courage, and forgiveness that he very much needed. The mother's capacity to understand and to forgive the dark look and the ugly deed helped to dissolve the dark mood within him. Frustrated sinners, who "miss the mark" they inwardly long to achieve, experience God's kiss upon their feverish and wrinkled brow when some fellow human being, who has been kissed by God, witnesses to them of that love of the cross which covers the whole earth with an atomic power of the spirit that man has hardly tapped.

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point-of-view:

STRIKES suggest the need for facts and understanding rather than uncomprehending denunciation. The Christian attitude is ever that of understanding everybody. The owners, the miners, and the public are undoubtedly all guilty in some way or another in the soft coal crisis. The owners have not been very good keepers of their brothers in the mines or even when they were out of the mines, when compared with conditions in other industries. "During the fourteen months ending last February, for example, one out of every four West Virginia miners suffered an accident in the pits, with an average disability period of forty days." The accident rate among the miners is some twelve times higher than among General Motors production workers. In fact, heavy logging is the only industry having a worse accident record. "In Illinois, for example, in 1944 coal miners suffered one death for every 369 workers; in factories there was one death for every 14,701." Squalid houses on mud streets in company towns do not add much to the miner's happiness. Yet one owner points out in self justification that the conditions of the miners have improved a great deal from the time the mines first opened. It is understandable how anyone who helps the utterly destitute even a very little will gain from it a certain sense of worthiness that may keep him from doing his best. It is true that the miners have acted against the public welfare by choking our industrial economy. But is it not also true that the public has been neglectful of the miner's welfare, thinking only of the coal it wanted and very little or not at all of the people who mined it. One can hardly expect the miners to behave very graciously when they have been treated so ungraciously. On the other hand the public is like each one of us; it consists of human beings in human weakness who have not become strong in the faith that only by looking out for the interests of everybody can anyone prosper in the long run. And when a newswriter for *Time* magazine writes a smearing article on Lewis and the miners, it is also understandable how he could be tempted to capitalize on the public hostility to write a juicy article which will help to establish his reputation as a journalist and make his job more secure and profitable. As long as Americans continue to protest, "Am I my brother's keeper?" just that long can we expect situations that will convulse our economy.

NOT TO THINK of the painful problems in our life is one of the most deceiving and fallacious attitudes that we can take as far as our inner peace is concerned. In fact, we *cannot* "forget" that which is "painful" to us. When we refuse to face painful situations in our conscious mind, then that which is painful is forced down into the subconscious from whence it expresses itself in some disguised and undesirable manner. Jesus taught people that they could keep nothing from being revealed. Furthermore, he suggested that they squarely face all the painful facts of life when he said, "Blessed are they that mourn: for they shall be comforted." We might paraphrase this into, "Happy are they who face all the painful facts when life does not work out right, for they shall find solutions to their problems." Charles Gore expresses this forcefully when in his book, *The Sermon on the Mount,* he says:

He that lacks time to mourn, lacks time to mend.
Eternity mourns that. 'Tis an ill cure
For life's worst ills, to have no time to feel them.
Where sorrow's held intrusive and turn'd out
There wisdom will not enter, nor true power,
Nor aught that dignifies humanity.

One cannot expect to fix a car without looking within and discovering the trouble. Even so is it with complex human beings. Mathew Arnold, in one of his poems, has Empedocles declare:

We would have inward peace
But will not look within . . .

But will not look within! How descriptive this is of our attempts to avoid pain. And yet it is only as we probe inward and touch our secret sick soul that we can be healed. Jesus implied that the nonmourners as well as the mourners need comfort, but that only the latter shall be comforted. Looking within is painful but curative.

THE MENNONITE

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Devoted to the interest of the MENNONITE CHURCH and THE CAUSE OF CHRIST, in general.

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God Is to Me...

A symposium

By Luella Smith Regier, who had some enriching experiences in social work, then served as registrar at Bethel College, and now is a keeper of the home.

God is to me the fountainhead of all light and life. His purpose inhabits the Universe and molds the history of men and nations. He is Almighty God whose purpose, wisdom, and love man can never fully comprehend, but who understands the hearts of men fully and completely without their telling Him. He accomplishes great and marvelous things through believing hearts. People who trust in Him for strength and forgiveness find in Him a fathomless source of power and life.

God's purpose in the Universe, His acts among and through men and nations are motivated by a father heart of *love*. In fact, this deep and genuine love as revealed through Jesus Christ is the *central* and primary characteristic of God. Man is the crowning glory of His creation and the one great object of His love. Man is loved not for what he is, but in the light of his total self: what he has been, is now, and can be in the future. God sees potential goodness in the worst of men, and recognizes evil and error in the saint. His love never overlooks wrong, but ever woos man to a higher level of self-realization. His love never turns to anger or becomes arbitrary in manner, but is deeply agonizing and redemptive in nature.

To have God flood one's soul with His love is overwhelming. It supplies man's deepest need. It gives status and worth to the individual soul, and at the same time fills man with true humility and meekness. It is through an experience of His love, which is made possible through the life and death of Jesus Christ, that man is led to repentance and forgiveness. Through grace he is saved, and may experience full salvation here and now, as well as hereafter. Secure in the affection and love bestowed upon him, man can function as the Christlike individual God intended him to be. Only through this process does life take on meaning and significance. Salvation here and now consists not only of the knowledge that man shall go to heaven after he leaves this world, but literally means a daily and hourly salvation from the petty selfishness that continually besets him. It means that man is enabled to live a life of trust and faith—of quiet poise—free from fear and worry. It does not mean that man will escape temptation, but rather that he will be given the strength, wisdom, and grace to overcome. It means that with God on his side, man can be the master of every situation as it affects him.

Not only does God's love make possible the realization of one's highest self here and now, but when reflected through man, His agent, it becomes a healing and constructive power in all human relationships and in society at large. The love of God is such that it cannot be bottled up within you or me or anyone else. It must be reflected and bestowed upon others to keep its vitality. This is the leaven which should cleanse and adjust all social relationships. Man becomes God's agent in the Kingdom building process by having his greatest need supplied by the love of God, and then loving others to God and to a better way of life. Nothing is so desperately needed in our time, when crime, divorce, racial injustices, and war are so prevalent, than the practice of the presence of God and *His love* in our dealings one with another. The ills of individual man and society are rooted in one common ailment: a loveless world. "Love one another as I have loved you." "Love never faileth."

By Olin A. Krehbiel, who is pastor of the First Mennonite Church, Berne, Indiana, and a member of the Board of Education.

I can best show what God means to me by relating a recent experience. Friday afternoon, I returned to Berne from the meeting of the Conference Boards at Newton, having sat up the night before in the chair coach. Upon arriving home my wife greeted me with the news that several members had died in my absence. After tending to some business matters, we called on one of the sorrowing families. Friday evening was spent in preparing a funeral message, and then I retired early to catch up on rest. On Saturday morning after studying for and teaching the Catechism class, a funeral service was conducted. Following lunch, I called on the sorrowing relatives of another departed member. That afternoon and evening were spent in preparing for my Sunday morning message, (the eleventh anniversary of my ordination) a funeral service and a memorial service for a boy who was reported missing in the war a year before. It was 3 A. M. Sunday morning when I went to bed. Sunday was a full day with the funeral and the memorial services following one another in the afternoon. After the Christian Endeavor, evening service, and a pre and post service prayer meeting, I went home and thanked the Lord for the grace and strength He had given. But that is not the whole story, for early on Saturday morning I had to make a spiritual adjustment in my own personal life or the blessing of God would not have been on my ministry. There was sin which needed to be confessed and forgiveness sought and then my conscience was clear.

So you ask what God in Christ means to me? God is my Savior and restorer of my soul when I do wrong. God is my strength, for apart from Him I could do nothing. God is my Lord who directs my path and when following Him many blessings have come to me. God is also my friend with whom I can share the most intimate things. This is only a sample of what God is to me and what it means to my soul to have the wonderful Christ near.

By La Verne Rutschman, who plans to serve in the General Conference mission field, Colombia, South America. He is at present a student at the Mennonite Seminary, Chicago.

A person above all others; the One who shares all elements of human personality, yet is limited by none. This makes prayer possible. Without thinking of Him in spatial terms I recognize that at all times I am in His immediate presence. This makes prayer effective.

I do not discover God in some highly decorated altar or worship center, nor do I find Him in the burning candles or elaborate ritual of high church liturgy. But I do find Him in life—in the fecund earth and in the star-powdered heavens; in the radiant testimonies of humble servants untainted with the stain of pride or academic superiority; in the innocency of childhood and in the venerableness of old age; in a simple country church where He is known and adored. But greater far than these is God's revelation in Jesus Christ recorded in Scripture and verified by the experience of twenty centuries of followers. In Christ I see at once both the nature of God and the unlimited possibilities of man created and recreated in His image.

God is to me the One who shares every burden. In Christ He has embraced the totality of human suffering: the physical pain of the cross, the cup of fear in the garden, the crushing burden of man's guilt; and when all had forsaken Him, the suffering of a boundless loneliness. There is no road of human life which He has not traveled. "When He putteth forth his own sheep, he goeth before them."

I discover in God love and righteousness perfectly blended—a righteous love which forms a triangle between God, my fellow-men, and me. In God through Christ I have found forgiveness and a new life. "Old things have passed away, . . . all things have become new." With this new life I have discovered a vital responsibility, an urgency to display with heart and hand the genuineness of the gospel. This gospel message with which all Christians are intrusted finds its essence in this affirmation of Paul: "God was in Christ reconciling the world unto himself."

By J. E. Hartzler, well-known lecturer, who is professor of Philosophy and Ethics at Hartford Theological Seminary, Hartford, Connecticut.

When I think of God I do not think of "something," or even Some-One who can be put into words or phrases. God is the ultimate One, beyond and above whom there is no other. To know God is to have an experience with God. Reason and logic may bring us to the *fact* of God, but experience alone can bring us to a knowledge of God. To know the fact of God is one thing; to personally know Him is quite another thing.

Nothing in all the world is more certain than the *fact* of God, nor is anything more uncertain than the things that many people say about God. Men speak, for example, about the "problem of God." God is not a problem. God is the solution to a problem. Man is the problem. Life and how to live it is the problem. God is the answer.

When I think of God I think of One who is not alone above and beyond, but One who is also dwelling within. I think of God as a loving, purposeful, creator, preserver and caretaker; One who cares, and One who is interested in my failures as well as in my successes, and with whom sin makes a difference.

I think of God as love, light and power; One who gives redemptive direction in the universe and in the life of man. I think of God as One who is infinite in knowledge, goodness and mercy, and One who will not impose a penalty on the sinner which He Himself is not willing to share. (Matthew 20:28.)

To me such a God means that He has put something of Himself, His image, in every man, and that He has a definite purpose and place in the world for every man. It means that God will not let any man alone in this world; His spirit will reprove and convict of sin and righteousness. (John 16:8). It means guidance in the course of one's life. I may not always know which way to move, what to do, or what to leave undone; but I can always face God and know that He is the only way out.

I may not always know what is right, but walking in the light of God, walking hand in hand with God, I know that I will not lose my way. Walking with God I know that He will never close a door before me without first opening a window. Walking with God means that eventually I am bound to come to the truth, and coming to the truth I come to freedom (John 8:32), and freedom is the will of God for every man.

Sufficient unto the Day

by Ronald von Riesen

Perhaps one thing we all have in common is that we have high resolves. Who for instance does not indulge in the making of new resolutions at the beginning of a new year. We resolve we will overcome some unfortunate habit that is hindering our spiritual life, that we will have a lovelier family life, that we will put forth more time and sacrifice for the church.

As a church we also desire deeper spirituality, more consecrated interest on the part of all officers and teachers, a closer union with our Savior Jesus Christ. Such resolutions always deal with ends, rather than with the methods we use to bring them about. Our wills are such that we cannot deal directly with goals and ends; we must of necessity deal with the day by day means that bring about our ends.

So making up our minds to accept high ideals and goals and then permitting the methods to take care of themselves, we suddenly awaken to the fact that our day by day tasks are the things that determine our goals.

Just as the quality of the methods used in the kitchen by the housewife determines the attractiveness of the dining room table, so the quality of the methods we use in our preparation for teaching a Sunday School class will determine the quality and effectiveness of our class session, and the methods we use in preparing for a Sunday morning worship service will determine the effectiveness of the service.

Sometime ago I was in conversation with an individual who had great ideals and enjoyed making them known, but the quality of his means forbade his dreams to come true. That stark truth comes home to all of us in our churches or wherever we are or go.

Perhaps that is why Jesus once said, "Take therefore no thought for the morrow for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." (Matt. 6:34) We need not be worried about the ends if our day by day tasks partake of the quality of the goals we seek. The ends will take care of themselves.

Many of us, though we would openly deny it, practice this rule in our spiritual life. Having set our minds on spiritual goals, we then resort to slipshod methods in carrying out our resolutions.

May the words of Jesus quicken our methods, and may we so live that day by day our methods and lives will partake of the quality of the life of our Savior. In the words of the writer of old, ". . . as thy days so shall thy strength be." (Deut. 33:25b)

MENNONITES THE WORLD OVER

By Cornelius Krahn

The following letter written by Helena Wiebe, a Mennonite woman from South Russia now in occupied Germany, is typical of many letters appearing in the Canadian papers. These exerpts are translated from *Der Bote*, April 24, 1946.

TRIALS BEYOND DESCRIPTION

Earthly and Heavenly Homes. "Greetings to all of you relatives and friends. Decades have passed since you voluntarily left Russia and were involuntarily thrown into the world without a goal. God has led us difficult ways. We are uprooted and homeless. If we did not have the comfort of having an eternal home in heaven we would not be able to bear the burden. Scattered, torn asunder, searching for one another—that is the fate of the Mennonites from Russia. No family is completely united."

"It is Through Grace That I am Still Living. I alone survived. . . I am glad that mother did not witness the sending into exile of my four brothers in 1936. . . Peter was sentenced to death because he had been in Germany, and his wife was sent into the Caucasian Mountains. The same thing happened to Koljas' wife and daughter, and his son was taken into the German army. Peter's elder son died in Rostov, and the other was exiled. Jasch's wife and daughter went to Poland and now I cannot find them. Now I am all alone in the world. I often stop to think 'Where to now?' And yet when a person thinks of all those that perished during our trips and those that are being sent back to Russia now, I am quiet and thank God for all the goodness I have experienced. We have been greatly helped by Rev. . . . who has prevented our being sent back. Will God have mercy upon us and rescue us? God has permitted much, but he has also performed great miracles, and we will trust him. You cannot imagine what we have experienced, but our facial features reveal it. However, no one could take from us the hope of life eternal."

Words Inadequate. "Our trip from Russia cannot be described. This is a sketch. Fifteen hundred Kilometers were by wagon. Wheels broke. Got stuck. Found no water. Accidents. Babies were born on wagons in frost and snow. No rest. Always on and on. Robberies. . . Panic. Red army on our heels. Wagons turned over. Sleet. Each for himself. Losing track of each other. Shouting for each other. Russian tanks approach. Drive over wagons smashing human beings and horses. Wailing and groaning. While continuing the trip by train children who had frozen to death were thrown out. This is not fantasy but naked truth. Thank God that your mind is not encumbered with these facts and you do not have the vision of these horrible images."

Thankfulness. "We thank the British government which has protected us so far, and we hope they will continue to do so in the future. How will we thank God when he has freed us from all danger of being sent back? Don't you think that God will hear our mutual prayers? . . . " (This letter was followed by this note from the recipient: "I have just received the news that Lena Wiebe is among the 450 fortunate that have reached Holland.")

JUST ACROSS THE BORDER

In 1929 Mennonites from all over Russia went to Moscow to secure permission to leave the country. Only a small percentage were successful, because seemingly no other country was willing to receive all of them immediately. Today thousands of Russian Mennonites are scattered all over Europe and in constant danger of being sent back to Russia. Hundreds of them are waiting at the borders of western countries looking for an opportunity to escape. Is the tragedy of 1929 repeating itself? From the following letter taken from *Der Bote,* May 1, 1946, it almost appears like it.

". . . We did not succeed to cross the Dutch border. And thus we have been waiting here for more than a month and do not know what will happen in the future. If Peter Dyck of the MCC and the Dutch Red Cross had not sent us packages we would be in despair. One simply cannot live on ten pounds of bread per month."

More and More Are Coming. "There are 515 persons here at the border and more and more are coming. Fear of the Russians is driving them westward. . . It has been announced in all parts of Germany not to come this way, but the announcement is in vain. Two-hundred-forty of us are staying in one schoolhouse. . . ."

"We are here in Grunau taken care of by Rev. Jacob Peters (cousin to G. J. Peters). His congregation consists mainly of Mennonites from Russia. In addition there is an older Mennonite congregation here which was organized by the founders of the city who were prosperous industrialists. Rev. A. A. Fast is the pastor. Since the church building was destroyed, they are meeting in a classroom."

Almost Safe. "A transport of refugees from Munich, consisting of 314 persons, was brought to the border in a freight train by a Dutch captain. After their arrival here they were returned to Munich (American zone). It is said that the Russians demanded them from the Americans who agreed to turn them over. If that is true, they are to be pitied. We should pray for them and are doing so. We trust God alone. But if America and Canada do not accept us many, many will perish. Please write us whether there are any chances to be rescued. That will give us courage." P.

Reports From Danzig. Occasionally a letter from one of the few Mennonites left in the Danzig area reaches this country. A great number of the former homes of the Mennonites were destroyed during the war. Any goods left were taken by whoever got hold of them. Gradually Poles are moving into the villages, and the former owners still in that territory are doing slave labor at the dikes, etc. In a letter just received it is mentioned that they have managed to acquire a few items of household goods and clothing, but that no one knows how much of that will be left before the day passes. "Might is right." Unprotected women are in danger of being attacked anywhere.

Feeding the Hungry. Since April 1 mail service relatives and friends from the Danzig area will be happy to learn that a location center has been established in Hamburg. The address is *Erfassungsstelle fuer Danziger Staatsangehoerige, Hamburg* 36, *Gaenzemarkt* 36, *Finanzgebaeude VI, Zimmer* 106, *Germany, British* Zone.

Finding Relatives. Those who are searchng for to Germany and Japan has been reopened. There are now prospects that food, clothing, and medical supplies can soon be sent by groups and individuals. Those who have long been looking for an opportunity to help their relatives and friends should keep in touch with their local post offices to determine when this new order will go into effect. One of the highly recommended agencies that sends packages to European countries on a non-profit basis is CARE, 50 Broad Street, New York 4, N. Y. Write to them for application blanks. (A package containing 28.9 pounds of selected and balanced food will be sent immediately upon receipt of fifteen dollars.

LAST MINUTE NOTICE CONCERNING CHRISTIAN WORKERS INSTITUTE

Two questions have been asked concerning the Christian Workers Institute which should be answered.

The Status of released C. P. S. men—The ruling of the Education Board is that all men who have been in C. P. S. for one year or more are eligible to attend whether they are still in C. P. S. or if they have been released.

The Meaning of Christian Workers—The Board of Education is thinking primarily of those who are planning to do missionary work in any form, those who are planning to be ministers, those who are planning to enter the field of Christian Education in one form or another.

The Christian Workers Institute will be held on the Bluffton College Campus, Bluffton, Ohio, June 5-7. Send in your application at once to Rev. Paul Shelly, Lincoln Hall, Bluffton, Ohio if you plan to attend.

—Paul Shelly

Foreign Missions

(All Foreign Missions correspondence should be sent to Rev. Howard Nyce, 1528 Chew Street, Allentown, Pa.)

A Busy Day for Mary and Henry Toews

(This letter was addressed to the Secretary of the Board but because of its contents, we desire to have it published. It was written by the Rev. Henry A. Toews, who with his wife are now being supported by our Conference Board of Foreign Missions.—Secretary)

C.I.M. Nyanga, Africa
February 13, 1946

Dear Mission friends:

We have been wanting to write to you for some time but there always seems to be so much that we just haven't gotten to it. We are well and busy in the work.

Sunday, February 3, we had a big day here. The rising bell rang at 6:15 A.M. By 6:30 the chapel was quite well filled and the service began. We had a short service and the whole crowd marched down to the river. There I had the great privilege of baptizing forty-seven of our black converts. It is about one and one half miles to the river. So by the time we had walked there and back we were ready for a good breakfast. At 9:30 we met for the regular Sunday morning service. Also during this service one baby was dedicated to the Lord.

By 3:30 we had again gathered in the chapel. Those who had been baptized in the morning were now received into the church as members. Then we all partook of the Lord's Supper. Mr. Enns served the bread and the cup. When evening came around we were quite well tired out, but we were happy.

We are looking with great anticipation to Rev. Rediger's coming to the field. We had hoped to have him here for the Conference but in vain. We are also looking forward to the coming of the new missionaries who are supposed to be on the way over.

May the Lord abundantly bless your important work in the homeland for the cause of missions. Yours in His service, Henry A. and Mary Toews.

(Brother Rediger is the Secretary of the Congo Inland Mission. He is now on the field in the interest of the CIM Board with whom our Board is cooperating. H.G.N.)

Gives X-Ray Machine as Memorial Gift

On May 2, 1945, when we had a farewell service for the Drs. Harvey and Ella Bauman and their three children at the West Swamp Pa. Church, an uncle and aunt of Dr. Bauman asked him what he needed most when he got back to India.

He replied, "We need a car for our work."

"Is there perhaps another need, even if larger, that my wife and I could meet?" the uncle asked.

Dr. Bauman replied immediately: "We need an X-Ray machine, but this will cost five thousand dollars, and besides none can be bought at this time because of the war."

"This is what we are interested in," the uncle and aunt told their nephew. At first they considered furnishing half of the amount needed.

The farewell service was held, the two youngest daughters were baptized, and the Baumans sailed for India. Weeks and months passed by and in early fall the aunt, Mrs. Menno S. Rosenberger, took sick. Medical aid was given, but to no avail. On February 25, 1946, the Lord released her from her suffering and called her home.

During the months of sickness Mr. and Mrs. Rosenberger, Milford Square, Pa. often talked about the Drs. Bauman and their children, and their planned gift. Shortly before she passed on she said to her husband, "Be sure and don't forget the X-Ray machine."

On Sunday morning, April 28, the West Swamp members, with their pastor, Rev. A. J. Neuenschwander, made their first anniversary mission offering for the Drs. Bauman. Among the many gifts that came in was a check for five thousand dollars by M. S. Rosenberger:

"In Memory of Mrs. Menno S. Rosenberger, for an X-Ray machine, for Dr. Bauman, to be used in the Champa Hospital."

As a dedication of the gifts and especially the memorial gift, the congregation sang the hymn: "We Praise Thee, O God," and the deep spirit manifested in the singing made many feel that the angels joined in the singing of the chorus: "Hallelujah! Thine the glory, Hallelujah! Amen. Hallelujah! Thine the glory, Revive us again."—Mrs. Earl Schmeck, Corr.

Taking Communion with the Commissioner

It was world communion Sunday—October 7, 1945. I had to go to a certain conference several hundred miles distant from Jagdeeshpore station. So I started on Saturday and halted in a neighboring mission over Sunday. This mission church observed communion, as my own church in Jagdeeshpore did. I was glad to be with my Christian neighbors; yet I was sorry that I could not be with my own people.

(Continued on page 14)

Home Missions:

Material appearing under "Home Missions" is contributed by A. J. Neuenschwander, Secretary of the Home Mission Board, Quakertown, Pa.

Brother Walter McDowell's Ordination

Brother Walter McDowell, Quarryville, Pa., R.R.2, who has been serving as Pastor of Calvary Mennonite Church, Mechanics Grove, Pa., since February 1, 1946, is to be ordained as "Minister of the Gospel" on Sunday evening, May 26, 1946.

The Board of Home Missions is always anxious to cooperate with the local District Conference, and so the Education Committee of the Eastern District had a conference with and examined Mr. McDowell as worthy of ordination as "Minister of the Gospel."

The officers of Calvary church have asked that Rev. John J. Plenert, Lansdale, Pa., and Rev. A. J. Neuenschwander, Quakertown, Pa., members of the Board of Home Missions, have charge of the service since the congregation is under that Board. It is anticipated that other ministers of the Eastern District will be present and participate in the service.

We ask a prayer interest by all mission friends in this occasion and field, that the Cause of Christ might grow and prosper in bringing many into the Kingdom of our Lord and Saviour Jesus Christ.

Prof. J. P. Klassen To Visit Canadian Churches

Following the program inaugurated some years ago, the Board of Home Missions is this summer sending a man, who has been friend, fellow traveler and companion to many Canadian Mennonites, to Canada to visit all General Conference churches. Professor John P. Klassen, head of the art department of Bluffton College, is the man.

About twenty years ago Professor Klassen came to Bluffton College from Western Canada and has not had an opportunity to return to visit his many relatives and friends.

During the past years, especially in the summer months, Professor Klassen visited many C.P.S. camps and hospital units and presented his art as a source of challenge and inspiration to hold true to our Mennonite principles of non-resistance. The Board, taking note of this effective testimony, decided at the annual meeting to have Brother Klassen visit the Canadian Churches.

Visitation To Start in British Columbia

Professor Klassen will take Mrs. Klassen and two of the smaller children along on the trip. They will leave Bluffton Monday, May 27, shortly after the close of College and they will travel to Vancouver, British Columbia, by train, where Mr. Klassen will start his work on the evening of May 30. Rev. J. B. Wiens, 6640 St. George Street, Vancouver, British Columbia, is working out the schedule. Wherever possible two messages will be brought. Some art collections of his own creation will be taken along, and pictures will also be presented, showing the experiences of the Mennonites from the time large colonies lived in Russia to the present time, as he says "pointing out our ideals for the future." In giving his plan for the visitation work Professor Klassen said: "I hope to bring confidence to the older folks and inspire the younger ones to an active and decided stand for our cause. Out of the deep experiences of our people evolves a great challenge which we will meet joyfully, in the Spirit of Christ."

In due time we hope to give the schedule of the services in British Columbia and Alberta.

Such a purpose deserves the intercessory support of every lover of our Mennonite principles and doctrines.—A. J. Neuenschwander

The Mennonite Fellowship in New York

The Mennonite Fellowship in New York serves a group of Mennonite students and residents with a monthly meeting for Christian fellowship and devotion. The object of these meetings is to keep those who live in New York City in touch with the Mennonite heritage and background which is theirs.

The group includes the fifteen Mennonites who attend Biblical Seminary, several Columbia University students, and others who are employed in the City. Because this group comes from a number of Mennonite denominations, speakers from these denominations are sought to serve us at our meetings. Our speakers this year have included Rev. A. J. Neuenschwander, Rev. Donovan Smucker, Mr. Robert Kreider, Rev. A. H. Schultz (who was until this year a pastor under the Evangelical Mennonite Brethern), Rev. C. E. Kirkwood, pastor of a Mennonite Brethren in Christ church.

The fellowship took as its annual project the raising of money for European relief. A total of $177 was contributed by our members and sent to the M.C.C. for such relief.

The Home Mission Board of the General Conference has greatly helped the New York Fellowship by its financial support. It is our hope that a full time church or mission will be established here in the heart of New York City before long, but that would take also a full time worker, whom we do not have. At present the greatest benefit is derived by the Mennonite students and young people who are here temporarily.

—Paul F. Barkman

Y.P.U. OFFICERS
Elmer Ediger
President
Akron, Pa.

Vice President
Verney Unruh

Secretary-Treasurer
Ruth Ewert

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Route 2
Newton, Kansas

The Aims of the Youth Farm at Rosthern

by J. C. Schmidt, Isaac Epp, Henry Friesen

We the executive of the youth organization feel obliged to give a report of the aim of our Youth Farm. There seems to be the impression prevalent among some of our people that the organization had no definite aim at the time of the purchase, as to how the Farm could serve our Mennonite youth. It is being claimed that even today our aim is very vague.

The Purpose of Buying the Farm

With this report we wish to clarify this point. To begin with, before the purchase of the Farm was made, circulars were sent out to the different churches informing them of this project stating definite aims for which the Farm was to be used. Furthermore, the Farm could only be purchased under certain conditions. We quote an extract of Hon. J. G. Gariner's letter at the time of the purchase, "In the type of work you have outlined it would seem that the Farm could be used to very good advantage, and it is because of that consideration that we would be prepared to consider its sale at this time." The Government originally intended to keep the Farm for Government purposes, however, considering our aim with the Farm, they were willing to sell it to us at a most reasonable price. Does this not show that there was a definite aim in view right from the very beginning? Our aim was and still is, that the farm shall serve the spiritual welfare of our young people. This is to be realized in the following ways: First, to serve as a place where the activities of our youth organization can be centralized. Second, to serve as a meeting place for young people's retreats, song festivals, conferences, etc. Third, as a site for a children's home, where under-privileged children and orphans can receive the advantages other Mennonite children have. Fourth, to help support missionary activities, such as summer vacation Bible schools, and the sending out of evangelists.

The Invalid Home

When the purchase of the Farm was first considered, no thought was given to the project of the Invalid Home, however, when we approached our people, both young and old, concerning the purchase of the farm, and appealed for their support, they strongly suggested the opening of an invalid home. Most if not all of the churches felt this to be the most immediate need of our people, a need which this farm could so amply meet. The greater part of the donations came from our older people. In fact, many large donations were given because we now considered this as one of our projects. It was thus definitely felt that we should comply with their requests and assist our churches in this way. As most of you are aware, the largest house on the farm was arranged for an invalid home. Within a short time it was filled to capacity, and has been a blessing to our invalids for almost two years. At present, we have over twenty applicants anxiously waiting to gain admittance. Now the Home is being enlarged to accommodate another thirty patients. Since much of the money with which the Farm was purchased was donated for this purpose, it is only reasonable that now part of the income from the Farm should be used for this project. Once the Home is completed undoubtedly it will be self-supporting, and the proceeds of the Farm can be used for more direct mission work among our young people.

Quite a number have signified their intention to attend the Christian Worker's Institute at Bluffton College, Bluffton, Ohio, June 5-7. All those in C.P.S. and those who have been in C.P.S. for at least a year and are planning for full-time Christian service are invited to attend. Conference will pay the expenses to and from camp for this group. All students in colleges and seminaries who are planning for full-time Christian service are also urged to attend. All those planning to attend are urged to write to Paul R. Shelly, Lincoln Hall, Bluffton College, Bluffton, Ohio, at once so that the necessary arrangements can be made.

We are not apologizing for the Invalid Home even though it was not in our original plan. Our young people in working and praying with this project have already been greatly blessed. From far and near our young people come together and with hammer and saw help erect the new partition of the Invalid Home. Many have caught the spirit of Christ, by working at a cause where they see no direct personal gain. There seems to be a general feeling among our people that the youth are separating themselves from the old people. Since the Invalid Home is a project of the young people in which both the old and the young have a common interest, it serves as a means of drawing them together. Certainly this is a noble project whereby our youth can express their gratitude to our aged.

However, this is only one project of our Youth Organization. Most of our efforts are directed to the spiritual welfare of our children and young people. Several years before the Farm was purchased, S.V.B.C.'s (Summer Vacation Bible Classes) were in progress. This is still one of our main projects. For approximately one year the organization has had an evangelist and colporteur in the field. The financial support of this work has partly come from the proceeds of the Farm. For some time the Organization has been circulating a youth paper, which serves to acquaint our youth with the work of the organization and unite them in a common cause.

(To be continued.)

GOOD MORNING

By Jessie Owen Pierce

I LIKE to say good morning, first of all,
To God, whose care has brought me through the night;
And then, I say good morning to the tall,
Familiar trees and every bush insight;
I say good morning to the rising sun—
The lofty sky—the land—the far-off sea.
My joyful heart cries out to everyone:
"God gives the whole wide world to you and me!"
Then when good morning has been said—and felt—
Somehow, I know the day will bring its peace;
For multitudes, with me, have stood or knelt
To thank God that his wonders never cease.
And all who share this privileged delight,
Find lovely fragments, even unto night!

Playing Safe With Life

The temptation to play safe with life is one of the most subtle and dangerous temptations that ever comes to men. A refusal to take any chance is one thing that has kept many of us from making our lives amount to anything very much. It was easier and surer not to attempt very much; but because we did not attempt very much there was small chance that we should achieve very much.

It is indeed a risky thing to cherish ambitions, for the man who so cherishes them is likely one day to attempt to do hard and difficult things, and then there is always the chance that he will fail or only half succeed, and in the end add no glory to his name or silver to his purse. No, the man who never tries any hard or taxing or ambitious tasks does not run nearly the risk of failure that the high-striving and ambitious man runs. And who can look forward to that risk of failure with anything but misgivings and alarm.

But of all the failures that a man may run into, that failure to really try, to put achievement to a tremendous and equivocal risk, may be of all failures the very worst. When we think of it, what the world would have done without those brave spirits who were ready to put life to the test by attempting to make it count through hard and difficult achievements is impossible to imagine. How many brave and inspiring pages in human history would have been left out if it hadn't been for such adventurous souls? Those people who have run risks have been the makers of history.

Suppose Jesus had been satisfied with Nazareth, or even with Galilee, and had shunned Judea and Jerusalem because they hinted of dangers and a Cross! It is quite impossible to think of him as thus playing safe with life, but if we are much like him, ought it not to be impossible to think of our doing it either? Another question we might ask, How much more like him we would be if we were ready, yea eager, to take risks for the things that are supremely worth while? How many of them there really are, when we come to think of it, some of them that haven't even been having much thought or attention from some of us, let alone any price paying or sacrifice. The whole history of the world has been a history of men taking risks for great causes. Surely God himself took a tremendous risk when he made man.—**Onward**

Conclusions about Youth in the Conference

by Elmer Ediger

As has been said before, one of the aims of the Y. P. U. this year is to study the situation as it is in our conference. Some points are gradually becoming clearer to us. The Leaders' Institutes and visits to churches present opportunities to sharpen these concepts. My recent trip to the churches of the Pacific District have definitely helped me thus. Below I briefly enumerate some assumptions on "youth in our conference." Actually each of these points could be an article in itself. We shall welcome your reactions and additional points on what you have learned.

1. Locally churches are becoming increasingly conscious of their young people. In times past they just took them for granted; some are now just becoming conscious of them as a "problem;" soon we hope more churches will look upon young people as "potential for service now as well as later" rather than "problems."

2. We do not have young people organized as young people in most of our churches. This makes impossible discussion of certain problems they have, does not develop leadership as it should.

3. We have no standard young people organization, even a name, to recommend to our local churches. C. E. is most common, but in many that is the whole church group or perhaps a junior and senior division.

4. We should preserve somehow the value of the Sunday evening family gathering where all ages participate—perhape once a month such a meeting.

5. Small churches cannot afford to divide their Sunday evening group into graded divisions. Here young people must be used and some places meet by themselves occasionally, perhaps cooperate on some projects as young people.

6. We complain of not having leadership—much of it is buried somewhere, often in the local church.

7. Everywhere we have the problem of having young people leaders not being young in years. In the mind of many of us thirty years should be the top limit. Should it be less locally? In districts?

8. Program making is a most pressing problem in local groups. The topic—special music—reading menu is the diet in most of our churches. Hardly any materials are available to local committees.

9. We have "Sunday meetings." To make these vital we should ask more often "what are we going to do about it." We have far too few projects locally.

10. Too often we limit our idea of young people's organization to a "Sunday evening meeting group." If we are interested in having the church be an influence on their life, if we want to meet their needs more fully, we as a church must consider being responsible for young people seven days of the week. To do this we must develop more of an educational program and more opportunity for group service and fellowship.

11. Retreats have been the most effective forward step by our churches for their young people. There are other steps that need to be taken which would be just as far-reaching.

12. We tend to be inefficient in our young people business dealings locally, district, and General Conference. Lost constitutions, allowing correspondence to go two weeks before it is answered, not keeping each other informed, not knowing who the officers are etc.

The Senior C.E. Convention of the Eastern District Young People's Union will be held on Memorial Day, Thursday, May 30, at Upper Milford Mennonite Church, Zionsville, Pa.

13. To integrate work of various districts we must have an annual meeting of district representatives, the Y. P. U. Council, to decide projects, etc. The organization must be such that these representatives have a hand in planning district projects.

14. Next meeting of Y. P. U., 1946 at time of General Conference, must be a representative meeting in order to have a live planning session. Should begin soon to think in terms of sending one representative from each church who is under thirty years of age.

15. Through C. P. S., local groups, one senses that the times **require** us to be **individuals** grounded much more deeply than any time heretofore. We are in the "world" and tend to become like it. This means stronger teaching in home and church, more emphasis upon individual use of the Bible and more assistance in helping individuals to develop principles of living that can be applied to all situations.

Youth Events

A Guide to **Public Affairs Organizations** has been compiled and issued by the C.P.S. Education Office of the American Friends Service Committee. This guide is being published by the American Council on Public Affairs. The guide contains a wealth of addresses of organizations in the fields of: International Affairs and World Order, Relief and Reconstruction, peace, Government, Labor and Industrial Relations, Minorities, Religion, Social Welfare and Youth Work, Delinquency and Prison Reform, Housing, Public Health, Mental Hygiene, Education, Recreation—Arts, Crafts, Rural and Small Community Life, Cooperation, and Conservation.

The booklet is available from the American Council on Public Affairs, 2153 Florida Ave., N.W., Washington 8, D.C. for $1.00 with a paper binding.

* * *

One of the C.P.S. men who participated in the Minneapolis starvation experiment testified before the Senate Committee which is investigating the act which would permit sending food parcels to Germany.

* * *

A nineteen-page report of the Minutes of the Meeting of the YPU Council of the General Conference was recently mailed out to all YP officers in all districts. This report serves to give all districts information concerning the organization and work of the young people of the Church.

* * *

Verney Unruh is planning to spend the summer on a visitation tour of churches. He will particularly visit the Northern District churches. Also, he will visit two retreats—at Aberdeen, Idaho, and at Mountain Lake, Minnesota.

* * *

A federal court judge has recently handed down a verdict of "Not Guilty" in the case of a C.P.S. man walking out of camp. The verdict was made on the basis that a transfer signed by Colonel Kosch was void because the Selective Service and Training Act states that the work of national importance should be completely under civilian control.

* * *

The Young People's Union is sponsoring a project of bringing a student from Paraguay to enter our schools and, also, two Puerto Rican students to receive their college education in our church schools. This project, it has been felt, is needed in order to make possible a more permanent and effective work in Puerto Rico and Paraguay. In both these places, the people suffer greatly from the handicap of lack of training and, therefore, lack of leadership. Funds are being raised to bring about this program.

* * *

Much has appeared in the papers recently regarding the famine in Europe and Asia. A bill has been introduced in Congress which would call for the resumption of rationing in this country in order to distribute food equitably in this country so that foreign shipments may be made.

* * *

Some time ago the House of Representatives passed a bill to admit people from India as immigrants to America on a quota basis similar to other countries. At present this bill is being further considered by the Senate.

* * *

King George VI, Presidents Truman and Chiang Kai-shek, Queen Wilhelmina and Kings Gustav, Christian and Haakon are among the heads of states who have endorsed the summons issued by the World Sunday School Association to the world, to help lay the moral and spiritual foundations for peace through religious education.

* * *

The Evangelical and Reformed Church's Board of International Missions has joined with the United Brethren and the Presbyterian Churches in the United States to organize a united mission for the Indians of the highlands of the Andes in South America.

* * *

In Warsaw, Poland, there is not a church or a chapel that remains undamaged, and it is said there is little prospect that rebuilding can take place in the near future.

* * *

Last year the Southern Baptists of the United States sent a hundred and seventy-five thousand kits containing food and small articles to Russia.

* * *

Scholars estimate that about twenty-seven hundred different languages are spoken in the world today.

* * *

Enrollment in theology and religious education classes in fourteen colleges in New York show an increase of four hundred and seventy-six over the figures of 1944.

* * *

The Paris Girl's Residence of the Salvation Army was built twenty years ago and today it is the second largest of its kind in the world.

RELIEF

Medical Work in Ethiopia

Until the Mennonite Hospital in Ethiopia is ready for work to begin there, Dr. and Mrs. Paul Conrad are working in the Ras Desta Hospital in Addis Ababa. Dr. Conrad takes care of the medical cases and the outpatient clinic and his wife, Nancy Hernley Conrad, R.N., is busy carrying out his prescriptions for medication. Mrs. Irvin Lehman, R.N., is also helping out at the same hospital.

China Workers' Sailing Changed

The change in port of destination of the S.S. **Deborah Gannett** from Shanghai to a port several hundred miles north necessitated the postponement of sailing of Mr. and Mrs. William Ewert, June Straite, Elvira Lehman and Ruth Fisher. They are now scheduled to sail as follows: William Ewert from Jersey City on May 19. Ruth Fisher from San Francisco on May 29, and the remainder of the group on June 6 from Galveston, Texas, on the S.S. **Afoundria.**

Food Shipments

Two shipments of food have recently left for France and Holland. The shipment going to France included a carload of assorted foods and one carload of canned peas which together weighed 112,025 pounds and were valued at $11,254.50. The other shipment going to Holland consisted of one carload of evaporated milk and one carload of dried prunes, the total weight being 127,000 pounds valued at $12,450.00.

Builders Unit Leaves

A farewell service was held at Akron on May 13 for eleven men who are scheduled to leave for Holland on May 17. Members of the unit are Enos Bontrager, Virgil Brenneman, Wesley Brubacher, Arthur Egli, Paul Good, Aden Horst, Melvin Lehrman, Herman Ropp, Paul Ruth, Joseph Schrock and Samuel Yoder. It is planned that they will begin work on the island of Walcheren which was severely damaged by flooding, bombing and shelling.

MENNONITE AID SECTION NOTES

Booklet on Mennonite Colonization

With the recent developments in the matter of taking care of Mennonite refugees in Europe has come a renewed interest in various aspects of colonization. In 1944, J. Winfield Fretz made an extensive study of this problem and published his findings in a booklet entitled, **Mennonite Colonization.** It is intended to be a general introduction to the whole field of migration and colonization with several practical guiding principles for future action. H. S. Bender notes that "It will be of particular value to church leaders and committees who are or should be interested in and responsible for colonization work, as well as to those who wish to support this work with their means and their counsel." Included in the booklet are sections on Mennonite Migration, Mennonite Colonization, Factors Contributing to Success, Factors Contributing to Failure and Suggestions for Future Colonization. It can be obtained at 20 cents per copy from the M.C.C.

C. P. S.

News in Brief

Regional directors of MCC-CPS met in Chicago on May 16 and 17. Some of the considerations on the agenda included the future of projects, administration, education, inductions, over-all planning, etc. Also considered was the concern of the various churches for the trends in the standards of the individual life of the camper.

Rev. T. A. van der Smissen, pastor of the Hebron Church, Buhler, Kansas, will be serving as an M.C.C. camp pastor for a year, starting August 1.

Summer service unit leaders will be meeting at Akron Headquarters for a two-day conference, starting on the evening of May 26.

Hospital Service Picture

Discharges have cut the total manpower strength of MCC-CPS in one-half; this plus the fact that other help is becoming available around the hospitals, is reducing the program of the hospital section.

During June, it is expected that the following units will be terminated as soon as the month's discharges are processed: CPS No. 71, Lima State Hospital; CPS No. 120, Kalamazoo State Hospital; CPS No. 72, Hawthornden State Hospital; and CPS No. 118, Wernersville State Hospital.

However, transfers are still being accepted to Cleveland, Marlboro, Norristown, Spring Grove, Howard, and Roseburg. All correspondence should be directed to Warren Leatherman, who will be carrying on single-handedly after Bert Smucker's discharge.

Educational Briefs

Dr. Willard Smith, of Goshen College, who recently returned from a two-year period of MCC service in Paraguay, is making a tour of several of the eastern camps and units. His illustrated lecture will deal with the work of the M.C.C. in Paraguay. Dr. Smith's itinerary is as follows: Marlboro, May 31; Powellsville, May 27 and 28; Luray, May 29; Staunton, May 30; Beltsville, May 31; Norristown, June 1.

THE ELEVENTH COMMANDMENT

"Thou shalt inherit the holy earth as a fruitful steward, conserving its resources and productivity from generation to generation. Thou shalt safeguard thy fields from soil erosion, thy living waters from drying up, thy forests from desolation, and protect thy hills from overgrazing by thy herds, that thy descendants may have abundance forever. If any shall fail in this stewardship of the land, thy fruitful fields shall become sterile, stony ground and wasting gullies and thy descendants shall decrease and live in poverty or perish from off the face of the earth."—Dr. Walter C. Lowdermilk, Assistant Chief, Soil Conservation Service.

COLLEGE AND SEMINARY NEWS

FREEMAN JUNIOR COLLEGE

Right after the close of school the academy choir leaves on a tour through Nebraska and the Black Hills. There are thirty-two members in the choir and they and their director, Professor Toews, will use a school bus for the trip. May 26, they give a concert at Henderson, Nebraska. Monday they are to sing at Madrid, Nebraska. Tuesday they go to Hot Springs, South Dakota, and Wednesday is to be spent sightseeing in the Black Hills. Thursday they are to go to Pierre, and Thursday evening they will give a concert in Onida. Friday they will present their program in the Bethel Church at Yale. Returning on Saturday they are scheduled to sing at the Northern District Conference in the Salem Church on Sunday. A week later, June 9, the group leaves for Mountain Lake, Minnesota, where they will present an evening program in the Bethel Church.

BETHEL COLLEGE

Students from the History of Civilization class, accompanied by Dr. and Mrs. Gingerich, took a trip by chartered bus to Kansas City on May 11 to visit the Nelson Art Gallery. On May 15 twenty-three workers in the Secretarial Bureau enjoyed a picnic supper on the lawn at the home of their supervisor, Professor Bargen. The final event in the spring intercollegiate and intramural athletic program was Bethel's participation, and winning of fifth place, in the Conference Track Meet at Baker University on May 17. Fourteen men were in training for track and tennis competition under P. R. Kaufman, recreational director. The advanced clothing classes gave an exhibit of their projects before the Women's Association on May 20 in a pleasing setting on the stage of Memorial Hall. Final examinations for this quarter are scheduled for May 22 and 23. The summer school session, with about seventeen teachers on duty will begin June 3.

BLUFFTON COLLEGE

The Faculty Club met in Lincoln Hall lobby for a picnic supper. Following the supper, Dean Schultz presented an overview of the NCA study for the year 1945-46, "God the Integrating Force is the Student's Curriculum." Rev. Shelly gave an evaluation of the religious activities of the past year and Pres. Ramseyer closed with a challenge to the faculty for the coming year. In recent chapel programs Miss Ramseyer spoke on the general field of service both at home and abroad, Iona Gerber presented service in mental hospitals, Otto Klassen gave his impressions of service on cattle boats, and Evelyn Nunemaker presented opportunities for service in local church organizations. Over three hundred pounds of soap were sent to MCC to be used for relief purposes. Of this amount, 275 pounds were made by faculty and students.

(Continued from page 7)

When I sat down toward the back of the church, I saw a man coming in. He walked very erect and stately. I recognized him at once as the commissioner of this area, a governmental official, second only to the governor himself. I knew he was a Christian, but I wondered whether he knew that this church was celebrating holy communion, and if he knew, whether he would take part with these humble Christians. But to my joy this high official rose to his feet without hesitation when the minister gave the call to the Christians to come to the altar to partake of the holy sacraments. There he humbly knelt with the poor shabby Christians in remembrance of our Lord's suffering and death. My heart was warmed. Yes, in Christ we are all truly one, high or low, great officials or humble peasants; and this fine Indian Christian official proved this.

Our Lord calls high and low in India, and many of India's people respond. Let us praise him for this. I am writing this note on February 14, and since January 1 of this year 111 adult people have been baptized in our Basna area. They have come in by families. So, counting in the children, our Christian community has increased already by nearly two hundred since the beginning of 1946. From all indications this number will be doubled by Easter time. Let us all remember these new babes in Christ before the throne of grace—John Thiessen

THE READER SAYS:

IT DOES NOT SEEM FAIR

Editor, *The Mennonite*:

A farmer had a large flock of sheep and a shepherd who took good care of them. A neighbor too had a flock of sheep but he needed someone to take care of them. He therefore, without the knowledge or consent of the farmer, went to the shepherd and tried to hire him away from his employer—offering him better wages. Did the neighbor have a moral right to do this?

From time to time there is a church that needs a pastor. There is a conference placement committee to which such a church may address itself. But it happens that, instead of seeking the advice of the placement committee, the church approaches directly the pastor of some other congregation. This seems neither fair nor right.

If the instance cited above finds application—and does it not?—it cannot be quite right for a church to extend such a direct call to the pastor of another church. It looks too much like seeking unfair advantage.

It is not entirely fair to the pastor who receives such a call. He may have only recently accepted his charge, and a change would reflect on his steadiness. Or it may be that more money is offered, which would make it look too much like a business transaction. Ministers of the gospel are human beings too and may be subject to temptation. From this angle the call looks unfair to the pastor.

And it must assuredly be unfair to the congregation affected; it too needs the ministry of its pastor.

Should we not, as churches, walk circumspectly in this matter? Signed—A Layman

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IN EVERY CORNER SING

A small book has just been published which deserves the careful attention of our churches and church leaders. It is entitled "In Every Corner Sing" and is written by Joseph W. Clokey, Dean of the School of Fine Arts of Miami University, Oxford, Ohio. Dr. Clokey had a part in the making of our **Mennonite Hymnary** as you will see by referring to the Editors' Comments in the front pages of the **Hymnary.**

The writer of this brief review has personally heard Dr. Clokey pay tribute to the superior merits of the **Mennonite Hymnary** and speak with much appreciation of the congregational singing of at least one of our churches. When one considers the high standing of Dr. Clokey in the musical world as a composer and organist and his deep religious and church interest, these personal comments as well as the book itself are made all the more valuable.

In this little book Dr. Clokey gives many practical and helpful suggestions to ministers, musical directors, and organists about the right kind of music in our churches. It is written especially for small churches and should therefore be particularly useful to most of our congregations. It is published by Morehouse-Gorham, of New York at fifty cents, and of course can be secured through our own book stores.—J. E. Amstutz.

JOTTINGS

—Gospel Mennonite Church, Mountain Lake, Minnesota: Children's consecration was observed on Mother's Day. In the evening the Emmanuel C.E. of Delft and our own gave a joint Mother's Day program in our church.—E. Lohrenz, Corr.

—First Church, McPherson, Kansas: Consecration services for six small children were held on May 12. A ground-breaking ceremony was observed on the church building plot on May 15. A pot-luck lunch was enjoyed in connection with the ceremony.—Corr.

—First Church, Nappanee, Indiana: The pastor's class of Intermediates has been studying church history for the last seven months and are now beginning a new series of lessons with the young people's class. The lessons are on "Great Questions of the Christian Life." On the morning of Mother's Day we had a consecration service for children. In the evening service "Three Generations of Mothers" were honored. A daughter, a mother, and a grandmother gave responses. The background for this program was a living picture of "Mother" by Whistler. Sarita Schrock also gave the reading which won her the silver medal at a contest sponsored by the W.C.T.U. a few weeks ago. The Missionary Circle has had Mary Royer of Goshen College as guest speaker. The church is receiving a new coat of paint, and the kitchen is being enlarged. The intermediate classes and a few adults had a wiener roast last week and cleaned up the church yard and the shrubbery and had some fun too.—Mrs. Loyal Corwin, Corr.

—Salem Church, Munich, North Dakota: Easter Monday twelve young people were accepted into the Christian fellowship through baptism. Rev. Winstanley, missionary to Bolivia, was in this community, May 5-9. On May 12 we had an all-day festival. The forenoon was devoted to the fortieth anniversary festival, with Rev. Edward Duerksen as guest speaker. In the afternoon we had a praise service for the safe return of the servicemen. Ten of them were present, four absent, and three are still in service. Our church is planning to enlarge its building this summer by adding a wing. We bought an Episcopal church at Langdon for this purpose.—Corr.

—Mennonite Church, Waka, Texas: Jesus said, "Where two or three are gathered in my name, there am I in the midst of them." With that wonderful promise ever before us, our group, though small, meets regularly every Sunday for Sunday School. Twice each month a pastor from a neighboring church brings us the gospel message. Since the first of the year an S.O.S. Gospel Team from Meade, Kansas, visits our church once a month with a program of songs, readings, flannel-graph lessons as well as a sermon. On May 10, 11, and 12 we were again privileged to have Rev. J. E. Kaufman from Inman Kansas, bring us inspiring messages and also to administer unto us the Holy Communion.—Mrs. Herman Wiebe, Corr.

—First Church, Shafter, California: The Young People's Mission Society meets once a month at the different homes of the members. The Ladies Aid has made comforters and has also planned to process food for relief. Elmer Ediger, President of the Young People's Union of the General Conference, conducted a Leader's Institute in our church. This was for the seven California churches. Captain Arthur Wenger, former pastor of this church, and Mrs. Wenger were present at the "Welcome Home" reception given for our boys. A chicken dinner was served and Captain Wenger gave a talk. A large group from Shafter attended the S.S. and C.E. convention which was recently held at Reedley. On April 28 the Bells of Liberty gave a fine program of gospel message and song in our church. The per-

Mrs. G. A. Linscheid
222 South Pine
Newton
Kansas

sonnel was: Bergtold, Rev. and Mrs. Kleinsasser, John Richert and son Reynold. Mrs. P. A. Schmidt was pianist.—Mrs. Elma Bartel, Corr.

—**Goessel (Kansas) Mennonite Church:** On May 19 Rev. F. E. Nunley, of the colored Methodist Church, Newton, brought us an inspiring message. He based his message on Luke 17:11-19. I'm sure we all feel the desire to have more love and understanding by each other and for all men everywhere. Rev. Nunley said to pray means work. If we pray for peace we must begin in ourself to live peace. When Jesus prayed it meant work followed. So we must be willing to put work to our prayers. Margaret R. Schroeder, Corr.

—**Zion Church, Souderton, Pa.,** Twenty new members were recently added to the fellowship of the Church. The A Cappella Choir of the M.C.C. Headquarters rendered a well-received program of sacred music to a capacity audience on Sunday evening, May 12. The evening offering for relief totalled $280.—Corr.

—**Hoffnungsau Church, Inman, Kansas:** On May 19 a "Welcome Home Fellowship" dinner was given in honor of the returned service men and women. The welcome by Rev. A. J. Dyck was followed by several responses, and then Rev. A. M. Gaeddert gave a short talk centering around "What Have We Learned from these Experiences?" After some music, five-minute talks were given by men representing the different camps, various experiences, and types of work. So far all the young men have returned safely with the exception of Henry Nachtigal, who was called to his reward after a long period of illness, due to an injury received while in camp. Twenty are discharged and fourteen still in service.—Mrs. J. V. Regier, Corr.

—**Waterloo-Kitchener Church, Waterloo, Ontario:** Mother's Day services included a program by the Sunday School in the morning and a young people's program in the evening, led by Rev. J. H. Janzen. Sunday, May 19, in the absence of Rev. Janzen the Gideons had charge of the morning service. The church choir, having accepted an invitation from a member church in Niagara-on-the-Lake for this day, served there morning and evening. The ninety-mile trip was made by chartered bus.—Herbert P. Enns, Corr.

—**Grace Church, Dallas, Oregon:** Rev. J. M. Franz brought messages on May 12 when we had a children's day program. Sunday School attendance was 327.—Mrs. Dave Balzer Corr.

—**First Church of Christian Mennonite, Moundridge, Kansas:** The congregation has accepted an architect's plan for a new church building. The finance committee is launching a campaign to raise funds.—Linda V. Kaufman, Corr.

—**Bethel Church, Lustre, Montana:** The Women's Missionary Society has sent quilt patches to the mission at Lame Deer, Montana, and girl's dresses to Hotevilla, Arizona, and money to the M.C.C. for blankets for relief. April 25 the M.B. church invited us to listen to the colored trio from Naples, New York. April 29 Miss Graves, who works under the Child Evangelism Fellowship, showed slides of her work among the boys and girls of Palestine. Instead of Sunday School Easter Sunday morning, the choir presented a group of numbers. We have enjoyed listening to Brother and Sister Albert Teichrow at the E.M.B. Church. The Teichrows have spent one term in Nigeria, Africa. Sunday afternoon they gave a dramatization of their work among the Moslems. Several from our Church are planning to attend the Northern District Conference at Freeman, South Dakota. Our annual Sunday School convention, in which all the Mennonite groups of this and surrounding communities, take part, is to be held May 26.—Corr.

—**First Church, Aberdeen, Idaho:** May 12 we gathered in the church parlor for a dinner and in the afternoon in the church for a program in honor of returned servicemen. Special thought was given to the memory of Miss Marion Toews and Ernest Peters who lost their lives while in service.—Arnold E. Bartel, Corr.

—**First Church, Mountain Lake, Minnesota:** April 28 the Rev. Virgil Gerig, from Princeton, New Jersey, was a guest speaker in our church and on May 12, 13, and 14 Rev. William Harley King from Colfax, Washington, spoke at special meetings. The Oakleaf Mission Society held a special Mother's Day program at which Mrs. Henry E. Wiens gave a talk on mothers. Each member of the society had asked her mother or a friend to the meeting. —Mrs. Willmar Loewen, Corr.

—**Alberta Community Church, Portland, Oregon:** On Easter Sunday evening the choir gave the cantata, "Palms of Victory." Since the day happened to be Rev. and Mrs. C. H. Dirks' fourteenth wedding anniversary, the members of the church surprised them with a reception after the cantata.—Mrs. Ferd Wiens, Corr.

—**Dayton, Ohio,** May 6—A cargo of 55,800 hatching eggs left here today by air transport for Warsaw, Poland, the gift of members of the congregations of the Church of the Brethren in Ohio and Indiana to the people of Poland. This unique relief project was sponsored by the Brethren Service committee, with UNRRA cooperating, and was headed up by Ray Petersime, Gettysburg, Ohio, poultryman and manufacturer. "This project is designed to help needy Poles help themselves," Petersime said. "Besides, chickens can live on almost anything, and at the same time are a source of both meat and eggs." The Church of the Brethren is also sponsoring a heifer project. More than 1500 heifers have been shipped to families in Poland, France, Belgium and Czechoslovakia.

The Mennonite

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Photo by Gendreau, New York

God's Orchestra

by **Mrs. Willis E. Rich**

Four different people at four different times said just about the same thing when they looked at the above picture of the boy with the clarinet. It would be very interesting to learn how many of you who see this picture now in the "Mennonite" had a similar thought pass through your mind. It was this: "This boy reminds me of my nephew (or, neighbor's boy; or, one of my sixth graders) shirt and all." Yes, this boy lives in every neighborhood all over the country, in cities and towns, and on farms. He can surprise us with the way he can play the clarinet, or a trombone, or the drums.

Many of us have been attending activities in our schools these past weeks and have had the satisfaction of knowing that our children have grown, have developed talents and skills. One of the most valuable lessons that our young people have the opportunity of learning is the importance of cooperation. Each instrument in the band or orchestra must produce its tones in right relation to the tones of every other instrument if harmony is to be achieved. Otherwise, the result is a jangled noise. So if a boy or girl would be an acceptable member of an orchestra, he or she must learn teamwork and group cooperation. The violins must be willing to play the same scores over and over again, even though they have already mastered them, until the flute and the oboe too, are sound perfect. Each one must work together and help each other to achieve the harmony

(Continued on page 3)

From the editor’s point - of - view:

SELF-RIGHTEOUSNESS greatly hinders Christian unity. It is a “Better-than-thou” attitude which keeps people from fellowshipping. It is particularly hard to deal with because soaked in religion, it can be passed off as genuine piety in a great many cases. Formal outer goodness is held to be proof of a corresponding inner condition. Actually self-righteousness is a means used by people to deal with their own unhappy inner condition. It is pointed out that a person “who is threatened by forces within himself which he cannot face for what they are, may reinforce his own shaken self-regard by piling up, for others to see, the evidences of his superlative goodness.” Thus for people, “who are unable to reconstruct their own inner world” religion may become the means for expressing a “fierce kind of goodness.’ The refusal of “good” people to fellowship with those who are not “good enough” may well remind us of the Pharisees who despised the common people and the Gentiles and then of Jesus who ate with publicans and sinners. Genuine goodness makes for fellowship and not division. However, it can only come as an individual succeeds in gaining peace within. Christian Unity Sunday, June 9, might well suggest ways and means of attaining that inner peace from whence flows appreciation of others.

CHILDHOOD EXPERIENCES seem to play a very large part in determining what kind of feelings an individual will have as he grows older. It is being pointed out today that when people are “difficult,” one can be quite sure that such people had unhappy experiences in their family when they were children. Behaviour patterns are very largely molded by the intimate, dynamic relationships which a child experiences with parents and brothers and sisters, it is claimed. It seems that when the cement of childhood experience becomes hardened, it can only be broken up and changed into a different form by a dynamic, intimate relationship which serves to heal the damage done by the wrong kind of dynamic, intimate relationships in childhood. Where the individual is unable to find such an intimate, dynamic relationship in his later years, he continues to struggle with the personality twistings of childhood, regardless of how keen and active his mind may be, for his problem is essentially an emotional one. Children’s feelings deserve as much attention as do their minds. (This year Children’s Sunday will be observed on June 9.)

QUIET WAITING before God enables one to become collected and knit together in thought and feeling. Modern life is not favorable to quiet waiting. We are easily driven about quickly and wildly in work and recreation. The radio tempts one to keep it going much of the time. Ours is an age of dinning noise, flashing Neon lights, and feverish activity; it is an age of distraction and not at all conducive to integration of the soul. Quiet waiting does this for one: 1. It enables one to relax. This in turn permits the mind to become aware of the total experience that one has had. Through it one can see a vast number of facts, some of which seem related and make sense and many others which are like a vast puzzle which needs to be put together before one can see a meaningful picture. 2. It enables one to put the puzzle of experiences together into a more meaningful arrangement. Life comes to have more pattern, meaning, sense. As we wait quietly God helps us to discern which factors in life fit in well in the pattern and which ones had better be left out. Life becomes less of a puzzle and more of a purpose. Rescued from the distractions of life, we become knit together and therefore filled with power. We are told in Genesis that “Isaac went out to meditate in the field at the eventide.” Isaiah assures us that “they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.” It is noteworthy that the disciples waited before the Lord in the days preceding Pentecost. Increased spiritual insight and power can be ours today through quiet waiting before God.

A WAR-LORD’S PRAYER

Our Atom which art in heaven, blessed be thy name!
Thy kingdom come, thy work be done
On earth, as it is in Washington.
Give us today our sense of security!
Lead us not into aggression, and tempt us not to
atrocity;
But deliver us from evil, and forgive us our blunders,
As we do not forgive those who blunder against us.
For thine is the power, and the kingdom, and the glory,
And the assurance of peace for perhaps a decade.
And then? . . . Amen!

—Brent Dow Allinson.

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God's Orchestra

(Continued from page 1)

and the interpretation which is the purpose of the orchestra. And also, each one must learn what is in the mind of the director and the composer, so that great music may be a great inspiration.

When our children are learning the joy and achievement of working together, they are learning one of God's basic, fundamental laws. I Cor. 12 (Moffatt) "We are members one of another . . . . The various members should have a common concern for one another. Thus, if one member suffers, all the members share this suffering. If one member is honored, all members share its honor."

They are shouting it from the house tops these days that the people of all nations must learn to work together, to understand each other, to respect one another, to appreciate one another. They are discovering that the law of God demands it. There must be one world if we are to have any world at all. The constant "jangled noise" produced by each nation striving for its own selfish ends without concern for the other has made a mad-house of the world. It has broken down the nervous system of humanity. We have lived as if we did not belong together. The eye has been saying to the hand, "I have no need of you." The head has been saying to the feet, "I have no need of you." And that attitude carried to its logical conclusion brings about self-destruction. (See I Cor. 12:21)

Again, in this month of June, our churches are celebrating Children's Day. Adults will enjoy a delightful hour of watching the children of the church taking part in a program of songs and verses, and perhaps drama. Our hearts will again be flooded with sentiment and love for our darlings. That is natural. But if we want to see the Kingdom of God on earth and believe in it (Did Jesus teach us to pray for a delusion?), then we are going to be more serious in the future about learning and keeping the laws of God and teaching them to our children. We can be more careful to foster attitudes of respect and appreciation for people in our neighborhood who have a different background and culture from our own. It is a common fault that we point out people as "queer" or "peculiar" just because they have practices and customs different from our own. Many of us are guilty of even talking about other Christians as if they are of a lower order simply because they belong to a church of another denomination. Our children easily catch this attitude of disrespect and it carries over into other areas and blights their life, and makes more difficult and perhaps even impossible the kind of relationship and fellowship which the Kingdom of God requires.

It was stated above that besides working together in cooperation, the members of an orchestra must also learn what is in the mind of the director and composer. So it is in the orchestra of life. "Let this mind be in you which was also in Christ Jesus," Phil. 2:5, and we will act like members of God's orchestra, listen to our Director and follow the Composer's scores, and produce the harmony and beauty which is His will.

"Love one another" permits no barriers. This feeling of respect and appreciation for one another on a world-wide scale is something we parents have to work at harder, with more determination and zeal. Where can it be done better than in our homes?

"Ye Shall Be My Witnesses"

By Marvin J. Dirks

"Ye shall be my witnesses . . ." Acts 1:8. Jesus told His disciples that they were to witness until every creature heard the good news. We have been told that we too might tell others. We are found to find; we are saved to save others.

Verse 8 reads "Ye shall receive power, after that the Holy Spirit is come upon you . . ." The coming of the Holy Spirit on the day of Pentecost meant the kindling of the hearts of the disciples to flame. They experienced the "expulsive" power of a new affection. They likewise knew the purifying fires of a burning devotion.

As they had known the physical presence of Jesus, so they now knew His Spirit to be upon them. They knew that Jesus himself was alive, and they remembered his words.

We hear Peter saying to the assembly of disciples, "Do you not all remember what Jesus prayed in our presence, when he was speaking to our heavenly Father —Father, as thou hast sent me into the world, even so send I them into the world." Nothing else could now be as important as the proclamation of the gospel of their risen Lord.

Evangelism was the daily program of the early church; it was not just a part of that program, or something for which an allowance was made in the budget. They were not daunted by ridicule or persecution. The persecution that followed the stoning of Stephen scattered the disciples who "went everywhere preaching the word." The love which their Lord had for the lost prompted them to give themselves wholly that others might hear the message.

Zinzendorf could say, "I have but one passion . . ." Men of passion are men of power. Undivided love for God prompts to passionate love for others.

There are lost people everywhere to whom we must witness. People of every nation are denied a witness today. Lack of funds and workers have been for too long a cause of this condition. The indifference of disciples, the lukewarmness of Christians and their inconsistent lives are the basic causes.

Our first duty as Christians is to possess a quality of character which in itself gives evidence that we are "sons of God"—which in itself will be a favorable witness. This quality of character is not developed just by taking care and saying to ones self "I must act like a Christian," although this is obviously necessary for most of us. No! We too, like the early disciples will have to experience the fact of the living Christ in our lives, through His Word and His Spirit. Only to those who live with Christ, in whom He lives, is real Christian character possible; a kind of Christian character which will draw men unto Him. Lives lived in obedience to His commands will be the natural result of a proper relationship to Him. However, at best the matter of our Christian witness does not entirely automatically take care of itself. We must will to witness—witness with a will. The responsibility is ours. It can be discharged only by every Christian witnessing up to his God-given capacity.

We can not know just who is doing the most effective work for the Lord. Who would say that Peter did more for the Lord than did Andrew, who brought Peter to Jesus?

We see, for example, a man who seems to be attracting crowds of people, who holds a high office in a big church; yet perhaps he is only helping that church to "hold its own." On the other hand, envision a poor girl, uneducated, who never in her life attracts attention; however, because she is consecrated, loving, and devout, she sows the seed of life into a child entrusted to her care, who grows up to be a missionary pioneer, a faithful minister, or some great Christian who helps to shape the course of history or the thought of generations.

There are many ways of witnessing. God calls men to certain tasks and waits to hear their reply. Moses was called to lead his people out of Egypt. Samuel "ministered before the Lord." Isaiah faced a difficult task and volunteered, "send me."

"Go labor on! Spend and be spent!
Thy Joy to do the Master's will."

Peter Cartwright, early Methodist evangelist, spent his days traveling and preaching—he preached fifteen thousand times and baptized twelve thousand converts. Through all his writings, one expression runs like a thread "Conversation about souls." We are daily in conversation about many things. Why not add "conversation about souls"? It will not always be easy. Christ did not promise that witnessing for Him would be easy.

We must never neglect to witness to little children, to our children or those of others in our community. Somehow, in some way we must get the message of salvation to enter their young, tender hearts and also to their more hardened parents. Jesus was very anxious that no one be a stumbling block to children and that they were to be allowed to come to Him.

We must witness to people in grave sin. "Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:21. Such persons must be shown that Christ can *forgive* and *gives victory.*

We have just lately celebrated Easter, and as usual on Easter Sunday, the churches were filled with the once or twice a year crowd, with "Easter Christians." Their lives remind one of the miles of swamp land along the Pennsylvania R.R. Their witness is worthless or worse still, even negative. The swamps are breeding places for mosquitoes; so all manner of evil results may come from the lives of the only nominal Christian. But the swamps can be, and are being reclaimed. So Jesus can fill in the lives of barren Christians and make them fruitful. "Ye shall be my witness . . ." said Jesus.

SILENCE

The spiritual life is nothing else but the working of the Spirit of God within us, and therefore our own silence must be a great part of our preparation for it, and much speaking or delight in it will be often no small hindrance of that good which we can only have from hearing what the Spirit and voice of God speaketh within us . . . . Rhetoric and fine language about the things of the spirit is a vainer babble than in other matters; and he that thinks to grow in true goodness by hearing or speaking flaming words or striking expressions, as is now much the way of the world, may have a great deal of talk, but will have little of his conversation in heaven.—William Law

PLEASE

Our churches have responded very loyally to the appeals the Peace Committee has made in recent years. Our C.P.S. expense is slowly decreasing. The Peace Committee has decided to help as best it can in the project of bringing young Mennonite people to America to study in our colleges and so build a larger Mennonite fellowship and recover the Mennonite principles of Peace and good-will in a world of strife and hatred and ruins. We trust that our constituency will continue to help in prayer and giving for this so worthy a cause.—H. T. Unruh, in behalf of the Peace Committee.

This Is That

By Erland Waltner

"But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams . . ." Acts 2:16, 17

Thus Peter explained to a startled multitude the strange phenomena of Pentecost. It was obvious that something extraordinary had happened to the disciples. Everyone could see that. But what was it? What had come over them?

"THIS IS THAT which was spoken by the prophet Joel." This, said Peter, is the fulfillment of a prophecy. About nine hundred years before, God had said that one day He would pour out His Spirit upon men. The result would be that they would have the power to prophecy. They would be given a message and the ability to declare it.

The ministry of the prophet, as conceived in the Old Testament, involved at least two aspects—that of seeing, and that of speaking. The prophet was a seer (roeh). He was one who could see more than his contemporaries. He could see beyond the obvious horizon. He could see the consequences of the sins of the people and what God was planning to do in history. This insight was his because he lived in close communion with God, and God revealed His purposes to the prophet.

The prophet, however, was also a speaker (nabhi). He could not only see things but he could say things. He was, literally, a fountain "gushing forth" the stream of God's truth. This stream flowed straight from the heart of a righteous God and was channelled through the prophet to the sinful hearts of the people. The prophet was God's mouthpiece, His spokesman. Joel, as a prophet, had said that one day God would pour out His Spirit upon men with the result that they would "prophesy," would "see visions," and would "dream dreams."

THIS IS THAT which the disciples had now experienced and which empowered them to meet the challenge of the hour. The crucifixion of Jesus had left his followers stunned, speechless, confused, and paralyzed. Their world had been knocked to pieces by the hammer blows that nailed Jesus to the cross. Then, gradually, their world began to take shape again. Jesus was alive after all. He had risen from the dead. It was hard to believe—too good to be true—but there He was, saying to them, "Go ye into all the world and evangelize . . ." He also said to them, "But tarry ye in the city of Jerusalem until ye be endued with power from on high," and, "Ye shall receive power after that the Holy Ghost is come upon you."

Now the day of the divine empowering had come. Now the Spirit had descended upon them and filled them with the power to do all that Jesus had commanded. Now they became seers. The confusing events of the past days—the life, the death, the resurrection, and the ascension of Jesus of Nazareth—were no longer as a jumbled jig-saw puzzle to them, but each part fitted perfectly into the total pattern which the Spirit had now revealed to them. Now they saw the need of their day. They saw that men needed to repent for sin and to believe in Jesus Christ.

Not only had their eyes been opened, but also their mouths. "They were all filled with the Holy Spirit and spake the word of God with boldness." Now Peter, once afraid to admit that he was even acquainted with Jesus, boldly preached a crucified and risen Christ, calling his hearers to repentance. Neither argument, nor imprisonment, nor persecution, nor death could stop the apostles from declaring that which they had "seen and heard."

THIS IS THAT which the Church desperately needs today. A confused, broken, and dying world is waiting for the voice of prophecy. With King Zedekiah of old, men are asking, "Is there any word from the Lord?" Is there a seer who can see more than what strikes the eye? Is there a prophet who has more to say than to re-echo the monotonous babble of human voices? Is anyone able to say, "Thus saith the Lord"?

The cry of the world was recently given utterance by our own President Truman when he said before a conclave of churchmen, "O for an Isaiah or a St. Paul to reawaken a sick world to its moral responsibilities." The sad thing is that the Church, claiming to have the oracles of God, is itself confused. Nels F. S. Ferre says, "The greatest tragedy is that Christian leaders who are supposed to offer the world help and guidance, themselves stand confused, timid, and powerless."

The need of the hour is that the Church experience a fresh infilling of THAT which was spoken by the prophet Joel and was experienced by the disciples on Pentecost. A fresh outpouring of the Holy Spirit of God upon men of faith is needed. "The promise is unto you, and to your children." The Spirit of power is the gift of God to those who completely surrender themselves to God in faith and obedience.

THIS IS THAT which can give the Church the vision and the voice to serve God in a confused world. THIS IS THAT which can give the Church purpose and power. THIS IS THAT which can make the Church to be God's seer and God's spokesman in a world that is waiting for "any word from the Lord."

Promoting Mennonite Unity

By Andrew Shelly

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133:1)

"That they may be one . . ." (John 17:22)

"Endeavoring to keep the unity of the Spirit in the bond of peace". (Eph. 4:3)

The scriptures portray Christians as being involved in a family relationship. This suggests filial devotion. It necessarily means a oneness. The Apostle Paul develops this thought of unity beautifully in his epistle to the Ephesians. In the first chapter he lays the fundamental foundation—"In Christ." Then, he suggests that those "in Christ," constitute an essential "oneness" (2:12-16). In the next two chapters St. Paul develops his theme by stating that love ought to be the ruling passion of all those within this unity. The fourth chapter is an exhortation to a fuller realization of this oneness and to a stabilized faith (3:13-16). Finally, the writer discusses the work and armour of those "in Christ."

An Expanding Unity

Logically, the spirit of unity ought to be an expanding thing. There are at least four steps in this expansion:

First, is the individual unity with God. This involves a deepened prayer life, an increased knowledge of the scriptures, worship, an enlarged vision—until our wills will be at one with His Will.

Second, we think of the next immediate steps—the home and church. Indeed, the local church should be considered a spiritual family group. In writing to the Thessalonians, St. Paul tells the Christians there to love, comfort and edify one another.

Third, is the denominational unity. While all evangelical denominations base their beliefs and practices on what the Bible teaches, there are points of variance. While it is true that there are also points of variance between groups of Mennonites, it also remains true that the unifying factors are stronger. One reason that this becomes a very great challenge to us as Mennonites is because we have insisted on a literal acceptance of the teachings of the Scriptures, and their practical application to life.

Fourth, we mention the wider unity. Actually when Paul says we are "one in Christ Jesus" he refers to all Christians everywhere. All redeemed souls constitute the "bride of Christ." This includes all nations, races, creeds, etc. It is heartening to know that no warfare can destroy this because the "Unity of the Spirit" transends human limitations.

This last "unity" is tremendously important. We join with Christians everywhere in united efforts for Christ and His Kingdom. This includes the positive side in missionary endeavor. The Bible Societies are an illustration. It also involves the negative side in fighting the foes of righteousness. Full, passionate cooperation should be given the causes of temperance and sabbath observance. We, with other Christians, have much at stake—we must cooperate!

Mennonite Unity

This can be promoted in four ways: First, the spiritual life of each individual, each local church, and group is of paramount importance. One minister in illustrating this truth asked his members to come close to the pulpit. When they had all left their seats and come forward, he told them to come as close as they could. Then, he leaned over the pulpit and told them that as they came close to the pulpit they came close to each other. So also in getting close to Jesus. This fosters the spirit of humility, purifies motives, and releases wisdom which automatically promotes unity.

Second, we need to realize our common heritage. Think of it—we have been redeemed with the *same* blood of Christ, we are indwelt by the *same* Holy Spirit, we read the *same* Bible, we have the *same* historical heritage, our common ancestors died for the faith—and, what is equally important,

"Our fears, our hopes, our aims are one,
Our comforts and our cares."

Indeed our tasks unite us.

On the first Monday evening of December of last year, two hundred young people of five different groups of Mennonites gathered for an advent service in our Church. The theme was "Youth and Jesus." A remarkable unity was felt as broad, common foundations were discussed and as our special unifying factors were realized.

Third, we need to understand each other. Dirck V. Coornhert (1522-1590), a Dutch leader, wrote: "Did we but understand one another aright, we should find that we are not so far apart as we think." How true this is. I receive and read weekly papers from two conferences other than our own. As I read these regularly, I find my understanding of them increases tremendously. Further, I find my willingness, eagerness, and ability to cooperate is fostered. The truth of this dawns upon me constantly as I work on committees and boards with members of at least six other groups.

Fourth, we must all be possessed of a consecrated desire to promote unity even to the extent of sacrifice. Possibly people of the General Conference are apt to become too worldly, while people of very conservative groups lag behind more than is necessary. We must individually, and cooperatively, sympathetically think through what it means to be a Mennonite Christian.

The Challenge

Why be interested in promoting Mennonite unity? "That ye may be one" was the prayer of Christ. This certainly applies to us. Our witness requires it. We cannot preach peace unless we are "endeavoring to keep the unity of the Spirit in the bond of peace." The importance of our tasks give us new incentives. We have a common rallying point in our M.C.C.

Let it be said in conclusion that this challenge does not demand "uniformity." Nor does it suggest relinguishing individual identity. It means putting into active practice all that we believe and teach. It means a genuine love and concern for all. It means an active cooperation in the name of Christ.

"Behold, how good and how pleasant it is for brethren to dwell together in unity."

For Christ and His Church in Colombia

By Gerald Stucky

There is no question that the Spanish language is a beautiful language—especially if spoken by someone who learned it in infancy. To learn to speak it as it should be spoken is taking and has been taking for the last six months most of our time. When we listen to some of the foolish mistakes that we sometimes make, we think again of the American minister who went down to Mexico on a visit. While in Mexico he wanted to learn some Spanish. He asked a missionary friend for a drink of water, and when this was brought to him, he very politely said, "Buenos Aires" (meaning to say Muchas Gracias). Whereupon the missionary replied with much dignity, "Montevideo." There are still many things that we can't understand and can't say—but we feel that definite progress is being made. One does wish at times, however, that the Tower of Babel would never have been built.

While we are studying language we are also trying to adjust ourselves to a new country, new people, and new customs. The country, though not far from the equator, has almost any kind of climate that one can imagine. High in the mountains it is cold—in the valleys are the hottest tropics. Medellin is at an altitude of about five thousand feet and hence has balmy weather the year around. Flowers are always in bloom—trees are always green. Carnations sell for about ten cents a dozen and orchids twenty-five cents a flower. The people are a mixture. Here in Medellin there are but few Indians. There are Indians in Colombia—a lot of them—but not here in Medellin. The people here are White (Spanish stock) mixed with black (African negro). In Bogota, the people are white mixed with Indian. In general, the people are handsome and suave. They are inclined to be religious to a point of fanaticism—but not spiritual. Romans 10, I believe, makes a good description of them. Socially—they are universally friendly. Almost invariably they can spot us as foreigners by our faces and by our actions. One of them told us that its the way we walk—that marks us as North Americans, i.e., always in a hurry, with head bent forwards. The little children love to practice their English vocabulary (which consists of about two words) on us—it consists of Hello and Goodbye. The customs that come to our notice the most frequently are naturally those which differ from ours. A woman that is ironing will not drink water or put her hands into water for until about twenty minutes after she is through ironing—for fear that she will get the "grip." It is considered a bad practice to open your windows at night as night air is "bad air' and may cause the grip. When leaving a public place at night, everybody puts his handkerchief over his nose—believing that the change from the air inside the buildnig to that of the air outside the building will certainly cause the grip if received too suddenly. The handkerchief will keep that from occurring. The wearing of black clothes when mourning the death of a loved one is almost invariably observed. If a husband dies, the widow wears black for the rest of her life (unless she should remarry). The children must also wear black for about two years.

Colombia has about nine million inhahitants. Out of this vast number of people there are only about two thousand evangelical Christians (baptized membership). This is true in spite of the fact that missionaries have labored here for about fifty years, and that today there are about two hundred of us here. It is only here and there that one finds a small band of evangelical believers—always in the minority, often persecuted. Yet the power of the gospel to change the hearts of men is at work here—and from this land there will yet be many to sing hosannas to His Holy Name.

(Foreign Missions material is handled by Rev. Howard Nyce, 1528 Chew Street, Allentown, Pa.)

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In Memoriam

Mrs. Eva Hilty, sixty-five, passed away May 6, following a cerebral hemorrhage four days previous. Mrs. Hilty had been active in the work of the church and had been the Beginners superintendent of the Sunday School for twenty years. She is survived by her husband, Dr. N. S. Hilty, and four sons: Roy of Bowling Green; Ray of Bluffton; Ralph of Berea; and Reno of Brookville, Ohio. Funeral services were conducted by her pastor, Rev. Ernest Bohn of Grace Church, Pandora, Ohio.—Mrs. S. W. Steiner, Corr.

MENNONITES THE WORLD OVER

By Cornelius Krahn

On a European Mission. Dr. Ed. G. Kaufman, President of Bethel College, and Dr. E. E. Miller, President of Goshen College, are about to leave on a special mission to Europe to study the possibilities and work out plans for a European and American Mennonite student exchange. This is being done under the auspices of the Council of American Mennonite and Affiliated Colleges and the Mennonite Central Committee.

The plans are two-fold: European refugee students are to be given opportunities to study in American Mennonite and affiliated colleges as well as Mennonite students. Also arrangements are to be made which will enable Mennonite students from America to spend some time in advanced study in European universities.

There is no doubt that this student exchange can become one of the most fruitful means of promoting an exchange of thought and mutual understanding among the Mennonites the world over. And we American Mennonites, one of the youngest branches on the Mennonite family tree, who have received so much nourishment through European roots and have gained much from the experiences of our older brethren in Europe are under great obligation in this worthwhile enterprise.

Home Mission Work in Pictures. Rev. R. Weinbrenner recently showed approximately seventy slides illustrating the Home Mission Work and activities of the General Conference, including city missions in the United States and Canada as well as activities in rural areas. This is a splendid way of making our churches aware of one of the significant activities of the Conference. Rev. Weinbrenner has written a lecture guide to accompany the slides, which make it possible to show them anywhere in the United States and Canada. For further information write to the Bethel College Slide Service, North Newton, Kansas.

Kagawa on Mennonites. In Kagawa's book **Brotherhood Economics** he writes: The Anabaptists preserved the spirit of brotherhood. . . The princes of the feudal system, however, were partly pagan, although they were nominally Christian. They despised such 'hundred per cent Christians.' Unfortunately, they were abetted in the persecution of them by a great church with political power, and their brotherhood movement was suppressed. That great and saintly man, Jacob Hutter, was killed, His followers fled to Russia. There they lived until Lenin recently bore down upon them with persecution, since he did not like their Christian communism. They fled again, this time to Brazil. They settled near Japanese immigrants who reported back to Japan that in only four years' time these persecuted Christians had been amazingly successful in re-creating their Christian brotherhood in the new land." (pp. 104-5)

Hutterites in Brazil? The Plough Towards the Coming Order (Vol. II No. 2), The Hutterian publication of the Cotswold Bruderhof in England, publishes the above account and wonders whether there are any Hutterian brethren in Brazil. They wrote to Kagawa about this matter and received the following reply: "I cannot give you much detailed information of the Hutterians in South America, other than mentioned in **Brotherhood Economics**. Japanese who are living near them are my authority for my statement. They are settled somewhere near Sao Paulo, Brazil, and it shall be my pleasure to try to get further information for you. . . May God bless the Cotswold Bruderhof and its great devotion to the cause of peace! Oh that more people in the world would dedicate their lives to peace! With kindest regards to your brethren in the community, I am, yours sincerely, Toyohiko Kagawa."

There is no doubt that the "Hutterians" near Sao Paulo, Brazil, are the Mennonites from Russia who settled there some fifteen years ago.

Pacific District Conference Program

Menno Mennonite Church, Lind, Washington
June 20 - 23
Theme — "Lead us on O Christ Eternal"

Ministers' Conference

Thursday morning

9:00 - 9:30 Devotional ---------- Clyde Dirks
The Minister called of God ---------- Rev. Paul Roth
The Minister and His Bible ---------- Rev. Harold Burkholder
The Minister and His Church ---------- Rev. Henry Harder
The Minister leading the congregation in Prayer ---------- Rev. Orlo Kauffman

Afternoon session

1:30 Devotional ---------- Rev. John Bartel
What constitutes a good sermon ---------- Rev. P. K. Regier
The Preacher in the pew ---------- Prof. L. J. Horsch
A Ministry of Music ---------- Mrs. Rollin Moser
The Minister, his relation to the Conference ---------- Rev. J. N. Smucker

Thursday evening, Conference session

7:15 Song service ---------- In charge of local church
8:00 Address of welcome ---------- Rev. Edmund Miller
Response ---------- Rev. P. A. Kliewer
Conference sermon ---------- Rev. Homer Leisy

Friday morning

9:00-9:30 Devotional ---------- Rev. P. D. Unruh
9:30 Business ------
11:30 "Mutual Aid" --------

Friday afternoon

1:30 Devotional ---------- Rev. J. P. Glanzer
1:45 Unfinished business ----
3:30 The Church and its program of evangelism ---------- Rev. Wilbert Regier

Friday evening

Women's Missionary Session

(Continued on page 10)

Y.P.U. OFFICERS

Elmer Ediger
President
Akron, Pa.

Vice President
Verney Unruh

Secretary-Treasurer
Ruth Ewert

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Route 2
Newton, Kansas

Aims of the Youth Farm at Rosthern

by J. C. Schmidt, Isaac Epp, Henry Friesen

(Continued from last week)

The Children's Home and Orphanage

The project of the Children's Home and Orphanage was the first and main project discussed when first contemplating the purchase of the Farm. At every meeting since then this has been a lively subject under discussion. Last summer, 1945, at the retreat, definite plans were made towards this project. It was then decided that the committee go right ahead in the coming year if they found it possible or advisable to begin at so early a date. However, after discussing the pros and cons of so great an undertaking (not only by the committee but by other reliable sources) it was deemed advisable not to spread our efforts over too many projects at once. While the Invalid Home was already started, it was decided to enlarge it first, and then start with the Children's Home. While the project has been tabled for the present, it has only been done so to be picked up as soon as possible. Most of you realize that a children's home as we are planning, where the children grow up and get their training, and where they receive not only religious instructions but training in field husbandry, dairying, poultry, black-smithing, carpentering, etc. etc. requires not only a house, but a well-equipped farm. This Youth Farm of Rosthern is an ideal place for such a great undertaking. A number of donations have already come in for this purpose. One sewing circle offered to sew a whole year for the children's home. Other sewing circles have likewise offered their services. Some children have already applied. Two public school teachers have offered their services. Just recently a donation of five thousand dollars was offered for the building of a children's home on condition that the farm remain a direct mission project. Further this donor desired this children's home to be commenced this spring if possible. We feel the Lord is opening the door for this work.

The Agricultural Side

There are some of our young people who believe the Farm should be used only as an agricultural college to train our Mennonite Youth in the ways of farming. It is realized that this too is a worthy cause. However, a great number of our youth feel we should continue in the future as we have in the past, that is, concentrate our efforts mainly on more direct mission work. We are improving the farm and going into registered stock, seed, etc. We are also laying plans to work together with the Government in connection with seed plots. We want to make this a model farm. We are also willing to assist in arranging for short agricultural courses during the winter months for our farm boys, under condition that they will also receive religious instruction.

At one of our last committee meetings, the Academy sent two representatives to enquire in what way we would be able to assist them in furthering their agricultural course. The committee made the following suggestion. We permit them to use some ten acres or more of the best land for experimental purposes as well as make a study of the cattle, etc., on the farm. The details of course, would have to be arranged.

We, however, are convinced that this type of work, that is, supporting agricultural courses, etc., should only be a sideline and not the main project of the farm. "Seek ye first the Kingdom of God and His rightousness." Surely by using a large part of the proceeds of the farm in direct mission work, such as supporting evangelists, orphanage, etc., it cannot be said the farm has no aim. "One soul is worth more than the whole world."

Our Government is doing much in arranging agricultural courses, etc., for young people. Much is being done along this line. Why then should we split our efforts instead of continuing along the line of more direct missionary work when we are not nearly able to meet the spiritual needs of our people as it is.

Let us as Christian young people ever be conscious of our immediate responsibilities to our people, whether they be young or old. Let us be much in prayer concerning the developments of our Youth Organization. The Executive Committee, J. C. Schmidt—President; Isaac Epp—Sec.; Henry Friesen—Vice Pres.

IS AMBITION DANGEROUS?

It seems to me that I have read of a poet saying something at one time about vaunting ambition overleaping itself, but I wonder if very many of us have very much of that sort of thing. I have my doubts. You know real ambition makes big demands on anyone, sends him out early in the morning to work sometimes, and keeps him at it until all hours, and at work, too, often that is hard and taxing. That is a programme not always to our taste; it is just a little too demanding.

Of course it must make some difference as to what you are ambitious about, when you are thinking whether or not ambition is really dangerous equipment. I suppose to have ambition in some second-rate or not altogether worthy direction could scarcely be thought of as wise or safe, but mightn't it be true that not to have any ambition at all would be as bad, if not a little bit worse? To go through life not trying to do anything at all but get through as easily as possible, seems like encouraging a very low and quite unworthy human standard.

But what are the big and specially worthy ambitions that living in this world would suggest to us, and gives us reasonable opportunity of putting into exercise and practice? Thinking of specific things, mightn't be easy to answer such a question as that. But we do not need to think of specific things at all to get our answer. What we are doing with our life is often not nearly so important a question as to how well we are doing it. A conscientious builder of houses is cherishing a finer ambition than is a careless teacher in a good school. — **Onward**

THE TRUTH ABOUT HALF TRUTHS

On a sailing vessel the mate of the ship, yielding to a temptation, became drunk. He had never been in such a state. The captain entered in the log of the ship the record for the day: "Mate drunk today."

When the mate read this entry he implored the captain to take it out of the record, saying that when it was read by the owners of the ship it would cost him his post, and the captain knew well that this was his first offense. But the obdurate captain refused to change the record and said to the mate, "This is the fact, and into the log it goes."

Some days afterward, the mate was keeping the log; and after he had given the latitude and longitude, the run of the day, the wind and the sea, he made this entry: "Captain sober today."

The captain protested when he read the record, declaring that it would leave an altogether false impression in the minds of the owners of the vessel, as if it were an unusual thing for him to be sober. But the mate answered as the captain had answered him, "This is the fact, and into the log it goes."

This is a good example of how, by an accuracy of statement, but by misrepresentation of circumstances, one can injure the character of another.

SOME SUMMER RECREATION SCHOOLS

Young people interested in recreational leadership should inquire about the following summer opportunities:

Wisconsin Recreation School, Madison, Wisconsin, June 1-8.

Write: W. F. Wileden Extension Department, Wisconsin University, Madison, Wisconsin.

Hiram Recreation Laboratory, Hiram, Ohio, May 12-18.

Write: Rev. Eugene Hibbard Windham, Ohio.

Missouri Recreation Workshop, Kaiser, Missouri, May 18-23.

Write: Ruth P. Muhleman Perryville, Missouri.

Illinois Leisure Craft and Counseling Camp, Bloomington, Illinois, May 27-June 1.

Write: Rev. D. C. Ellinwood, San Jose, Illinois.

(Continued from page 8)

7:30 Devotional ----
Special music
Speaker ---------- Mrs. Aron Jantzen

Saturday morning

9:00 Devotional ---------- Rev. F. F. Jantzen
Unfinished business
Address — The Church and its program of Christian Teaching ---------- Dr. P. S. Goertz

Saturday afternoon

1:30 Devotional ---------- Rev. F. D. Koehn
Unfinished business
Address — The Church serving through the Conference ---------- Rev. J. N. Smucker

Saturday evening

7:30 Song Service
8:15 Address — The Church and its Program of Christian Brotherhood ---------- Dr. P. S. Goertz

Sunday morning

Services arranged by Local Church

Sunday afternoon

1:30 Song Service ---------- Rev. Henry Harder
Devotions ---------- Dr. P. S. Goertz
Special music
Message — Training for Christ and the Church Rev. Edmund Miller
Special music ----
Message — The Christian Workman — Rev. J. N. Smucker
Special music ----

Sunday evening program

Arranged by Young People

Relief Responsibility

(Message of the World Council of Churches)

The provisional Committee of the World Council of Churches assembled at Geneva, Feb. 21-23, 1946, for its first meeting after the World War, sends forth the following message:

THE WORLD today stands between life and death. Men's hopes of a better world have not been fulfilled. Millions are enduring intolerable suffering. The nations seem impotent to deal with the crucial problems of international order. A heavy burden weighs upon all mankind.

We face this crisis as Christians, whose own consciences are gravely disturbed. Yet God in His mercy has committed to us the ministry of His Word, and that Word we are bound to declare. Men are going the way of death because they disobey God's will. All renewal depends upon repentance, upon turning from our own way to God's way. He is calling men to a supreme decision. "I have set before you life and death; therefore choose life."

War is the result of human self-will and of men's tragic inability to find the true solution of their conflicts. We pray God that the United Nations will choose the way of life and save future generations from the scourge of war. But the time is short. Man's triumph in the release of atomic energy threatens his destruction. Unless men's whole outlook is changed, our civilization will perish.

An illusory peace is little better than war. No peace can be lasting unless it is built on true spiritual foundations. We appeal to all men of good will and all who believe in spiritual values and forces to work together for an order of justice and humanity.

All nations are under the judgment of God. Those that have been defeated are suffering a fearful retribution. But the springs of their recovery are within; and if they turn to God and heed the voices of those among them who, even in the darkest days, withstood the forces of evil, they can yet take their proper place in a world community. The victorious nations have also suffered greatly, but their victory brings with it a new responsibility to God. They should combine justice with mercy. To seek vengeance against their former enemies by depriving them of the necessities of life, or by mass expulsion of their populations, or in any other manner can only bring fresh disaster. There must be a new beginning in the relationships of all nations. The nation has its own place in God's purpose for mankind, but national egotism is a sin against the Creator of all peoples, great and small alike. No nation can fulfill God's purpose for itself which fails to answer His call for full cooperation and fellowship with other nations as members of one family. There is a mutual interdependence between social order and international order.

We therefore appeal especially to the Government of the Five Great Powers to rise to their responsibilities to the world. It was by the union of their forces that they won victory in the war. We ask them to unite their whole strength in a common purpose now for the establishment of justice, for the relief of hunger, and for the development of a world community of free peoples. Unless they turn from their old ways of reliance upon mere might and own their subjection to God's law of righteousness and love, they pursue the way of disaster and death. "I have set before you life and death: therefore choose life."

A special duty is laid upon the Churches to help the nations to choose the way of life. Christians are called to be the salt of the earth and the light of the world. To them is given the ministry of reconciliation. It is their responsibility to bear witness by word and deed that the law of God finds its fulfillment in the love of Christ. We call upon all followers of Christ to do whatever they can to help those who are enduring the terrible need and suffering of the present day, and to strive after a better order in which the rights of man will be fully recognized and protected. We trust that those Churches which are stronger will continue to aid the Churches in the liberated and suffering countries, and that all will increasingly support the world mission of the Church. We earnestly urge that all will pray without ceasing for forgiveness, for unity, and for real human brotherhood.

We ourselves give thanks to God for our ecumenical fellowship in Christ. Through the years of war that fellowship has been broadened and deepened, and by God's grace we have discovered anew that He strengthens us in the universal fellowship of His Holy Church. We rejoice that we have been able to come together again after the trials of these years, and have found our hearts knit together as one brotherhood in a spiritual unity in Christ which has transcended our differences. For this experience our hearts are glad and thankful, and in it we see a sign of hope for all mankind. In this God hath made known to us the mystery of His will, that in the dispensation of the fullness of time He might gather together in one all things in Christ. He is our peace. In Him is the life of mankind.

"I have set before you life and death: therefore choose life."—From the **Youth's Christian Companion**

Youth Events

". . . The first step toward a civilized program of dealing with mental illness was taken by the House of Representatives recently when it passed the National Mental Health Bill. That measure, which will provide for the training of much needed psychiatric personnel and for research, is now before the Senate health sub-committee as S.1160 . . . The National Mental Health Program. . . has been launched to carry on the excellent work done by conscientious objectors in mental hospitals during the war. . . ." (Christian Century, April 24.)

* * * *

A member of the British Parliament, who declared that he did not "care two rows of pins what happened to the German people, men, women and children", was greeted with cries of "Shame, shame!" from the benches.

* * * *

Bishop Berggrav, the great Norwegian patriot, closed a sermon in Westminster: "You say, 'These are days of distress.' I say to you, that they are days of the greatest opportunity, days that need all your work, wonderful days, great days."

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Howard E. Kershner, representative of the Save the Children Federation, reports that in western Europe alone, ten million children are unable to attend school because of lack of clothing. In one hospital he saw four-year-old children who weighed only fifteen pounds.

* * * *

Th Secretary of the American Bible Society reports that his organization has already shipped sixty thousand New Testaments in Japanese and one hundred thousand New Testaments in English to Japan. He said two hundred thousand Testaments in Japanese were being printed, and paper for two hundred thousand more was being requested.

* * * *

Plans are underway to have a meeting of ex-C.P.S. men and families for all "ex-conchies" in the Central Kansas region. The meeting is to be held June 9, Sunday afternoon, at Bethel College. The main purpose of the meeting is to make possible a period of social fellowship. A program will be included as a part of the meeting and refreshments are being planned. Roland Bartel, North Newton, Kansas, and Henry Guhr, Lehigh, Kansas, are making arrangements for the meeting. All ex-C.P.S. men are urged to spread the news.

* * * *

The Russian Orthodox Theological Institute, now located at the historic Novodevichi Monastery in Moscow, has an enrollment of ninety students, with applications far in excess of accomodations available, and the institute may move to the former Moscow Theological Academy in Gagorsk, which has been offered them by the government.

A representative of the British Council of Churches will be among seventeen young people scheduled to visit Russia at the invitation of the Soviet Government.

* * * *

Reporting on the International F. O. R. Council Sessions held in Stockholm, Norman Whitney from the U.S.A. writes, "About fifty persons attended the 'open' meetings, but thirty delegates and officers, representing twelve countries . . . made up the Council. Of these practically one-third had been in prison or concentration camps during the war; half had known life under 'occupation.' An American pacifist must and does stand in great humility before such a company of faithful people . . . Theirs is an aristocracy of suffering which we can never share; the eagerness with which they received us was, therefore, the more touching . . . One whole day was spent in hearing reports of pacifist experience in the various lands represented. They were tales of isolation, persecution, imprisonment, hiding, loneliness, suffering; of secret meetings and escapes by night, of resistance without and spiritual conflict within; of heroism, of sacrifice and of failure. But there was not one word of complaint about hunger or physical hardship or danger. Only a glowing gratitude for the returned privileges of freedom and fellowship; an earnest searching heart and mind for understanding of past failures and future hope."—"Information"

* * * *

One year after the end of the war in Europe, 68 percent of Americans expect the United States to fight in another war within the next twenty-five years; an additional 11 percent expect war before fifty years have passed, making up a total of 79 percent or nearly four-fifths of the people expecting war within the next fifty years.

* * * *

Five members of a British Friends Ambulance unit serving in Germany tried living on the basic German ration. A report of this experiment states that "For the first two days there was no noticeable effect beyond hunger. Then came listlessness, mental inertia, lightheadedness, tiredness, constipation and chilblains."

* * * *

An effort is under way to bring some negro students from Mississippi to Bluffton College next year. These prospective students would be selected by persons at the Gulfport, Mississippi, C.P.S. unit and would be qualified students in need of the aid of more privileged people to make possible their education.

◆

There is much talk about methods of "ending hunger." Congressman Voorhis of California told Congress recently that the distillers and brewers are using 225,000 tons of scarce cereals—corn, rice, rye, barley, etc.—per month, which are suitable for feed and food.

RELIEF

Changes in China

A cable from Commissioner C. L. Graber, dated May 19, reports several changes in assignment, administration and headquarters address. Quoting from the cable: "NEBEL (Dale) RETURNING MANILA. . . BEYLER (Clayton), KUYF (Wilhelmina), LIU (James, a member of one of the General Conference Missions who is working with the MCC members in Chengchow) ADMINISTRATIVE COMMITTEE SUCCEEDING PANNABECKER". The headquarters is being moved to a new address: Canadian Church Mission, South Suburb, Kaisena, Honan, China.

Personnel Appointments

At the May 17 meeting of the MCC Executive Committee the following appointments were made: Martin Schrag, Moundridge, Kansas, Director of MCC India Unit to succeed Harold Sherk after the completion of his two-year term in latter 1946; Ray Schlichting MCC Controller, Commissioner to Northwest Europe area headquarters and unit offices — August to October, 1946; A. E. Kreider, Goshen, Indiana, Special MCC Commissioner to the Far East—from about November 1, 1946; H. S. Bender, Goshen, Indiana, for joint MRC and Mennonite-lexicon commission to Northwest Europe—about October, 1946.

Relief Worker Appointments

The MCC Executive Committee made the following appointments for relief service on May 17: (Of long list we mention here only those names which may be of interest to General Conference readers.—Editor)

China

Vida Amstutz, Pandora, Ohio; Glen D. Braber, Wayland, Iowa; Robert Waltner, Freeman, S. D.; Dallas C. Voran, Belmont, Kansas.

India

Martin Schrag, Moundridge, Kansas; Elaine Snyder, R. N., Waterloo, Ont.

Philippine Islands

Francis Musser, Upland, California

Paraguay

Ella Berg, Los Angeles, Calif.

Special Session of Mennonite Central Committee Held

A special session of the Mennonite Central Committee was held in Chicago on May 17. Topics of discussion included the following: budget increases for transportation of material aid contributions, servicing and financing immigration of displayed Mennonites in Europe, sending CARE packages to Europe and rehabilitation of CPS men.

College Presidents to Visit Europe

Ernest Miller, President of Goshen College, Edmund Kaufman, President of Bethel College, have been asked to make a study visit to Northwest Europe in the interests of the Association of Mennonite Colleges and to study MCC concerns in this area. They are scheduled to leave Boston on June 6 aboard the S. S. Ile de France.

Relief Briefs

Brother and Sister Gerhard Buhr landed at Buenos Aires, Argentina, on May 22 enroute to Paraguay.

Cleo Mann reports that clothing distribution was to begin in the city of Liege, Belgium, on May 14.

J. J. Thiessen, Saskatoon, Saskatchewan, was recently appointed an additional representative for the Mennonite Central Relief Committee of western Canada.

C. P. S.

Camp Staff Appointments

Paul Albrecht, assistant director of C. P. S.

Arthur Jost, regional director of California district, replacing Rufus Franz, effective July 1.

Henry Reimer, Rocky Mountain district regional director, replacing Vincent Krabill, effective June 1.

Arthur Voth, secretary to director of CPS, effective July 15.

Theodore Friesen, acting director, Camino, effective June 15.

Robert Kauffman, assistant director, Camino.

Orlando Friesen, assistant and educational director Belton, effective June 15.

Melvin Flickinger, business manager-clerk, Lincoln Unit I.

Irvin Nussbaum, assistant director, Farnhurst.

Roland Brown, Educational director, Marlboro.

Ernest Goertz, assistant director, Exeter.

Menno Fast, CPS research assistant, beginning June 20 History.

Speed-up of Releases

On May 21, Selective Service announced that the following groups of men were to be eligible for discharge after June 1: fathers of two children with eighteen months of service as of May 31, 1946; fathers of one child with twenty-four months of service as of May 31, 1946; all assignees who have had thirty months of service as of May 31, 1946 (all those drafted before November 30, 1943). This is a speedup of a little more than six months, as compared with the Selective Service directive issued late last year.

In a recent meeting between the heads of MCC-CPS and officials of Selective Service, Col. Kosch stated that as of April 1, 1946, 70.8 percent of all drafted men in the armed forces had been discharged, and 60.9 percent of all men in C.P.S. had obtained releases. He also expressed the opinion that this discrepancy would be narrowed within the next few months.

Nurses and Dietition Needed

The CPS Section would be interested in volunteers for various camp nurse and dietitian vacancies. Those interested should write to CPS Director, Mennonite Central Committee, Akron, Pennsylvania.

MCC Relief Program—Its Relationship to Famine Emergency Committee and Other National Drives.

Recently our government has indicated a somewhat belated but earnest concern for the starving peoples of the world. An Emergency Famine Committee has been organized to collect food and money for relief purposes. The food which is collected is to be turned over

(Continued on page 14)

College and Seminary News

BLUFFTON COLLEGE

An unusually large number of alumni, former students, and friends attended the commencement activities. The chapel was well filled for the Booster Concert, and the program was excellent. Rain somewhat marred the May Day activities of Saturday, but the scheduled events were held indoors quite satisfactorily. The unveiling of the plaque bearing the names of the members of the first Board of Trustees of the college, then Central Mennonite College, was one of the features of the afternoon. In this program the address given by Dr. N. C. Hirschy at the time of the laying of the cornerstone of the building was read. Mrs. N. C. Hirschy was present and spoke briefly. In the evening the Ropp Hall dining room was packed to capacity for the Alumni Banquet. Over two hundred plates were served. Two showings of the Shakespearian play were held in the evening due to the fact that it had to be given indoors. President Ramseyer spoke on the topic, "Let Us Rise Up and Build" for the Sunday afternoon Baccalaureate service, using Nehemiah 2:18 as a text. Dr. E. G. Kaufman gave the Commencement address Monday morning, speaking on "The Challenge of the Kingdom." It was an excellent address, very well received.

BETHEL COLLEGE

The regular school year closed with the activities, on May 26 and 27, of the fifty-third annual Commencement season. On Sunday afternoon the Music Department gave a vesper service of choral and instrumental numbers and in the evening president Kaufman delivered the Baccalaureate sermon on "The Challenge of the Kingdom". Honors chapel was held on Monday at 10 A.M., with awards presented for scholastic, athletic, and forensic achievements, followed by remarks from former graduates and other visitors. The luncheon meeting of the Alumni Association at 4 P.M. was well attended, with Alvin J. Reimer, president, as master of ceremonies. As Commencement speaker, President E. E. Miller of Goshen College gave a very fine address during the evening program on "The Christian Philosophy of Greatness". From among the thirty seniors receiving degrees, four were awarded the Order of the Golden A: Ruth Smith (Pawnee Rock), Donna Regier (North Newton), Elda Duerksen (Inman), and Lola Mae Regier (Mountain Lake, Minn.).

MENNONITE BIBLICAL SEMINARY

Closing events for the Mennonite Biblical Seminary and the Mennonite Bible School are just ahead. Such events always bring with them precious thoughts of rich experiences. They also cause one to look into the future and to think of the responsibilities which lie ahead. Students of our Seminary, as well as students of the Bethany Seminary, have freely expressed the thought that each group has made a fine contribution to the other. It has widened our horizons. The Administrative Committee met again, May 10. Plans were made and some action taken in regard to the future of the school. Three of our students—LaVerne Rutschman, Robert Hartzler, and Gerhard Neufeld—have graduated with a M. R. E. (Master of Religious Education). They are planning, however, to continue their education towards a B. D. (Bachelor of Divinity). Our pre-enrollment for the coming school year stands now at twenty-one for the Seminary.

(Continued from page 13)

to UNRRA for distribution. The newspapers and radios are informing the American people of the staggering needs of this day.

As Christians we are in sympathy with the purposes of the Emergency Famine Committee and other nationally organized drives. The American people need to be informed—urged—stirred out of their complacency in this hour of great human suffering. Through these channels all of us no doubt are reminded again of our responsibility to do our utmost in giving of our material goods to those in need.

Many of us will want to do even more now that these needs have been brought before us in such a vivid manner. It is our hope that you will desire to continue to give loving and sacrificial support to your relief effort. It is a conviction which many share that a maximum effective witness can only be made through a Christian relief program. Now more than ever before we solicit your prayers and support that this ministry may be carried forth "In the Name of Christ."

—Atlee Beechy

WHO THEY ARE

Mrs. Willis E. Rich is the mother of four children, ranging in age from the primary grades to high school. She is a mother who "finds time" for her children, feeling that parents owe their children more than food, clothing, and shelter.

Marvin J. Dirks and family went to China for language study. Later when war broke out between Japan and the United States, they were interned in the Philippines. Now Rev. Dirks is studying music at Northeastern University, Evanston, Illinois. He hopes to return to China.

Erland Waltner is pastor of First Church, Mountain Lake, Minnesota, and a member of the Board of Education of the General Conference.

Andrew Shelly is pastor of a Mennonite church in Kitchener, Ontario. This church is not a member of the General Conference, but it sent a delegation to the recent session of the Eastern District Conference.

Gerald Stucky is one of the pioneer missionaries, who are to open the new General Conference field in Colombia, South America. He is now studying language in Medellin, Colombia.

Jottings

—**Rev. C. B. Friesen,** Pastor of the Herold Church, Bessie, Oklahoma, has resigned his pastorate, to be effective in August, and has accepted a call from the Walton Mennonite Church, Walton, Kansas. Brother Friesen writes, "At the last annual meeting the Church had elected me again for another three years, but the dry climate here does not agree with Mrs. Friesen's health, and we regret very much that we have to leave here. We enjoy the work at Herold Church and we feel that we have only just begun." Rev. Friesen also states that he plans to attend Bethel College next winter.

—**Swiss Church, Alsen, North Dakota:** At a union meeting of the Mennonite churches of this community in our church on May 5, Ronald Winstanely, a missionary from South America and representing the Prairie Bible Institute of Three Hills, Alberta, showed pictures and gave vocal and instrumental numbers. We were glad to have Rev. and Mrs. Ed. Duerksen and family with us May 14. Rev. Duerksen gave a message during the service, and a short program was also given. A fellowship lunch followed the service. Rev. Duerksen is a former pastor of this church. Some remodelling work is being done on the church parsonage.—Corr.

—**Canton, Oklahoma:** On May 20 we began our Bible school at the Arapahoe Indian Church, Canton, Oklahoma. Forty Indian children are enrolled and attendance has been regular. Miss Myrtle Unruh of Enid, Oklahoma, a student at the Oklahoma Bible Academy, Meno, is one of the teachers.—Arthur Friesen

—**First Church, Madrid, Nebraska:** The Bible school has four teachers and the superintendent. It is hoped that the enrollment will exceed that of last year, which was fifty.—Rev. John G. Unruh

—**Rev. H. N. Harder,** Pastor of the First Church, Aberdeen, Idaho, writes of the ordination of Willard Wiebe, who is a student at the Mennonite Biblical Seminary, Chicago. Brother Wiebe has been elected by the First Church, Beatrice, Nebraska, to serve as pastor during the summer months. This church was formerly served by Rev. Walter Dyck.

—**The Institute of International Relations** to be held at Friends University, Wichita, Kansas, June 5-14, will include such speakers as: Maynard Krueger, Vera Brittain, John B. Thompson, Bertram Wolfe, Hathiro Yuasa, Raymond Wilson, Milton Mayer, Roy McCorkel, and Louis Dolivet.

—**Bethel Church, Winton, California:** On May 19 this church celebrated its fifth anniversary of joining the Pacific District Conference. Rev. John Bartel of Shafter was guest speaker. A pot luck dinner was enjoyed at noon. Mr. and Mrs. Jake Neufeld, also of Shafter, provided the evening program by giving illustrated songs. The attendance was good. The evening offering for foreign relief amounted to seventy-six dollars. The A. E. Heppner family left by car for Kansas, Minnesota, and Washington.—J. P. Glanzer

—**First Church, Nappanee, Indiana:** For our Sunday evening program we had a panel discussion on "Peace on the Industrial Homefront" by a farmer, a salesman, a merchant, a working man, a foreman, a doctor, and a minister. The discussion helped us to think about great national problems in the light of the Gospel. The J. Lorrel Mulletts of Ann Arbor, Michigan, announce the birth of Gilda Irene, May 15. J. Lorrel is the son of our former minister, Rev. E. S. Mullett.—Mrs. Loyal Corwin, Corr.

—**First Church, Burns, Kansas:** We had our first worship service in the basement of the new church on June 6.—Mrs. Sam Stucky, Corr.

—**Correction:** Thirteen young people were recently received into the Deep Run (Pa.) church and not thirty as reported in these columns.

—**First Church, Wadsworth, Ohio:** About seventy-five attended the Mother-Daughter Banquet on May 13. Miss Martha Burkhalter was the speaker of the evening. Flowers were presented to the oldest mother, the youngest mother, and the one having the most children.—Mrs. J. Millard Fretz, Corr.

—**First Church, Lehigh, Kansas:** The vacation Bible school started May 27 with Helen Voth and Charlene Unruh of the Tabor Church as teachers. Rev. B. H. Janzen returned last week from a two-week stay in Colorado C. P. S. camps. Milton Harder and J. Winfield Fretz of North Newton, Kansas, conducted the services on those Sundays. Rev. C. C. Wedel of Goessel conducted the Memorial Day services. The Janzens left on May 26 for two weeks to get their son Elmer from Harrisburg, Pa. Elmer Janzen was married there on May 30.—Mrs. F. G. Unruh, Corr.

—**Greenfield Church, Fort Cobb, Oklahoma:** Eight young people were received into the church by baptism on May 19, and one was received by letter. The church had communion on May 26.—Henry Dalke, Corr.

—**Bethel Church, Inman, Kansas:** The Instruction Class has completed its discussion of the catechism. On June 2 our articles of faith will be read to the members of the class, and on Pentecost Sunday they will be taken into the church through baptism. Willie Friesen and Ella Toews were married in the Hebron Church on May 26, and Alvin Jantz and Anna Neufeld were married in the Bethel Church May 29. The annual Sunday School festival was held in our church on Memorial Day.—Dan E. Neufeld, Corr.

—**The Peace Committee of the General Conference** will meet at North Newton, June 13, 14.

—**Arnold Nickel,** 1946 graduate of Bethel College, will serve the Sugarcreek, Ohio, Church during the sum-

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HEADQUARTERS OFFICE CORNER

The Minutes of the 1945 Session of General Conference are ready for distribution. (Two copies to each Conference vote) Each congregation is kindly asked to give opportunity for an offering toward these printing and mailing expenses. Churches near Newton are requested to get their supply from our office. Extra copies may be gotten or ordered from the General Conference Headquarters, 722 Main Street, Newton, Kansas, at fifty cents each.—Walter H. Dyck Executive Secretary.

mer, while Rev. William Stauffer travels for the Mutual Aid Board.

—**Garden Township Church, Moundridge, Kansas:** On May 26 the returned missionaries from India, Rev. and Mrs. J. R. Duerksen, were in our church. Mrs. Duerksen gave a nice talk at the close of the Sunday School, and Rev. Duerksen occupied the pulpit and gave a very interesting report of the mission work in India.—Corr.

—**First Church, Pretty Prairie, Kansas:** We deeply appreciated the pictures shown us by Missionaries Habegger of the Cheyenne Indians of Montana, Sunday, May 19. Ninety-seven are enrolled in vacation Bible school. Funeral services were held for John C. Kaufman, age seventy-seven, on Sunday, May 26. Ten boys and four girls were baptized May 26. Mr. and Mrs. Bernard Schwartz of this church announce the marriage of their daughter Faye to Glennin Finfrock, June 12.—Ralph Krehbiel, Corr.

—**Bethany Church, Freeman, South Dakota:** Mrs. M. J. Wollmann, member of the Reconstruction Committee of Bethany Church, received a check for the building fund for five hundred dollars through her father, Mr. A. E. Lugibill, Bluffton, Ohio. This sum was made up by members of the First Mennonite Church in Bluffton, Ohio, Ebenezer, St. Johns, and the Grace Church in Pandora. May the Heavenly Father bless the givers of this generous gift, which is certainly a noble gesture and a sign of goodwill from one church to a sister church in time of need. These friends believe that we can "Bear one another's burdens."

—**Missionary Alfred Habeggers of Busby, Montana,** recently came to North Newton to attend the graduation of their son David, who has been a ministerial student at Bethel College. After the commencement exercises the Habeggers left for a visit to the Oklahoma mission fields.

—**Dr. and Mrs. Herbert Dester** also attended the closing activities at Bethel College. They plan to spend June and July at Deer Creek, Oklahoma.

—**The J. R. Duerksens** are living on West 12th Street in Newton, and their son Joe is working in the Secretarial Bureau at Bethel College.

NOTICE

We have been offered a wholesale distributorship for the famous Doehla and Bluebird lines of Christmas and Everyday cards. These cards, we find are superior in quality to anything we have ever handled. And because we now have a wholesale set-up, we will have PLENTY of cards so that we can sell wholesale to churches, societies and individuals who would like to sell these cards and earn EXTRA money. Anyone interested should write at once so that all arrangements can be made before the rush season.

MENNONITE BOOK CONCERN

Berne, Indiana

"Make money for yourself while helping your conference book store."

Mrs. G. A. Linscheid
222 South Pine
Newton
Kansas

C-6

Central Conference Notes

The conference program committee and representatives of auxiliary organizations met at the Normal Mennonite Church on April 26 to plan for the forty-seventh annual session of the Central Conference to be held at Topeka, Indiana, August 15-18. Four sessions will be given over mainly to conference business and the others will be inspirational. Rev. J. N. Smucker, president of General Conference, has been invited to deliver the closing sermon on Sunday evening, using the topic, "A United Church Facing a Discordant World."

* * * * *

Word has been received that Rev. C. E. Rediger, executive secretary of the Congo Inland Mission Board, arrived at Leopoldville, capital of the Belgian Congo, on May 5. There he found the Misses Anna Liechty, Selma Unruh, and Agnes Lutke waiting for a river steamer to take them up the Congo and Kasai Rivers to Charlesville. They all left the next day, May 6, and should have reached their destination eight to ten days later. Rev. and Mrs. Glenn Rocke will leave June 5 for service in the Congo. The new air service which makes the trip from New York to Leopoldville in three days, is proving a wonderful advantage in moving missionaries to and from the field as compared to the former four to six weeks' ocean trip in normal times.

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The dedication of the new Troyer Memorial Nurses Home was the most largely attended event in the history of the Bloomington Mennonite Hospital. The day was ideal for the occasion and a large number of people took advantage of it. The service was held in the Memorial Home. The lecture hall and library room were filled to capacity, and many stood in the hall, the attendance being estimated at 650-700. Open house was observed after the dedicatory service and in the evening, during which times, the local paper reported, 1500 people went through the building.

The dedicatory address was given by Dr. J. E. Hartzler on "To the Service of Mercy." The climax was reached at the close of his address as he unveiled the bronze memorial plaque and an enlarged picture of Rev. Troyer, both gifts to the institution by Dr. and Mrs. Hartzler. Rev. Henry Yoder led the congregation in the dedicatory liturgy and prayer. Music was furnished by Prof. Russell Lantz of Bluffton College and a trio of student nurses.

An illustrated brochure has been prepared which will be sent upon request. Mennonite girls who are interested in nurse's training are invited to investigate the School of Nursing of Bloomington Mennonite Hospital as a place to take such training under the sponsorship and supervision of the Mennonite Church. Address such requests or inquiries to Mennonite Hospital, Bloomington, Illinois.

The Mennonite

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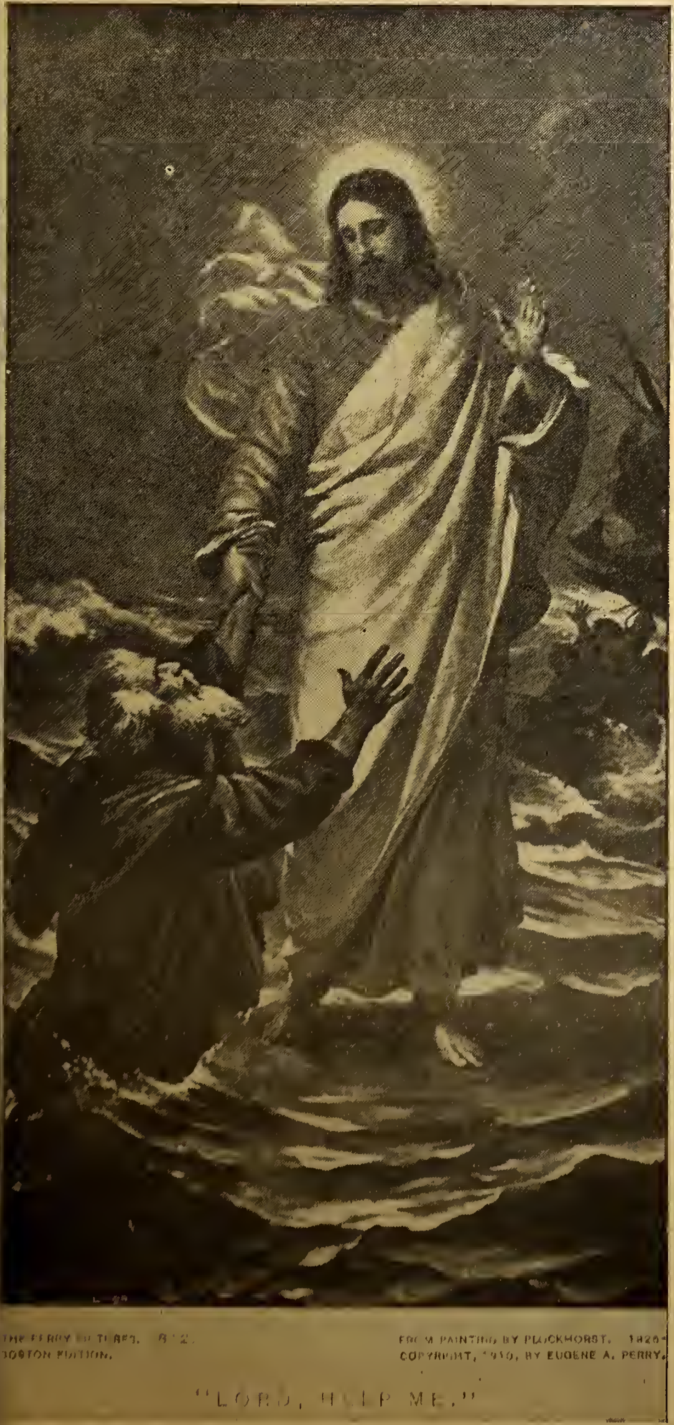

THE PERRY PICTURES. [illegible]
BOSTON EDITION.

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"LORD, HELP ME."

He Was Afraid and Sank

"But when he saw the wind, he was afraid; and beginning to sink . . ." Fear made it impossible to perform a physical feat. Fear has a defeating way about it. It tends to make us lose out to the very thing which we are desperately anxious to avoid. A man, unused to walking on an eight-inch girder three hundred feet up in the air, would very likely be unable to walk on it for even a short distance. He would fear, and fearing he would have such a vivid, compelling picture of falling in his mind, that his very thoughts of falling would stimulate his muscles in such a way as to cause him to fall. Only when thoughts of success would outweigh his thoughts of fear might he successfully traverse the distance. Whatever gets control of our mind gets control of our actions. This truth has important implications for international life as well as for individual life.

It seems that today the American public is being increasingly persuaded that trouble with Russia lies ahead. The fear of not being able to get along with Russia seems to be growing. As it gets the center of attention in the minds of the American people it will cause them to behave in just such a way that it will be difficult to live peaceably with Russia. This fear will tend to exclude from the minds of the American people such alternatives to friction as do exist. It will become a hypnotic fear unless it is recognized for what it is and how it works.

Fear is of such a nature that it also seeks to become "master" in one's private life. If we fear strongly enough, fear will make us sink down into the very thing feared.

Faith that all things can "work together for good," in the sense of helping us to love God and man more, helps to free us from the power of fear.

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

CONFESSION plays an important part in coming into right relationships with God and with man. We can hardly be very honest with God until we are honest enough to confess what we know of ourselves and then some. The latter is true, because we have a tendency to repress some of our painful self-knowledge into the subconscious. While it lies buried there we may be unaware of the facts. However, as we begin to confess what we do know of ourselves, then confession gradually helps to uncover that which was buried and forgotten. Through confession we can really learn to know ourselves. That this is true is made evident by the suggestion that one try revealing his innermost self by lying down on a couch, closing one's eyes, and speaking to a friend absolutely whatever comes into one's mind. There is much that a human being tends to withhold from others and also from himself. This withholding makes impossible that fellowship which goes to the roots of life and is therefore most vital. Any unwillingness to let others know us as we are tends to separate us from them, and it also chokes the life within us. Dr. C. G. Jung says: "There appears to be a conscience in mankind which severely punishes the man who does not somehow and at some time, at whatever cost to his pride, cease to defend and assert himself, and instead confess himself fallible and human. Until he can do this an impenetrable wall shuts him out from the living experience of feeling himself a man among men . . . For we are all in some way or other kept asunder by our secrets and instead of seeking through confession to bridge the abyss that separates us one from another we choose the easy by-way of deceptive opinion and illusion." Sweet fellowship develops between people when through confession they once discover how much alike they are and when through confession they once stop trying to be more than they actually are. Confession grips and shakes one into vital relationships with God. It makes the individual get down to reality. It makes him face things as they are. Only through such an attitude can God's truth come to one in abundant measure. Since so much of our sin consists of separation from our brothers, we come nearer to God as we come nearer to our fellowmen through openness of life. Confession is a first step in dealing with feelings of guilt. It is frequently a means towards better physical health. James touched on this when he wrote, "Confess your faults one to another, and pray one for another, that ye may be healed." Confession can help bring a revival of spiritual life as is made clear in this issue by an article telling about a revival in China. As human beings we sin. Therefore it is important to know that "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," I John 1:8,9.

SUCCESS IN RELIGION is something that is very tempting and damaging. It is very tempting because to nearly all appearances it seems to be promoting the good. Kept from carnal self-indulgence by fear and self-protectiveness, an individual may express his self-will and pride by "shining" in religious activity. The very goodness of religion makes such a temptation so subtle and so inviting for the individual who is willing to be quite good but not quite loving, that it is a standing temptation in the field of religion. Success in religion is very damaging in that it focuses people's approval on secondary virtues and neglects to draw their attention to the primary virtue of being loving. It is damaging to the individual who is successful in that it keeps him from going deeper and striking the water of abundant life. Why should anyone seek success in religion rather than to love? Is it not, perhaps, because such an individual has failed to experience outgoing, self-giving love? Is it not, perhaps, because of a sense of uneasiness and guilt that seemingly must come to those who go against God's law of love? Is not the way out for such persons an experience in which some other individual witnesses to them of God's love, the love which accepts persons just as they are. Feeling accepted and forgiven through an experience of divine love, the individual no longer has to condemn himself and is therefore enabled to accept himself with all his weaknesses as well as his strengths. Once able to appreciate himself in both respects, he can also appreciate others who are human in the same way. He finds himself free from that uneasiness, guilt, or compulsion that might drive him to find success for self in religion. He is in love with Love.

THE MENNONITE

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Revival at Kai Chow

(God seems to have prepared the hearts of his peo- e for the difficulties which they are meeting under e Communist regime in our mission field. The follow- g story was told by Mrs. James Liu, who with her isband recently evacuated the area due to action gainst them. It can perhaps best be told in her own ords. — S. F. Pannabecker)

IRS. JAMES LIU'S ACCOUNT OF THE REVIVAL

I have been a Christian believer for twenty years nd never, even when a child, felt right without prayer efore retiring. Still prayer was more or less formal. Last fall Dr. Feng held services in our church but with ery little result. He felt greatly disappointed and said e didn't know why God did not help more; the hearts f the people seemed so like stone. On closing he re- uested that daily prayer meetings be started which ve did.

All through December and January I attended the neetings each evening with others of the church nembers but took no responsibility for them. In fact o one took responsibility for them. The bell rang nd we gathered in a room in the compound formerly occupied by Dr. Hu— he has moved into the city ou know, to work in the Peoples' Hospital. When we athered together someone would suggest a song, another say a few words of testimony, and then we all prayed together and the meeting closed.

About the end of January the school closed for winter vacation, and I was then freer to do other things. still attended the prayer meetings regularly but took o active part. One night, when sleeping, there came a voice in a dream which said, "The responsibility for he prayer meetings is given you." I replied, "I can't lo it. I can't do it." (Wo pu chung.)

I was still repeating this when I woke up and ames heard it and asked what was going on. Thinking hat my reply had closed the matter I still continued going, early or late as the case might be, but not assuming further interest. Some time later I took to gathering the children together at prayer meeting time. They were just a bother in the meeting anyway, so I taught them songs and Bible verses. However, they still attended prayer meeting and suggested songs and prayed as well as the older people.

The attendance grew from ten to fifty or sixty, and the room in Dr. Hu's yard was too small so we moved into an empty room in the hospital yard. This only lasted a short time, for the attendance increased and we moved again this time into the church where about one hundred gathered each evening. We met just about dusk when it began to get too dark to work. We didn't ask anyone to attend, just rang the bell, and then the people in the compound would drop their work and go to the church; some from the east suburb came too. There were also many children, and they prayed even longer than the old people and sang and testified too. Sometimes there were as many as two hundred present. The meeting started with a song, often the children starting it with perhaps "Hsi tsai, chin tsai." Then whoever wished to make a testimony did so, or perhaps a confession. One followed another and the meetings often lasted as long as two hours. They closed with everybody joining in together in prayer.

In the beginning the testimonies were mostly as to victory or perhaps stated in such a way as really to be criticism of others. It was not until later on that a sense of defeat and sin became evident. When that came, then one after another felt burdened for wrongs they had done, confessed to taking the things of others or perhaps mission property, and made some kind of repayment where possible.

It was Mrs. Ma Kuan-tou who started the confessions of defeat and sin, and I will tell you about her as an illustration. You know Mrs. Ma was in the Bible School and did occasional evangelistic work. More recently she has been somewhat sick and they have four children, the oldest of whom is not quick in studying and the third is deaf and dumb. So Mrs. Ma often asked for prayers for herself and her family, stressing her sickness and the needs of her two children. I often felt like reprimanding her because the Bible says to "seek first the kingdom of God and his righteousness."

I didn't used to understand that either, but now I see clearly that one must pray clearly first for God's will to be done and only after that for our individual needs. However, I didn't say anything to Mrs. Ma about it, but one day in prayer meeting she made a confession of her own sin. She said she woke up the night before and stayed awake a long time while her sins came before her. She remembered she had stolen

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Kai Chow in Honan Province of China is the city where the General Conference began its China mission work about thirty-four years ago. A church, schools, nd a hospital were built there. During the recent war years the mission work was greatly handicapped, lthough native leaders sought to carry on. James iu and his wife were among them. Now under the hinese Communist regime in our mission field, they ave had to evacuate as Dr. Pannabecker mentions in is introductory note to Mrs. Liu's story. James Liu will be remembered by some as one of the two Chinese tudents who attended Bethel College around 1930. r. Pannabecker, former missionary to China and ow M.C.C. relief commissioner there, sent in Mrs. iu's account of the revival.

certain articles and that she had spoken wrongly to others. All this oppressed her until she prayed that if God would only let her go to sleep, she would confess it all in prayer meeting the next day. This she did with tears. The next day she confessed again, mentioning other things which God had showed to her. She said she had not gone to Bible School for the Lord's sake but for getting good grades and for the hope of a salaried position. All this she now saw was wrong because it was not out of love for God, and she wanted now to live for the Lord. Again and again, as many as five times she confessed more things that had been revealed to her as sinful. No more did she want prayers for her sickness, but she wanted to love God and was quite willing to leave her sickness and her children to his care.

As I said, Mrs. Ma was the first to confess sin and defeat. Then others became convicted of wrongs they had committed too. I had to confess to pride and doing things that were not right. Mrs. Kuo, who used to cook for Dr. Pannabeckers, confessed to taking cotton and oil and such things. She wept and paid to the church an offering for these things. She was truly converted. Many of the others did the same with weeping. They repented, many of them really for the first time and were truly reborn. We had not understood before what it meant to be reborn. I know of twenty-one who definitely confessed with tears and were clearly reborn. There were others too, but I was not sure of some of them.

The children also prayed and confessed and even wept. Some of them did not fully understand what they were doing as after they had confessed they would still tell lies to their parents. Others understood more and were consistent. I heard one little east suburb girl, who did not come from a Christian home, praying for her parents that they should attend church and come to understand the Gospel. At Sunday School I taught them about killing and said that hating others was the same kind of sin. Then some of them confessed to hating others and the next day two of them knelt in prayer meeting and prayed with tears long after the rest had finished praying for forgiveness for hating others. I didn't encourage the children to do those things because they don't always understand but they just want to themselves.

Rev. Chang— you know his honesty and we always knew he was truly reborn— he didn't attend the prayer meetings, not because he didn't approve of them but because they were accustomed to use that time for their family devotions. He became convicted and privately confessed to James with tears that he had spent time preaching but had not done his duty in pastoral work among the church members.

About the middle of February I was at home working and praying for the evening meeting as I always did when the idea came that soon trouble was coming for us. I couldn't imagine what it would be, but thought perhaps there might be opposition from the Communists to my taking active part and leading the meetings. I also felt condemned in the presence of Dr. Feng because he had sold all of his property in order to follow the Lord better. Then later we heard rumors of attempts to stir up trouble for us by accusing James and taking away our property. This I felt the Lord would not allow, for he says that not a sparrow shall fall without His knowledge. Then one day as I was going to the prayer meeting, it was just as I passed through the little gate behind the church, the thought came to me, "Your time of poverty is here." I wept but went on. The next day we got reports of accusations against James, and he left for the country. A couple days after I joined him, and we ran away leaving everything behind us.

Mutual Aid and Home Mission Boards Engage Rehabilitation Worker

On April 23rd representatives of the Home Mission and Mutual Aid Boards worked out a plan of engaging William Stauffer of Sugarcreek, Ohio, pastor of the First Mennonite Church there, to devote time to the rehabilitation interests of both Boards. There are three main problems confronting these boards which require a considerable amount of time now and will for some time in the future.

First, is the work of rehabilitating CPS men. It is the wish of the General Conference that the men who have served in Civilian Service Camps without pay for themselves or without allowance for their dependents should at least be assured of a job or a chance to establish themselves in a modest way in farming or in jobs. This was one of the primary reasons why the Mutual Aid Board was created. In order to give the proper assistance to these men a great amount of time is required to work with the local congregations and help the individual applicants to a solution of their respective problems. At the present time the Board has made twelve loans for such purposes as purchase of a truck to help an individual establish himself by doing hauling in the harvest fields, the purchase of a small home, the purchasing of a farm machine shop equipment, the purchase of household equipment; several loans have been made for the purchase of farm machinery, livestock and automobiles where they were necessary for transportation to and from jobs. In all cases such loans need to be worked out after careful investigation.

Second, the Home Mission Board with the Mutual Aid Board is interested in rehabilitating small churches. In the General Conference there are 154 congregations not considering the Central Conference. About one-third of these have memberships of less than one hundred. Many of them have even less than fifty. They are located in areas where additional settlers could profitably establish homes and earn a living. It is the concern of the two boards that some of the CPS men, who need rehabilitation, might find opportunities in areas where churches also need to be strengthened. For this reason the joint boards are engaging in this co-operative venture.

The third mutual task of the two boards that will call forth much effort is that of finding homes for displaced Mennonite European refugees who may find admission to the United States under the quota basis. Such people will have to have guarantors that they will not become public charges in this country. It will be the primary task of the Mutual Aid Board to work with this problem as an aspect of its colonization work.

William Stauffer will be giving part of his time during the summer months to this new assignment. He is planning to attend all of the district conferences, including the Canadian Conference at Vineland, Ontario. In the course of his work at the conferences he will also visit some of the outlying churches in the interests of the two boards. — J. W. Fretz

How to Deal with Your Doubts

BY DR. JOHN SUTHERLAND BONNELL

It is a very grave blunder for any one to believe that all doubt is bad. Doubt has a constructive as well as a destructive function to fulfill. The fact that a man doubts may simply mean that he is using his God-given intelligence in the search for truth.

Indeed, it is very questionable whether any man can reach a point of fixed beliefs without first having passed through the fires of doubt.

Robert Browning, in "Rabbi Ben Ezra," pours scorn on those people who boast of never having doubted:

> "Rather I prize the doubt
> Low kinds exist without,
> Finished and finite clods,
> Untroubled by a spark."

Humanity owes a great debt of gratitude to those pioneers in human progress who dared to question and examine the conclusions of the men who preceded them.

From time immemorial it was believed that our earth was the center of the universe, and that the sun and all the stars and the planets revolved around it, but in the sixteenth century Copernicus doubted, and by his critical examination of the evidence has come all the marvels of modern astronomy.

In the fifteenth century, it was universally believed that the earth is flat, and mariners were afraid to sail out into the ocean lest they fall over the edge of the world. But Columbus doubted, and through his studies of ancient maps and charts he was led to make a voyage which opened up two vast continents for exploration.

In the nineteenth century surgeons believed that it was quite impossible for them to carry infection to their patients in the operating rooms. But Lord Lister doubted, and began investigations that led to the discovery of antiseptic surgery, and modern aseptic surgery. Within half a century more lives were saved than the Napoleonic wars had flung away.

If man ever ceased to employ the faculty of constructive forward-looking doubt, progress would cease and stagnation would begin.

Unfortunately, however, that is not the whole story, for doubt itself can lead to stagnation. If an individual chooses to live in doubt instead of using it as a passageway to progress, then all his faculties will be seized with a kind of paralysis and there will hang over his life a dull and dismal atmosphere, like the foul miasma enfolding a fever-ridden swamp.

Shakespeare says:

> "Our doubts are traitors,
> And make us lose the good we
> Oft might win,
> By fearing to attempt."

That is the negative side of doubt.

Now, when we come to the sphere of religion, let us be clear on one thing: doubt is not a sin. No man or woman, especially no young man or woman, should be afraid of those questionings that arise in our minds.

Each of us must come to the place where he makes his father's or mother's faith his own. To reach that place he must pass through the valley of doubt.

Fearlessly we should face our doubts in the spirit of Tennyson's hero:

> "He fought his doubts and gathered
> strength,
> He would not make his judgment blind,
> He faced the spectres of his mind and laid
> them;
> Thus he came at length to find a stronger
> faith his own."

Dr. John Sutherland Bonnell is the author of "Pastoral Psychiatry." The above article is reprinted from "The Presbyterian" in which it was given in slightly extended form.

The Christian faith was never put more persuasively than in the words which Henry Drummond employed in an address to the students at Edinburgh:

> I do not say that to be a Christian you must have doubts. Doubts show interest and zeal, and I pity the man here tonight who is cocksure of everything in Christianity. It is not all as plain as a pikestaff."

And he continues:

> "There is no class of men with whom Christ was more sympathetic than those who doubted. He liked to get away from the Pharisees, the men who 'knew it all,' and walk with the humble, the truehearted, loving spirits."

Nowhere is our Lord's tenderness to the doubter revealed so clearly as in his dealings with John the Baptist. That heroic man had run afoul of King Herod and his evil consort. In the presence of the royal court, John had thundered forth this judgement on the guilty monarch:

> "It is not lawful for thee to have thy brother Phillip's wife."

But those words cost him his freedom and later were destined to cost him his life.

As this lover of the wilderness and of the open sky paced back and forth in the dungeon like a caged lion, he could hear the lapping of the waters of the Dead Sea against the foundation of the castle, and the light that filtered through the one little window made strange and spectral shadows on the floor of his cell.

Mary Drew, the daughter of Gladstone, tells of a visit she paid to Dartmoor prison in Britain. This is what she writes:

> "I saw the poor convicts working about a place filled with the most ironical sunshine."

It was this ironical sunshine creeping through the window in the prison cell that filled John's lonely soul with doubts and questionings. "What is happening to Jesus? I have predicted that the Messiah would come in a storm of judgement, but He is speaking words of tenderness and love. Where is the axe that I said would be laid to the roots of the tree? Where is the storm that would winnow out the chaff? Where is the fire of judgement that would refine the gold? Have I been mistaken, after all? May He not be the Messiah? Should we look for another?"

In great perplexity John furtively sent a message to his followers: "Visit the Galilean and ask Him these questions I send." The disciples of John journeyed to the section of Galilee where the Master was carrying on His ministry.

"We come from John the Baptist," they said. "He asks this question, 'Art Thou He that should come or do we look for another?' "

How will Jesus react to that? Surely He will be crushed and dissapointed, and a little bitter. Was it not this very John who proclaimed Him Messiah at the Jordan and who called out to the multitude: "This is He of whom I said, 'There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose!"?

Was it not he who said, 'Behold, the Lamb of God that taketh away the sins of the world"?

Now he is asking, "Art Thou He that should come or do we look for another?" Strange, the effect imprisonment can have on the minds and souls of men!

But there was no disappointment, no impatience, no censoriousness in either the attitude or the words of Jesus. He said to these disciples of John:

"Tell John all the things that you have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised; to the poor the gospel is preached, and then say to him: 'This is what the the Master says: Blessed is he whosoever is not offended in me.' "

Is it not a striking fact that Jesus did not answer John's question categorically? He did not say: "Yes, I am the one and you are not to look for another." He said, in effect: "Give John the evidence, and let him make up his own mind."

You see, our Lord wanted the Baptist to have a first-hand and not a second-hand faith. How reasonable is the appeal of Jesus! There is no desire on His part to force the decision of any man or woman. His attitude is akin to that high point in the Old Testament where God, speaking through the Prophet Isaiah, said to his people: "Come, now, and let us reason together."

The Christian Church does not say: "We will do your thinking for you. It is very unwise and unsafe for you to think for yourself. We are the custodians of the truth. We will tell you what you must believe." No! That was not the method of Jesus, and it is not basic Christianity.

I am interested to notice that in answering John's doubt Jesus appealed to experience. He said: "Tell John the things that are happening, and the evidence will impel him to realize that God's power is at work in the world."

There is no more convincing testimony than a manifestation of God's activity or the experience of an individual who has found God. These evidences carry conviction.

Faith is impregnable when it is fortified by verification. The only way to discover and to authenticate truth is to practice it and to live by it. Then only can you say, "I know Him whom I have believed!"

Prof. David Smith, of Scotland, tells that on one occasion he overheard a conversation in an Edinburgh hospital. A medical man, just graduated from college a young fellow filled with skeptical ideas, was talking to a young woman. He poured scorn on her concept of God, and he mocked at her faith. She defended it

A Christian Attitude towards Russia

BY H. A. FAST

The recent attitude of Russia at the United Nations Conference and at the so-called Peace Conference has been very disturbing to people who are deeply concerned about the future peace of the world. The reactions to this Russian attitude have been varied. Some newspapers and magazines and some radio commentators have been very violent, bitter and highly inflammatory in their denunciations of her attitude and policies charging her with most sinister motives and intentions. In a spirit of utter impatience and disgust many are vindictively advocating a policy of "tough talking" and threatening. The result of such policies obviously only serves to stir up mistrust, fear, and enmity and consequently prepares the way for another fearful war and this time with Russia.

Does not the Christian have a better answer to the problem of dealing with a great land like Russia than "tough talk" and other measures that incite fear and mistrust? Is it not obvious that Russia's attitude at the international conference table is largely motivated by fear of the intentions and mistrust of the motives of her allies and but tense feelings toward her former enemies? If this is so, would not an attitude of unwearied patience, goodwill, and understanding be the quickest way of allaying her fears and of making her a friendly co-worker in the great common tasks ahead?

Jesus told us to love our neighbors, even our enemies because that was the method God, the Father, used in accomplishing his great redemptive purpose with men. If we would work in a genuinely redemptive fashion with the government with an atheistic viewpoint, then we must show forth in our attitude to Russia something of the Christlike spirit with which God deals with those who stray away from him. Before we are too harsh on Russia with all her mistakes and with all her ruthless ways of dealing with minority groups, we had better in a spirit of genuine repentance remove from our own eye the beam of our own sins and brutalities with minority groups.

The Christian way of dealing with Russia is not to point the finger of scorn and impatience at her, shutting her out from our company but rather to show forth in our attitude a spirit of such large hearted goodness, so genuine and Christlike in character and action that she may see our good works and learn to glorify our Father in Heaven. We certainly will not win Russia by caricaturing and exaggerating her faults, by brow-beating her, by regarding her as an enemy and inciting people against her. If she is won at all to a peaceful and friendly co-operative relationship with other nations in a great common effort for a peaceful world, it will be by the methods of friendship, patience, understanding, truthfulness, fair dealing and love. The well known lines of Edwin Markham appear to me most appropriate as describing the Christian attitude which we ought to bear to Russia:

"He drew a circle that shut me out,
Heretic, rebel a thing to flout,
But love and I and the wit to win,
We drew a circle that took him in."

---

as best she could, but finally her eyes filled with tears. "I cannot argue with you; you have got too much education. You are too clever for me; but, doctor," she said, "there is one thing I am sure of, however: I have found peace. Have you?"

The young doctor turned away from her, with a clouded face, for that was the one thing in life he desired and could not find.

That young woman called upon the unanswerable argument for Christianity, which is a personal experience of Christ, in His power to transform defeat into victory.

Let each of us ask himself this morning: "Do I possess that kind of experience? Have I learned to employ the spiritual resources of the Bible, and of prayer, in my daily living?"

Personal experience of Christ! That is the rock of assurance. It is what we all desperately need.

Have you doubts? Are you troubled and bewildered and perplexed? Do what John did. Bring them to Jesus, and He will say to you: "Hold fast to what you can believe, and then follow me, and I will lead you into the truth that makes men free."

The Blank Paper

One summer evening my father caught me tearing down the street after another child, screaming: "Wop! Dirty Wop!" He took me into the house, sat me down at a desk and gave me a sheet of paper. "Now I want you to write down every way in which you are different or better than that little Italian girl."

Dinnertime rolled around, and my paper was still blank. I took it slowly to my father. He smiled. "That's a good paper. Now, until you can create a wonderful human soul, as God can, don't presume to criticise anyone because God chose to have him born a member of any one of His nations or races. Remember this paper." And I always have.—M.C.-M. in "The Churchman."

Overcoming Prejudices

BY WALTER ADRIAN

To overcome prejudices, as the title suggests, it is important that we understand the meaning and nature of the word itself. Prejudices are, simply, premature or biased opinions of somebody or something.

Prejudices can be either negative or positive. When we are so extremely favorable towards a person that we blindly accept his every word and deed, we are said to hold a positive prejudice. On the other hand, when we tend to dislike, fear, or condemn without cause (and usually there is little if any), we hold a negative prejudice. Generally speaking, negactive prejudices are more prevalent.

Prejudices, usually emotional in nature, are not inherited but learned. However, this process of learning is usually not recognized by us as it goes on through a slow, subtle process of conditioning aided chiefly by sereotyping, by limitations and suggestions from others along with personal experiences and the culture of our native community.. The influences of our parents, teachers, ministers and friends are tremendous in this process of acquiring prejudice.

Prejudices grow most and best under the three following conditions: where there has been some vivid and unfortunate experience with persons different from those of your own group, where there are few persons who can or are willing to give the other side of the picture, and where individuals with community prestige hold prejudiced views.

A first step, then, in overcoming prejudices must involve an awareness on our part of existing premature or biased opinions in our own thinking. We must discover the blind spots, as it were. Although awareness is no guarantee that we have overcome the particular prejudice, it is a necessary and important step in the whole process. It is only after a physician has discovered the cause of a peculiar illness that a cure can be affected.

Suppose that in our process of recognizing and eradicating or overcoming prejudices, we try the following simple plan. First, get a pencil and a sheet of paper. Now select some belief that you hold which you know can be either proved or disproved through a study of the facts that can be gathered from some reliable scientific work. Immediately jot down *your* own exact opinion.

Then without going to any reference book or material, write down all the supporting evidence and facts that you have for own exact opinion. And don't be too greatly alarmed if you discover that you have little evidence for your opinion. Most people don't.

Next make two columns. Label one "for" and the other "against." Now with the aid of reference materials place all the facts you gather under the proper heading. Search well and thoroughly until all the evidence has been found.

Finally compare the two columns. Pass your own judgment. Was your original belief backed by facts and truth? Or was your belief based on "premature or biased opinions"?

A good way to nip prejudices in the bud is to avoid generalizations. To judge a race or class of people by one individual is a certain way to invite a biased opinion. It is fair to neither the individual nor to the group of which he is a member Yet it is done daily.

Mrs. Jones employed a Mexican girl who proved dishonest. Therefore, all Mexicans are cheats and will steal you blind at the drop of the hat. Mr. Carter had dealings with a Mennonite business man who misrepresented the quality of his goods. As a result all Mennonites are fakes and use their religion as a front.

Examine a few of the following well-known every day generalizations and determine how well they coincide with facts: Negroes are lazy, people with red hair have terrible temper, Jews are wealthy, Japanese are treacherous, Mennonites are honest, women are poor drivers, professors are absent-minded etc.

An open-minded person has never been one to harbor prejudices. Under all situations he has looked for the truth—even if it hurt, as it sometimes will. This process of searching for the truth in any given matter should not be foreign to us who bear the name Christian. Christ himself taught us by his very words to do so "If ye continue in my word then ye are my disciples indeed; and ye shall know the truth, and the truth shall make you free" . . . from prejudices!

Walter Adrian, out of C.P.S. since Good Friday, was Educational Director of the Mulberry, Florida, unit at the time of his discharge. He first entered C.P.S. in 1942 at Downey, Idaho. Later he came to Fort Collins, Colorado, and from there he went to Mulberry. Mr. Adrian plans to resume his schooling at Bethel College this fall.

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On the Experiences of a Seminarian

BY ROBERT HARTZLER

The adventure of a three-year term spent in a theological seminary is primarily a spiritual and intellectual discipline. The memorable experiences which come to one in the course of such a period of study are naturally in the area of spiritual and intellectual preceptions. While these experiences are sure to be as varied as the backgrounds and thought habits of the different students, they nonetheless tend to conform to a rather definite, recognizable and predictable pattern.

To Willard Wiebe and Maynard Shelly, both students at Mennonite Biblical Seminary, goes the credit for planning and collecting the material for this issue of Mennonite Youth about seminary students.—Editor

I

The student is scarcely started on his course of study before he feels an intense interest and excitement as he begins to glimpse a fabulous new world of understanding and appreciation, the existence of which he had never guessed. It is a world in which he moves from mountain peak to mountain peak, continually laying hold on fresh concepts and new ideas. It is a world in which he is able to come to a new and infinitely more profound recognition of the value of the Bible, the nature of God, the person and work of Christ, and the like. Traditional concepts they may be, but never before have they so gotten into the blood of the young man and gripped him so utterly. He begins to see new relationships—among Bible, church, sacraments, the ministry—he sees these not uncommon things of which he had always been aware, but he sees them now as a part of the cosmic plan of God, a plan which he comes to feel is being carried forward on great high wheels of power. Thus, on the basis of the thrilling discoveries he has been making, the seminary student is apt to be continually intrigued by the possibility of still vaster worlds just beyond his grasp. He is therefore impelled to further effort and study.

II

On the heels of the experience described above there is likely to come a dawning awareness of the final and ultimate nature of Christianity. This is a proposition for which the student would have loudly argued even before coming to seminary, but he now comes to an understanding of why this is so on much broader terms than before. It is indeed a cataclysmic revelation when the student at last comprehends why it is that Christ is the only answer to the woes of world and individual alike. It gives a tremendous feeling of achievement to discover the transcendnt perfection of the Christian ethic and to perceive that it, too, has the marks of the Ultimate about it. It may be pointed out that these, likewise, are traditional Christian concepts, having been taught by our church throughout its history. And yet, somehow, they are concepts which have never struck us with such overwhelming force before. The atmosphere and study of a seminary seem to lead to these new apprehensions.

III

A third step in the evolution of the embryonic preacher springs directly from the second. It is a sobering sense of responsibility and a heightened awareness of mission which is almost sure to sprout from soil which has been thus prepared. The student looks upon a world which he judges to be in chaos and heading directly for disaster. He sees that its malady is in need for that ultimate and final truth which he has so newly discovered in its broader context. He sees that he is the man who must carry the ball. The prospect is frightening. What if he has not learned aright? What if he makes mistaken interpretations of the truth? How can he hope that one so fallible as he can play any significant role in re-

Dr. A. Warkentin
President of the Mennonite Biblical Seminary

Robert Hartzler is serving with Rev. A. E. Kreider at the Eight Street Mennonite Church, Goshen, Indiana, and attending Mennonite Biblical. Robert is a member of the Central District Conference.

directing the destinies of men and in carrying out the purposes of God? Still, he cannot overlook the need. He cannot ignore the compelling insistence within him which so urgently calls him to preach. He cannot tolerate the feeling of frustration and unworthiness that comes when he sits idly by. A growing sense of mission weighs increasingly upon the seminary student and at last causes him to await impatiently the day when his studies will have been completed.

Such is the development of the preacher.

IV

There are numerous other less significant aspects of the seminary experience which might be mentioned. The fellowship which one has with other students who, like myself, are seeking the Truth, is of inestimable value, and the friendships thus formed are a source of continuing inspiration. The opportunity for wide contacts with leaders of the denomination as well as with figures in the ecumenical church should not go without notice. The opportunity to build a library which is reliable and authoritative in fields of interest to the minister is important. The opportunity to gain practical experience in the work of the ministry which the field program of the seminary provides is of great value. To be able to imbibe of the pure inspiration which is likely to be afloat in the atmosphere of a theological seminary is grand.

And so we might continue. Let us conclude by saying that those who are now having the good fortune of being permitted to attend the Mennonite Biblical Seminary will be forever grateful to the rank and file of members in the churches who have made this experience possible for them.

A Roll Call of Seminary Students

(We would like to introduce you to some of the young people from our churches who are preparing for Christian service. We have tried to contact all of our students, but, as is often the case, we have missed a few. We are sorry that their testimonies could not be added to these.)

Edward and **Ramoth Burkhalter.** Biblical Seminary in New York, New York, (Berne, Indiana): " 'For the love of Christ constraineth us; because we thus judge, that one died for all, . . . that they that live should no longer live unto themselves but unto him.' II Corinthians 5:14,15. It is this constraining love that has caused us to prepare for a life of presenting Christ, who is able to save unto the uttermost."

John W. Boehr, Reformed Episcopal Seminary, Philadelphia, Pa: "I count it the greatest privilege possible to prepare myself by a systematic study of the Bible to preach Christ, for through Him alone is forgiveness of sin, a real meaning for life, and hope for the life to come."

Ruth Ewert, Mennonite Biblical Seminary, Chicago,, Illinois, (Hillsboro, Kansas): "My work at the Seminary has been an enriching experience . . . . Christ and His Word (has) become more precious . . . . and I have been challenged anew to dedicate my life to full-time Christian service, and in His strength I look joyously and confidently into the future."

Herbert Fretz, Westminster Theological Seminary, Philadelphia, Pa., (Bedminster, Pa.): " 'For I determined not to know anything among you, save Jesus Christ, and him crucified.' I Cor. 2:2. This above all must be the all-consuming purpose of a young minister . . . . God grant that we may never depart from this faith, nor lose ourselves in petty human purposes."

Elmer Friesen, Mennonite Biblical, (Reedly,California): "From chemist to minister! Our scientific advancement, our spiritual need, and the conviction that the Gospel of Jesus Christ is our only hope has led me to this change. I am glad to be living today with the unspeakable opportunities for Christ and the Church."

Jacob and Lisbeth Friesen, Biblical Seminary in New York, (Mt. Lake, Minnesota): "We believe a first hand study of the 'written word,' the Bible, is the surest road to a true understanding of the 'Living Word,' our Lord and Saviour. Through it we also gain strength for personal Christian living and receive insight to meet the spiritual needs of our day."

Orlando J. Goering, Garrett Biblical Institute, Evanston, Illinois, (Moundridge, Kansas): "I am preparing for Christian service out of a sense of gratitude for the meaning, purpose and hope which Christianity has brought to my life. Experiencing these gifts of God. I am under compulsion to invite others to share them."

Ernst Harder, Mennonite Biblical, Chicago, (Fernheim, Paraguay): "During this year Christ has become dearer and more challenging, and the mission of our church and my individual responsibility have become clearer to me. If God so wills it, I shall begin my work in Paraguay at the end of this year."

Robert W. Hartzler, Mennonite Biblical, Chicago, (Goshen, Indiana): "The seminary experience is to me a glorious opportunity to 'travel in the realms of gold.' It provides me with an opportunity to study the ultimate realities of life. I am profoundly grateful to those who have sacrificed that seminary facilities might be available to me, as to others."

Albert and **Wilma Jantzen,** Mennonite Biblical, Chicago, (Newton, Kansas): "We are in full time service for Christ because His love in atoning self-sacrifice for all, and His trust to us, constrain us to be in this work (II Corinthians 5:14,15,19). The need for wholly consecrated workers is urgent, the best preparation possible is none too good."

Arthur Keiser, Biblical Seminary in New York, (Quakertown, Pa.): "When Christ came into my heart and gave me that peace that passes all understanding, I wanted others to know, too, that Christ will save, keep, and satisfy them also."

Melva Lehman, Biblical Seminary in New York, (Berne, Indiana): "I have come to realize more fully the deep riches in the Bible and to know better how to mine for its gold nuggets by myself. Two of these precious discoveries are words from Romans 11:33 and Acts 20:24 . . . . I look forward to missionary work . . . ."

Gerhard Neufeld, Mennonite Biblical, Chicago, (Enid, Oklahoma): "Knowing what Christ means to me, I would be selfish indeed if I would not proclaim Him to others also. Furthermore, even the sculptors' imprint on marble will not endure as . . . Christ's imprint on the human soul (will endure)."

Alvin J. Regier, Northern Baptist Theological Seminary, Chicago, (Middlebury, Indiana): "I have, through the study of God's Word, come to know my Lord and Savior better. Christ said, 'I am come that they might have life, and that they might have it more abundantly.' This message I must proclaim."

Arnold J. and Helen Regier, Mennonite Biblical, Chicago, (Elbing, Kansas): "We are grateful that we are permitted to enjoy the fellowship and continued further study in our own school . . . . Many opportunities present themselves . . . . We covet your prayers that Christ's name be honored and glorified in all of our endeavors."

Laverne A. Rutschman, Mennonite Biblical, Chicago, (Whitewater, Kansas): "The Christian experience of the living Christ finds no more lucid expression than Paul's affirmation: 'O the depth of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments and his ways past finding out'."

Orlando Schmidt, Biblical Seminary in New York, (Buhler, Kansas); "In a world that seems to be dizzily whirling itself toward a state of hopeless turmoil, I thank God that for every Christian there is a song to sing, a joy to proclaim, a task to fulfill, and a Christ to follow."

Karl Schultz, Chicago Theological Seminary, (Bluffton, Ohio): "Man today as in all ages is . . . . aware of the incompleteness within himself and . . . the unrealized possibilities of the society in which he lives . . . The eternal answer to his quest is to be found in the understanding of and the submission to the will of God."

Maynard Shelly, Mennonite Biblical, Chicago, (East Greenville, Pa.): "That others might know the joy and adventure of a life lived for Christ, we are working."

Donavan E. Smucker, Princeton Theological Seminary, Princeton, New Jersey: "I am preparing for Christian service because the Lord wouldn't let me do anything else . . . . Seminary, today, is primarily an experience in gaining inner access to Holy Scripture for purposes of preaching, teaching, and healing . . . . Greetings in the name of the Risen Christ. . . ."

James and Onieta Smucker, Chicago Theological Seminary, Chicago, Illinois: "We are preparing for Christian service because the world and its people are more than ever in need of the God who was revealed by Jesus Christ . . . Anyone . . . who can help make this (God's) love real is truly serving God . . ."

Verney Unruh, Biblical Seminary in New York, (Bloomfield, Montana):
"I have a Friend in whom I am confiding,
"His Presence fills my soul with joy each day;
"A Friend in whom I have a peace abiding,
"Naught can my heart with fear or dread dismay."

Orlando Wiebe, Chicago Theological Seminary, Chicago, Illinois: "Christianity has many reasons for being the one great hope of the world. Among them is the fact that it alone has something to say about the suffering in the world. Christian love redeems tragedy and misery in an otherwise hopeless world."

Willard Wiebe, Mennonite Biblical, Chicago, Aberdeen, Idaho): "When the soul no longer cries for forgiveness, when the peace of God can no longer enter the heart, when the mind fails to be satisfied with the Truth: then may the Gospel of the suffering Savior, to which I commit my life, be silenced."

HOW DO YOU USE YOUR HEALTH?

Sir Herbert Barker, famous English manipulative surgeon, has had spectacular success in treating displacements of the joints, which cause crippled hands and feet. One day an old lady came to him with a crippled knee which had continued useless after much expensive treatment. The great surgeon treated her knee, and almost instantly in what seemed to her the most miraculous manner the bones took their proper places, and she was able to walk. At that moment she surprised the surgeon as he never before had been surprised in his life. Looking up into his face, she requested his permission to kneel. Thinking she merely meant to test the reality of her cure, he replied, "Certainly, and you will find this knee as good as the other one." "I know that," said the old lady. "You see, I should like to kneel and pray for a few minutes." After kneeling she explained: "All these years it has been a grief to me, for I have been unable to kneel in prayer." The great surgeon said that all kinds of people had come to him wanting to be healed, so that they could engage in sports or in remunerative employment, but here was one person who wanted her knee healed so that she could kneel in prayer. The surgeon said that the old lady brought him the greatest hour of his life "because in it I was taught humility and tenderness and pity."—**Y. P. Friend**

God's Requirements

BY JACOB T. FRIESEN

As a skilled engineer drafts his blueprint and estimates the cost of carrying it out, so God has drawn His plan and has counted the cost of building His kingdom. He has calculated the price of saving man from the foundations of the world.

His major decision consisted of sending His Son into this world. He revealed the mind of God. Through Him we learn that God wanted Christian men and women to carry out His plans. This is our work as Christian young people. The importance of this work demands standards laid down by God Himself. Who may qualify? What are His requirements? We find the answers in Luke 14:25-34.

Jesus turned to the curious multitude pressing Him. As the ungrateful guests in the parable they ignored the teaching of Jesus. Knowing their insincerity, He confronts them with the basic requirements for those who would work with Him.

These apply to all who want to serve regardless of capacity or field of service. Jesus asserts that anyone falling short of these requirements is not worthy to be His disciple.

Unlimited Sacrifice

This is the first basic requirement. Our Lord explained the full implication of this requirement with the words, "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Luke 14:26

The word "hate" is used here in oriental idiom of sharp contrast as the opposite of love. It need not confuse us. Jesus is bringing out the danger of competing loyalties. The example of a thing which is as beautiful as family love set over against a supreme loyalty to Him only brings out more clearly the true meaning of His first requirement-unlimited sacrifice. To this He adds, "yea, and his own life also, he cannot be my disciple." A love of self which few of us fully realize or admit may bar the door to effective service in the Kingdom. Paul, the apostle, "counted all things but loss. . .for Christ." Phil. 3:8. God demands first place or nothing. No possible excuse will justify our giving less than our all and our best. Anything less than this falls short of God's first requirement-unlimited sacrifice.

A Christian leader recently said that home mission work is lagging and ineffective because of unwillingness on the part of prospective workers to sacrifice even mere physical conveniences for service in our most needy fields.

The lesson of sacrifice so well demonstrated by our fellow young people in Civilian Public Service in recent years must be carried over voluntarily by all of us into needy fields of service if we are to receive permanent value from their experience.

Personal Responsibility

"And whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 14:17. The qualified worker must be able to bear his own cross. This has meaning only in the light of Our Lord's Cross which he assumed of His own choice and which He faithfully carried through apparent defeat and ultimate triumph. Our service becomes a cross when it pours itself out in service for others. Christ suffered on the Cross for the sins of the world. Our cross has meaning only as it ministers to the needs of others.

Carrying personal responsibility includes more than merely doing an assigned task. It implies choices with character and determination to remain true to them. A qualified worker must carry the personal responsibility of choosing to follow Christ. This involves accepting Him as his own personal Saviour and remaining true to this decision. There is no alternative or substitute. We either decide for Christ or we disown Him, as our Lord.

Second, we must assume personal responsibility in our devotion to His cause. "No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God." Luke 9:62 His work is great enough to demand complete devotion under all circumstances. It demands fidelity to the particular talent or talents entrusted to us.

Again let us remind ourselves that these requirements hold for all of us who call ourselves Christians regardless of our course of study or present work. If we are ready to assume personal responsibility for these two decisions, we may be one of God's workmen and render Him an acceptable service.

Positive Conviction

The figure of salt used here by Our Lord is most revealing. We generally connect it with Matthew's account of the Sermon on the Mount, but it has a vital part in this context. "Salt is Good; but if the salt have lost his savour, wherewith shall it be seasoned? it is neither fit for the land, nor yet for the dunghill; but men cast it out." Luke 14:34,35. One translator has suggested that the sentence read, "If it have lost its 'Tang'." People who take their faith for granted lack 'Tang.' They are useless as salt that has "lost its taste." They do not qualify as workers.

God, the master workman, needs workers that have a burning desire to know, to live, and to tell the principles of their faith to an unbelieving world, and that are willing to venture forth with confidence and boldness. He needs workers who face rebukes unflinchingly and prove anew in our Church and the world the real character of our faith and the saving power of Him who gave Himself for us.

These requirements are severe! They of necessity must be. The importance of the work to be done demands it. God has counted the cost of building His kingdom and has found that this is the only means of finishing His work.

Jacob Friesen is a student at Biblical Seminary, New York. He comes from Mountain Lake, Minnesota, and served at the First Mennonite Church, Beatrice, Nebraska, last summer.

RELIEF

Gift From La Plata Community

Members of the LaPlata Valley recently presented a gift of $583.25 to the MCC Unit in Puerto Rico to be used in expanding the hospital and making possible a new operating room. Harry E. Martens, Director of the Unit, writes: "This last Friday, May 17, we had for our dinner guests Mr. and Mrs. Colon and Mr. and Mrs. del Rio, close friends of the Unit. These two took most all the initiative to carry on a campaign for funds to make this possible. At the dinner they spoke very impressively of our work and contribution to the community and the Island as a whole. The kind works spoken made us feel quite humble and only pray that they might not ever be disappointed. This we do know came from pockets at least in many cases where it meant a real sacrifice for a cause that we pray is the Lord's cause. To us it certainly presented itself as a very real challenge to carry forward with the cause here just begun. We wish to call on you to pray with us that we may be found worthy of this expression of good will and confidence by our community."

Relief in China

The city of Tungming, about sixty miles northeast of Kaifeng, China, has been under siege by the Communists and has suffered severe destruction. Two men of that city, Rev. Wang Wan-chu and Mr. Meng, have appealed for help. Since the HIRC (Honan International Relief Committee) regards Tungming as outside its territory, and since the city is in the former Mennonite mission field, the MCC Unit in China has agreed to appropriate funds for food relief and the purchasing of grain. Brother S. F. Pannabecker, Director of the MCC China Unit, says that MCC representatives will visit the city and see that the grain is distributed and will also investigate the possibilities and needs of medical and relief service.

Flour For France

Four carloads of flour left New York harbor for France on May 16. The total weight amounted to 291,206 pounds with a valuation of $8,971.40. This brings the total up to thirty-three carloads of flour which have been shipped to France within the last year. It is quite likely that this will be the last shipment for France for the next several months as shipments will be sent to areas more desperately in need.

Relief Briefs

Farewell services were held at Akron on May 24 for Mrs. Gerhard Warkentin. Brother and Sister Warkentin who have been appointed to direct the MCC program in Paraguay plan to leave for that country from their home in Los Angeles as soon as passage arrangements can be made.

A farewell service was held on May 27 for Martin Schrag, Moundridge, Kansas, who will succeed Harold Sherk as Director of the MCC relief program in India. He is expecting to sail in July.

Word was received that the eleven members of the Holland Builders Unit arrived in England on May 24. They will go directly to Holland where they will begin work on the Island of Walcheren.

C. P. S.

Two Base Camps To Close

Selective Service officials have announced that C.P.S. No. 45, Luray, Virginia, and C.P.S. No. 64, Terry, Montana, are scheduled to close June 30. These are the ninth and tenth base camps to close since the beginning of demobilization.

The majority of the men from the Luray camp will be transferred to either Powellsville or one of the Hagerstown units; those not being discharged in June from Terry will be transferred in the main to Belton.

Archives Files to be Set Up this Summer

The M.C.C. Archives Committee has announced that Prof. Bennie Bargen, the Head of the Bethel College Commerce Department, has been secured to work this coming summer in the interests of organizing the archives of the Mennonite Central Committee. During his summer at Akron Headquarters, he will work with and train a custodian of the files.

The semi-fireproof, concrete-block office building which is to house the M.C.C. archives is now nearing completion. It is hoped that this additional office and filing space can be utilized by early summer.

Openings in Voluntary Service Program

A total of sixty-seven young people have volunteered for the four summer service units sponsored by the M.C.C. Original plans had called for twenty-five openings at each of three hospital units and ten at the Gulfport unit. Present distribution of volunteers is as follows: Gulfport, eight; Howard Hospital, Rhode Island, sixteen; Norristown Hospital, Pennsylvania, twenty-one; Cleveland Hospital, Pennsylvania, twenty-two.

There is still time to join any one of these units which has openings as indicated.

C. P. S. Statistics:

As of May 15, 3,765 men still remained in Civilian Public Service Camps and Units. Of these, 1,980 or more than half of the total, were in M.C.C. administered units. The remaining were distributed in government camps (887), Brethren Service Committee camps (836) and in detached service and units sponsored by the Methodists, Evangelicals and Reformed.

IN MEMORIAM

Margaret Schroeder, nee Hiebert, was born January 8, 1858, in Pordenau, South Russia. She received seven years training under Tobias Nachtigal and one year under Peter Neufeld. Through the instruction of Rev. Jacob Wiebe of the Krimmer Mennonite Brethren Church she found the Lord at the age of seventeen. In 1875 she migrated with her parents to the Alexanderwohl settlement in Marion County, Kansas. Here she as baptized by Elder Jacob Buller and received into the Alexanderwohl Church. In 1876 she married Jacob Schroeder, with whom she shared life for forty-two years. She was the mother of eleven children, grandmother of forty-eight, and great-grandmother of sixty. Trained as a midwife she took care of over fifteen hundred cases in thirty-two years. She passed away April 12, 1946. She is mourned by: Henry, Goessel; Jacob, Canton; Peter, Bellingham, Washington; Emil, Hillsboro; Elizabeth, Goessel; Mrs. Margaret Janzen, Hesston; Mrs. Sara Balzer, Newton; Abraham, Hillsboro; David, Goessel; and Mariam, Newton.

Elizabeth (Schultz) Becker, daughter of David T. and Sara (Wiens) Schultz, was born in Russia on October 30, 1880. On July 22, 1900, she was baptized by Elder Aron Wall in the Evangelical Mennonite Brethren Church at Mountain Lake, Minnesota. Later she transferred her membership to the First Mennonite Church, Aberdeen, Idaho. On October 26, 1902, she was joined in marriage to David J. Becker of Mountain Lake. She was called to her heavenly home on May 16, 1946. She leaves to mourn: her husband, and five children: John, David, Henry, and Edwin of Aberdeen, Idaho, and Irene (Mrs. David Johnson) of Twin Falls, Idaho.

The Offering as an Act of Worship

BY W. F. UNRUH

The offering in the worship service is seldom made as meaningful as it might well be. The offering represents sacrifice, and sacrifice is the greatest of all symbolic acts in worship, in fact, it is in itself an act of worship. The impulse to give up something for God, to dedicate something to God is at the very heart of worship. The money that is taken up in the offering is a significant symbol in our commercial civilization. Money represents labor, time, thought, self-denial, struggle and suffering. When people give their money, they give of self. The money they give should be pure money, and here comes the challenge to purity of life in economics and finance. The offering is an acknowledgement of our stewardship of God's gifts. It also becomes a concrete expression of love for God and our fellowmen.

This spiritual interpretation gives real dignity to the offering. It might well be made the high point in certain worship services, and should be given a proper build-up so that it may really become that. In those services where the offering is made the outstanding act of dedication and consecration, special pains should be taken to encourage a mood of dedication before the offering is taken. This mood must be present before the offering can become really meaningful in the sense indicated.

When the offering is made the high point of the worship it should be placed towards the end of the service program. The service then "picks up the sermon in its stride and incorporates it in the whole movement of thought and feeling of the hour and comes to a deep and strong climax of consecration at the close."

It is important that ushers be well trained to take up the offering with order and dignity. The offering itself will be more meaningful when it is introduced and preceeded by appropriate Scripture quotations and followed by a special act of consecration. This act of worship should be a united act. In a worship service people are active participants in worship and should be given to feel this. They might kneel or stand as the offering is presented to God in prayer. A few moments of silence before the ushers go back may become really meaningful, for people then face God with what they have given. Or the congregation might sing an offertory hymn of dedication following the pastor's prayer and thus participate in this act of consecration. In this way the offering may become the outstanding experience of the hour for many a worshiper. Suggested books are: "Come Let Us Worship" by Albert W. Palmer, 1941, Macmillan; "The Art of Conducting Public Worship" by Albert W. Palmer, '39.

Mennonite Mission in Chicago Active in Work

There may not be anything new under the sun, but there are always new people at the Sunday morning service at the Mennonite Bible Mission, 4215 South Rockwell Street. Some are visitors in the community, some are returned service men. Then there are students, nurses and visitors who may just be stopping over for a day or so at the Mission. Recently Rev. and Mrs. J. R. Duerksen and their family from India stopped in for a half day of visiting. It was such a busy half day that when they were finally settled on their train to Newton they had two minutes left. Well, we must say something about the work.

Four Thousand Homes Visited

At the beginning of this year we engaged a Christian student to canvass the neighborhood and give out invitations. She visited four thousand homes and invited people to the church and Sunday school. The result was rather discouraging, for it showed how strongly Catholic the neighborhood is. There are, however, a number of new people coming to church as a result of this work.

We have also engaged an assistant pastor, brother Willard Wiebe of the Mennonite Seminary. He has worked especially with the young people. Several of the seminary students have also helped in the Sunday School work. We shall miss them when they leave for the summer.

Communion with Scattered Mennonites in the City

The Easter season was a time of spiritual blessings. Communion was served twice. First on Palm Sunday at our Loop Service. Here Brother Warkentin of the Seminary served the communion and Brother Waldo Harder brought the message. Forty-five people from all parts of this country took part in the service. They were Mennonite students from the different schools, nurses scattered over the city, and other Mennonites employed in the city. At the service in the mission on Good Friday about sixty-five took communion. A children's service was held on Good Friday in the morn-

This picture shows the Good Friday Morning Children's Service. Mrs. Arnold Regier, to the rear left, gave an illustrated talk with the Flannel-Graf on the "Trial and Crucifixion of our Lord Jesus Christ." In the center of the picture one can faintly see the beautiful wooden cross from our Communion Table. The larger boys decided they were camera shy, so they were not available for the picture. Mrs. Neufeld, rear right, led the singing and closed the worship service. Mrs. Clifton brought her three boys and baby girl.

ing. This was conducted by Mrs. Neufeld and Mrs. Regier from the seminary. Mrs. Regier brought the message of the cross and the Easter story with the aid of the flannelgraph.

Mother Wiens has been failing fast and has been critically ill for some time. Miss Lena Kroeker of Jansen, Nebraska, has come to help with the work here, so that Mrs. Neufeld could spend more time with her mother, Mrs. Wiens.

We express our appreciation for the visitors that have stopped in, for those who have continued to support this work financially and through their prayers.—John T. and Catherine Neufeld, 4215 So. Rockwell Street Chicago 32, Illinois.

Jottings

—**Rev. P. J. Boehr** writes: "Please take notice that we have a new address from now on. We are moving to Indiana, and our address is . . . Winona Lake. This is also the address for the following of our children: Ernest J., Anna Louise, and Mary Ellen . . . we are ready to serve wherever we are called. We are establishing a home for the family, to which we can resort when not in Christian service somewhere else. We are still missionaries and "ready to go" where the Lord leads."

—**Bergtal Church, Pawnee Rock, Kansas:** On April 28 the Men's Chorus and the Ladies Trio of the West Zion Church, Moundridge, rendered a fine program in our church. Mrs. W. C. Voth of Lorraine spoke to the women and girls on May 19 in the interest of mission work. The flour fund for European relief totalled $3,654. One thousand 100-pound bags were purchased from the Walnut Creek Milling Company for this amount, including freight charges to Baltimore. Two thousand, two hundred bushels of wheat were sold to the mill in order to get the flour.—Mrs. John Dirks, Corr.

—**The Mennonite Church of Newport, Washington,** announces the dedication of their church on June 16 and extend an invitation to all who would like to come and worship with us on that day. Rev. P. D. Unruh is conducting catechism class at his home every Monday evening. About fourteen attend. Daily vacation Bible school began May 30 with four classes. — Mrs. W. D. Hiebert, Corr.

—**The Beatrice (Nebraska) Church:** Two marriages have taken place at this church during the last two days in May and a third one is scheduled for the middle of June. On Decoration Day Miss Katharine Andreas, daughter of Mr. and Mrs. J. P. Andreas, was married to Melvin Boehr of Henderson, Nebraska.

HEADQUARTERS OFFICE CORNER

It will be of interest to our mission friends to know that the goal of fifteen thousand dollars set for the building of a Bible School in Janjgir, C. P., India, has been reached. Miss Martha Burkhalter, who presented this special need among our churches, is now preparing to return to India. — Walter H. Dyck, Office Manager

They are both graduates of Bethel College and expect to do migrant work in Arkansas this summer. Miss Anna Margaret Reimer, daughter of Mr. and Mrs. Peter Reimer, and Arnold Claassen of the First Church, were married on May 31. Arnold has been released from C. P. S. and expects to continue his studies at Bethel College; they will reside at North Newton during the coming year. Miss Elizabeth Claassen, daughter of Mr. and Mrs. H. A. Claassen, and Cornelius Lohrentz of Hillsboro, Kansas, will be married on June 16. Mr. Lohrentz has also served in C. P. S. and expects to take up auditing with a local firm.—W. C. Andreas, Corr.

—**Dr. David D. Eitzen,** Associate Professor of Pastoral Counseling at the University of Southern California, will give a series of lectures at the annual YMCA Conference to be held at Seabeck, near Seattle, Washington, the latter part of June. Following this conference he will serve in a similar way at Asilomar.

—**Hebron Church, Buhler, Kansas.** Rev. and Mrs. Habegger from our Montana mission field showed colored pictures of their work on May 21. The next day they spoke to a group of women. Another pioneer, Heinrich Franz, age eighty-three, passed on to his reward May 22. Mrs. W. C. Voth spoke on the origin and purpose of the Women's Mission Societies at a fellowship supper held by the three mission societies on May 24. Miss Ella Toews and Willie Friesen were married May 26. Children's Day was observed with a program, followed by a lunch in the basement.—Corr.

—**Bethel Church, Mountain Lake, Minnesota:** The male chorus of the Salem Church, Freeman, South Dakota, presented a splendid program in our church on May 26. They sang to a large and appreciative audience. Thirty young people are to be baptized June 9. Rev. Jake T. Friesen spoke on June 2 in the absence of Rev. Waltner, who attended the District Conference at Freeman. Mrs. P. R. Schroeder is spending her vacation in California. She plans to be back again in about a month.—Helen Penner, Corr.

—**First Church, Nappanee, Indiana:** An All-Church retreat is to be held June 30. We will have our services outdoors at some suitable place and remain for dinner and a good time of fellowship. The men of the Five-Church Brotherhood: Eight Street, Goshen; Silver Street, Goshen; Warren Street, Middlebury; the church of Topeka, and our church, contributed $3,800 toward milk for relief. Of this amount our church contributed eight hundred dollars.—Mrs. Loyal Corwin, Corr.

—**Lehigh, Kansas,** Rev. H. A. Fast of Newton filled the pulpit on June 2. An outdoor Sunday School picnic with a basket lunch has been planned for June 16.—Mrs. F.G.U., Corr.

—**Zion Church, Elbing, Kansas:** On May 5 Rev. W. H. Dyck, now General Conference secretary, Newton, gave us a bird's-eye-view of the activities of the General Conference. Rev. Curt Boese of Omaha brought us the morning message May 26. The funeral services of Mrs. Fred Loeffler were held May 29. The pastor of the First Presbyterian Church, Halstead, Kansas, was our guest speaker on Ascension Day. Our service boys have returned home safely and June 2 was observed as "Welcome Home" Sunday. Following a fellowship dinner an informal program was rendered.—Mrs. Louis A. Janzen, Corr.

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—**Gospel Church, Mountain Lake, Minnesota:** Rev. Alfred Regier of the Grace Children's Home gave the message on May 26 and showed pictures of the home. A fine group was out for spring church cleaning. Ascension Day services were observed by the reading of the "Articles of Faith" and testimonies from the candidates for baptism and those who wish to join the church. June 2, Rev. Cornelius Wall gave an inspiring message on the "Three Stages of Life" (youth, middle age, and old age).—Elizabeth Lohrenz, Corr.

—**First Church, Beatrice, Nebraska:** On May 23 was the commencement of four students at our Mennonite Bible Academy. Rev. Lando Hiebert of the Grace Bible Institute, Omaha, was the speaker. On June 1, Dr. J. Winfield Fretz spoke to the Fellowship group in the interest of Bethel College. On Sunday evening he spoke to the C. E. His topic was, "What I Should Like to See Bethel College Do for the Mennonite Church."—Margaret Albrecht, Corr.

—**Johannestal Church, Hillsboro, Kansas:** We have sent thirty-nine comforters and blankets as well as helped with the shipping of flour to war-stricken Europe, and a few weeks ago we had the first "Thank You" letter sent to us by Siegfried Janzen for the home in Roverestein, Holland, where their brothers and sisters from Russia are staying. They received eighty-five bags. Our three weeks of vacation Bible school closed with a program May 26; there were thirty-one pupils. Gerhard Peters and Miss Josephine Nikkle served as teachers. Ernst Harder from Paraguay, South America, spoke to us the evening of June 2.—Mrs. Arnold Plenert, Corr.

The Mennonite

Volume 61 — June 18, 1946 — Number 25

Facing Our Feelings of Guilt

by Paul Albrecht

Photo by Gendreau, New York

One of the main functions of Christian teaching is to instill in us a keen conscience and a corresponding feeling of guilt when our conduct has been wrong. Our natures being what they are, we do not take God seriously until we take our own evil seriously.

Christianity teaches that man in his natural state is evil-centered. Surely there is within each of us a basic contradiction. Paul expresses this when he says, "For the good that I would I do not: but the evil which I would not, that I do . . . Oh, wretched man that I am!" We need to have a feeling of guilt about our evil inclinations. This guilt finds practical use when we examine ourselves, sincerely regret our past evil, express this regret to God and man, and renew our efforts toward the right. God in His forgiveness then removes our guilt. "For God sent not His son into the world to condemn the world; but that the world through Him might be saved."

Our feelings of guilt, like our conscience, cannot always be taken at face value, however. In our lives, awareness of guilt needs to be examined and understood. In some people this awareness of guilt needs to be aroused. In others, the feeling of guilt already present needs to be honestly faced. In still others, the weight of guilt needs to be lifted. The first two groups are left for more competent consideration. The third group is to be considered a little further here.

Our feelings of guilt often do not leave when they have performed their task. Like jammed auto horns, they remain to add unrest and discord to our lives. Self-reproach hangs around us like a fog. This is usually a symptom of something deeper that is not understood. Let us examine several forms of this overworked self-reproach.

In the first place, to take complete responsibility upon ourselves for all our evil inclinations is utter

(Continued on page 3)

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

MINISTERS' SALARIES in a great many cases are not as high as they ought to be. Recently a postcard came to us with the following written on it: "Two bits of information came to us the same day. A young man, after completing four years of college and then finishing a three-year seminary course, had a call from a church for $75 a month. A girl with one year of college is hired in a rural school for next year for $180 a month. Why are there 40 vacant pulpits in the General Conference? Can a minister support his family on spiritual food only?" The afore-mentioned girl would earn $1440 dollars in eight months of teaching, and the minister would earn $900 in twelve months. Is it harder for church members to raise the money for a minister's salary than it is for the members of a school district to raise the teacher's salary? Might the school board feel that it "couldn't get" "a good teacher" nowadays for less than $1440 for eight months, while the church might feel that it "can get" "a minister" for twelve months for $900? In our materialistic, secularistic culture a great many people feel that it is entirely right for a teacher to hold out for all she can get, but that it isn't right for a minister to hold out for such and such a salary. It is rather commonly felt that he is supposed to be willing to preach the gospel without much thought about remuneration. This division in the holiness of different kinds of work is not Christian, for the Christian teacher ought to witness of God and serve Him just as well as the minister does. If this can not be the case, we must always have some Christians voluntarily choosing to be less Christian than some other Christians. The different callings of all Christians should be considered as unique opportunities for serving Christ, and it should seem evident that the minister should be accorded as fair a chance for a livelihood as are the doctor, the mechanic, the banker, the plumber, the electrician, the carpenter, the hardware store man, the teacher, etc. The non-ministerial professions give to no Christian who engages in them a greater right to "make money" than does the ministry to someone who engages in it. All Christians are called to be "servants," not just the minister. Therefore, let the minister be freed from some of the shackles that have bound him financially and let him be treated as Christians in other kinds of work want to be treated. Undoubtedly, in a great many cases ministers' salaries are low, not because of any definite ill will on the part of the people, but rather because they haven't become used to thinking that a minister's salary should be comparable to that of those who "demand" so and so much an hour or so and so much for a thing. Furthermore, it may be true that in some cases that which a minister offers may seem of so little worth that it does not justify greater pay. However, when this is the case it might be to the mutual benefit of church and minister to part asunder and let a man come in who can deliver the goods. If it should be the feeling of most members that what most ministers offer just simply isn't worth more to them than what they are paying, then it would seem only fair enough that they either dispense with a minister entirely or give him a decent livelihood regardless of what they get from him. Perhaps, the nine hundred dollars figure used is unusually low. However, at the same time the teacher's salary mentioned is not as high as that of a goodly number in non-ministerial callings. The point we are trying to make is that of having a little more economic democracy in the church fellowship.

ART CAPACITIES in a child should be given a chance to develop into an expression of the worthwhile and beautiful. In many people there is much God-given talent that has never been brought to the surface. Yet art is a very vital way for an individual to express his thoughts and feelings. Tests show that students in at least one Mennonite College rank lower than the national average in the field of the fine arts, while they rank above the average in natural science and social science. When little provision is made in the home for the development of art, there is bound to be little. Children hear their parents talk and learn to do that. The same is true of work and other activities. If parents would have their children develop in music, painting, modelling, etc., they must provide for such development. To provide some suggestions along this line, we present in this issue an article on "Art and the Child."

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Facing Our Feelings of Guilt

(Continued from page 1)

madness. In a very real sense we did not make our character by ourselves. We did not choose our people; we did not make our childhood home; our whole early experience was largely beyond our control. Our responsibility begins when we take the equipment we have and begin to make adult choices.

This physical, moral and spiritual equipment of ours is often very faulty. We are responsible for the way we use this equipment, but not necessarily for the equipment itself. Self-examination soon shows us that without God's grace our attempts at righteousness are futile. However, assumed guilt for what has not been our responsibility should not hinder us from appropriating this grace.

Sometimes in our actions and correspondingly in our guilt over past deeds, we "strain the gnat and swallow the camel." We feel remorse for insignificant trifles. We are miserable and yet feel a certain righteousness in our misery because we feel it is a result of deep religious concern. The real ill, however, is not that "the gnat is strained" but that the "camel is swallowed." We may be miserable because we forgot to remember the birthday of a member of the family when all the while our day-by-day concern for this member leaves much to be desired. We transfer the guilt from the cause to the symptom. By placing the guilt on small matters we dodge the real issue. The removal of this type of guilt over trifles hinges on our constructive acceptance of guilt for the real shortcoming.

Further, we have the tendency as Christian people to develop a negative and gloomy conscience. We have often been told that this is the conception many people have of a religious person. Life becomes a series of do-not's and an exacting, scrupulous but futile study in self-denial. We forget that, ". . . love is the fulfilling of the law." As a school girl said concerning Queen Victoria, "When Queen Victoria was coronated, she took as her motto, 'I will not be bad.' She followed this motto faithfully through a long and tedious life." We forget that life is positive living and not negation. We try to appease God by self-denial failing to see that self-denial is not an end in itself, but a means by which a fuller life is realized. Our individual acts need to be considered in the light of our total life witness.

Then, too, some of us have what appear to be over-stimulated consciences. We feel remorse over a multitude of small details from absent-mindedly failing to greet someone to placing a dime instead of a quarter in the Sunday School collection. This springs from the fact that most of us would rather play our game of life in our back yard with a high fence around it than out on the rough and tumble playground of life. ". . . . ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: . . . " Our attention is such that there is a limited number of things that we can focus upon. By concentrating zealously on little matters we may be unable to concentrate on basic issues. This approach is sad not only because details are endless and our lives become cumbersome, but also because we never really race where true laurels are won. Here again our guilt over details is removed by a genuine concern for basic responsiblity.

So, if our various feelings of guilt are to be constructively handled, they must be faced. Real guilt needs to be acknowledged. Where guilt is unnecessarily felt, where it is inappropriately felt, or where it is over-stimulated, it must be recognized as such. It is necessary for us to interpret our lives in the light of God's love as well as His law.

It is difficult for us to face ourselves in this way. Often we are like the Maine farmer who was laboriously driving his horses on a dusty road. "How much longer does this hill last?" he asked a man by the roadside. "Hill?" was the answer. "Hill nothing! Your own hind wheels are off!"

We will live more effectively if we become people with a sense of duty concerning important matters of rightness, producing conduct that could be followed without harm by all, issuing in radiant characters of positive goodness.

CANADIAN ITINERARY OF MISSIONARY BROWN

June 19-21, Niagara-on-the-Lake, Rev. C. K. Neufeld, Route 2, Niagara-on-the-Lake, Ontario.

June 22-24, Leamington, Rev. N. N. Driedger; Route 1, Leamington, Ontario.

June 25 and 26, Port Rowan, Rev. J. J. Reimer, Route 3, Port Rowan, Ontario.

June 27 and 28, St. Catharines, Rev. W. J. Schellenberg, 71 Vale Avenue, St. Catharines, Ontario.

June 29-July 3, Canadian Conference, Rev. Johann Wichert, Box 214, Vineland, Ontario.

July 6 and 7, Young People's Retreat, Rev. C. K. Neufeld, Route 2, Niagara-on-the-Lake, Ontario.

(Rev. Brown's schedule previous to the above dates is not given since it arrived too late to do any good.)

The School of Missions

by Lester Hostetler

I believe in a School of Missions because I believe in missions. The arguments against missions are familiar. We have enough heathen in our own country to evangelize. Foreign missions are too expensive and what is more, they have not always helped people. Instead of bringing Christ to the mission lands, they have introduced western culture and Churchianity. The religions they already have are good enough for the heathen. Missionaries and mission boards are narrow-minded and do not understand the needs of people in other countries.

There is plenty of truth in some of these strictures against mission work. But after making due allowances for human frailties and granting that there are weaknesses in the missionary enterprise which need to be corrected, it still remains true that the work of missions represents the church at its best and that the evangelization of the world is still the command of Christ and the center of the church's program.

The message of the Christian mission is the hope of the world, and there is no other hope. The alternative to a world at war, in which men compete with each other and seek periodically to destroy one another, is a world motivated by the spirit of Christ, in which it is possible for the peoples of all nations to dwell together in peace. The moral equivalent of war is found in the Christian mission.

A School of Missions takes for granted that every member of the church family is, or should be, interested. A good way to begin the organization of the school is for the church council to decide to have a school, set aside a certain number of Sunday evenings for it, say six during the Epiphany season, and select the most capable leaders available, who in turn will proceed in good time to acquaint themselves with the material to be taught.

Announcement of the school should be made some weeks in advance in the church bulletin and from the pulpit. Some one in the congregation may be able to make an artistic poster for the bulletin board. The whole membership should be informed what is contemplated. Classes should be arranged for all age groups from the small children to the adults so that the School of Missions is really an affair for the whole family.

The evening may be divided into three periods as follows:

5:30 to 6:30 Fellowship hour, eating together.

6:30 to 7:30 Study period, a class for each age group.

7:30 to 8:30 Worship period, pictures, illustrated addresses.

A three-hour session may seem long. But in reality the three hours pass very rapidly. The program provides for a great deal of variety and should not be tiresome. It comes at a time of day which leaves most of the Sunday afternoon and much of the evening free for reading, music, visiting, or family recreation.

The fellowship and supper hour is important. All the meals should be very simple—a cup of coffee, an apple and a doughnut; or a bowl of chili soup; or sandwiches and milk. An offering plate on the table usually brings enough cash to take care of expenses. Different organizations in the church and Sunday School can be placed in charge of this part of the program for one Sunday evening each so it will not become burdensome to any individual or group.

After the fellowship hour, the adults, men and women, study together. The young people go to their department, and the intermediates, juniors and primaries study in their own groups as in Sunday School. The theme which has been selected for 1946-47 is India. An abundance of material is available from the Missionary Education Movement, 156 Fifth Avenue, New York 10. The women's missionary organization of the General Conference will also be in a position to make recommendations for books.

In addition to general material on India, some time could well be given to the study of the history and development of our own mission work in that country. A good teacher will not dwell over much on the bizarre and extreme and outlandish in Indian life. Many of us have gotten entirely wrong impressions of India by mission speakers who specialize in that type of material. Emphasis should rather be on the fine things in India, the contributions which Christianity has made and is making to Indian life, as well as the lessons all of us could well learn from India's life and thought.

During the last period there might be some time spent in prayer and group singing and the reading of Scripture, followed by a film, either sound or silent, or stereopticon slides on India. Much progress has been made in visual education in the past few years so that there is now available an abundance of a film suitable for church use. A picture, we have been told, is worth ten thousand words. This may be an exaggeration, but we must admit that the use of visual aids is

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Rev. Lester Hostetler has carried out two schools of missions in the Bethel College Church. When Brother Hostetler presented the purpose and methods of such a school at the last minister's conference of the Western District, there was such interest in it, that it was suggested he write an article on the suject for The Mennonite, so that those interested might have his suggestions on paper.

very effective and adds greatly to the interest in mision study. One word of caution: *secure only the best n pictures*. If they are old and worn, and if the film breaks every few minutes, or if the photographing is poorly done and lacking in life and objective, then picures are worse than nothing. They give the impression hat the church is in a second or third rate business.

This is also the period when missionaries on furough or other special speakers can address the whole group. But be sure to remind such speakers that the school has already been in session for two hours and that the closing bell rings promptly at 8:30.

There may be other and better ways of providing mission study in the church. The above method has been tried and found effective. A School of Missions, or its equivalent, in every church would do much to increase the missionary spirit in the churches of our Conference.

The Church's Attitude toward Organized Labor

by Winfield Fretz

During the summer of 1938 I worked in the Ford Motor Company at Dearborn, Michigan. I had the opportunity of working in different parts of this giant industrial empire and in this way was given the chance to talk with hundreds of Ford employees. Three of my chief concerns throughout the summer were: to find out how the average auto worker felt toward his job: second, how he felt about organized labor, and third, what his attitude was toward the church. Since that summer I have never been able to look upon the organized worker in the same way I did before. As in most things, the labor problem looks different at close range and from within than it does at a distance from without.

What Does Labor Want?

The first fair demand of organized labor is a fair wage. By this is meant a fair portion of the total earnings of an industry. Many people not acquainted with the industrial worker feel that the organized laborer is already getting a fair wage. This attitude is reflected in a conversation reported between President Roosevelt and one of the automobile workers. The President asked one of the men what his hourly wage was. The reply was a dollar and a quarter an hour. "It seems to me that is a pretty good wage," said the President. The worker answered, "That is a good wage, Mr. President, but last year I only worked sixty-five days. My total gross was $650.00." The President later told the press conference that that little dialogue made him conclude that it was how much a fellow gets by December 31 instead of how much he gets per hour that counts. Labor feels that management earns big profits, and as long as that is the case it feels that management can afford to pay it a fair wage, that is, a wage that will allow a minimum stardard of living the year around.

A second thing that labor wants is a share in industrial control. Most rugged individualists shrink away at the thought of this demand, but the workers in a modern industry feel that democracy must apply to industry as well as to government, and they feel that if they help produce wealth they should have some share in determining the conditions under which they work, the length of time they are required to work and something about the policies determining their earnings. The recent automobile strikes in Detroit bore evidence of the desire on the part of organized workers for a share in management as well as an increase in pay.

A third demand of labor is its desire for a measure of security. This means the assurance that the worker can earn enough in the course of a year to keep himself and his family adequately clothed and housed. Non-industrial workers often fail to realize how insecure the industrial worker is. Unlike the farmer or the business man, he does not own, or even rent, the farm or factory in which he earns his living. He is just a hired man. He owns no tools, no machines, no share in the building, and he can be discharged at the slightest provocation. If he is old, he may be discarded along with obsolete or worn out machinery. If he loses his health he will be discharged and separated from the payroll much as will an unproductive machine in the factory. If times get hard he will be laid off without any sense of responsibility on the part of the employer as to what will happen to him or his family. Living in town he has no means of earning a living once his wages no longer continue. He must, therefore, begin to consume immediately any savings he may have had. Thus the modern industrial worker, in an attempt to gain some measure of security, joins with his fellow workers into a union for the purpose of bargaining collectively for a fair wage, a greater share in the control of his job and an increasing measure of security.

What Concern Is This of the Church?

The church must be indirectly, if not directly, concerned with any situation in which its members are vitally affected. In the present labor controversy it must be concerned, first, to break down or eliminate class warfare, that is, the struggle between the laboring class and the owning class. This is especially true since in many churches the two groups are members of the same body in Christ and for this reason should not be divided. Second, the church must be concerned with teaching ethical principles which will enable workers and their employers to mutually assist one another for the common welfare. It must teach the employer the sinfulness of exploiting his fellow man and must make the employee conscious of the responsibilities of the employer as the person who has risked his money for the sake of the enterprise which he is promoting and he must recognize that the employer is providing labor, although without his employees, he could do nothing. Third, the church must be concerned with teaching Christian peace principles. The doctrine of non-resistance, which is applicable in time of political international struggle, is equally applicable in industrial warfare. The methods of violence, vengeance, and hatred are not to be used by Christians under any circumstances.

It is unfortunate that the Mennonite church, which has been a bearer of the doctrine of non-resistance for four centuries, should not have paid more attention to the application of this doctrine to industrial situations in the last seventy-five years. Even now there is nothing said of an official nature in most church statements. It is also regrettable that of the many Mennonites who have entered the field of business and are engaged as employers there is no notable difference of employment policies among Mennonite employers from those of the average common establishment which makes no profession of having Christian men at its head. I know of no cases among Mennonite members where employer-employee relations have been workd on the Golden Rule basis such as were worked by the Nash Clothing Company in Cincinnati, Ohio. Here is an opportunity for much exploration and much future development of Christian business men. The church has a concern for labor problems. First to understand them and second to teach its members how to solve them with the spirit of Christ. It must say with Eugene Debbs that "so long as there is a lower class I am in it; so long as there is a soul in prison I am not free."

Art and the Child

by Lena Waltner

The term "free creative expression" has come to be rather fundamental and important in every area of the child's development in modern education. Yet, frequently well-meaning parents, as well as teachers, may be guilty of hampering the creativity of a child in many instances because they are not familiar enough with the stages of development of a child. This is particularly true when applied to the realm of art.

Every normal human being is born with the instinct or urge to create something, and children should be given every opportunity to make use of this God-given instinct. Children live intensely, gathering new impressions constantly and enjoying them to the utmost. They are happy, earnest and vigorous. The art work of the child reveals these characteristics, and it is their unhampered self expression in which feelings are recorded directly with little interference of tools and media.

Art affords a more direct avenue of expression than the spoken word, for in speaking, words have to be learned and put together besides, art work can be so easily viewed and admired. Feelings cannot be expressed adequately because of an insufficient store of words. The use of the written language is not any simpler, for writing and spelling the words is laborious, whereas art work is spontaneous and reveals the child's working of the mind.

Any kind of play, for the child, may be considered a form of art and if given the opportunity to use art materials for expression in their play, it seems to open in them a tendency to "untaught" fundamental abilities of art expression which need to be recognized by adults. A child's art education should start at home with his parents. He begins by scribbling, making pictures of himself, his parents, and pets. He makes mud pies and builds forts and castles in the sand. Later the boys make aeroplanes, and the girls dress paper dolls and make pictures of "beautiful women." Every child likes to dress up and parade around. The love for self-adornment with pins and buttons and drawing pictures on his jacket and raincoat is great. In all these activities he tries to express himself.

The first stage in the child's development is the manipulative stage, when materials have to be handled in order to know their possibilities. A child is delighted to find that crayon will make lines, that clay may be made into shapes, etc. Materials that give free play to muscular co-ordination are important and hence clay is an excellent medium, especially for the two-year-old, which is largely in the manipulative stage. The three-year-old may succeed in making recognizable forms. Crayons, brushes and paper should be large. Flat brushes should be ½ inch wide, or round ones ½ inch in circumference, both with handles 12 inches long. Unprinted newsprint sheets, 18 x 24 inches, fastened to a board and set on an easel, permit the child to move about freely while working. At the age of two to six years it is to be remembered that the child expresses itself symbolically. At first only meaningless (to the adult) scratches and circles will appear; then definite forms will emerge although they may not be recognized properly by the adult, and finally drawings take on resemblance of real people, houses, trucks, etc. To be sure, these forms are not perfect according to adult standards, but the child expresses what exists in his consciousness, and according to best authorities on the subject, is to be left pretty much alone in this expression, at least through kindergarten and frequently up to second grade.

Mae Solomon Tilles, noted nursery school teacher of Berkeley, California, says, "Many parents think that unless a child makes a 'real' picture of a boy or a girl there is no creative expression. But adults who have had much experience with groups of young children know that the opposite is true; it is rare to get a picture of a 'real girl,' unless the child has been tutored in 'art.' Often a child will talk about his 'picture' while he is working, and to him it may be a boy or a girl, though more frequently it is an animal or an inanimate object. Practically always, from the standpoint of the adult there is no recognizable form. The nursery school teacher, who is always nearby listens carefully and when the child says he is through with his picture, writes the child's name and date and his comments on the reverse side of the paper. She never asks, 'What did you make?' Nor does she compare one child's work with another's. She accepts the child's work for what it is worth. She sets up no standards, nor does she make any comparisons."

In finger painting we have one of the newest forms for creative expression. The following is a good formula for making a thick colored mixture similar to a soft cold cream in texture: 1 cup starch (Argo or Linit) dissolve in cold water. Add 3 cups boiling water and 1 cup Ivory Flakes. Stir and cook until smooth and thick. When cool, divide into three or four bowls. Mix thoroughly with powdered poster paints in desired colors. Add one or two drops of oil of cloves (from drugstore) to each bowl. Pour into jars and keep covered when not in use.

A paper with a glazed finish similar to butcher paper, 12 x 18", is immersed in water and then placed on an oilcloth. After wrinkles have been smoothed out, about a tablespoon of paint is placed on the paper. This medium affords a greater emotional release than any other creative activity, for here there is nothing to stand between the child and his medium of expression. Fingers, the palm of the hands, and even the whole forearm are used in making big sweeping movements. These expressions show trends in the child's emotional life and may help parents and teachers to see his needs.

Contrary to general belief, nursery school children spend less time with crayons than with paints. However, for variety they should be included as a medium of expression. Crayons should be 5 inches long and ½ to ¾ inches in diameter. Scissors and paste activities are not as valuable for the pre-school child, since they are a small muscle activity, and difficulty in cutting paper with scissors may result in fustration. At the age of four and five they can get results in compositions in cut forms in their own choice of colors pasted on sheets of paper.

It is to be noted that children have a sense of balance and proportion. If left alone they will draw large and fill the sheet of paper. To be sure, the thing that to them is most important will be represented large. Thus the hat may be much bigger than the man, or the apples may be larger than the tree, but don't worry dear parent, Willie is a potential artist, yet does not see things the way you do. The paper may fairly scream with senseless daubs of bright paint, but Willie is having a glorious time, and as he grows older things will take on different form.

The child expresses on paper in clay, blocks of wood, etc. what he knows of the world about him. The activities of father and mother in the home find most frequent expression. Then stories and poems are a never-ending source of material to stimulate his imagination. If the child does not care to express itself in one medium then the parent and teacher must turn to another one, but in every instance we must not consider the finished product and look for perfection, but consider the values the child has derived through the activity. Stress should be laid on the experience and the pleasure gained, and not at all on the finished product.

Illustration and clay modeling are all-important with the small child. As he reaches the realistic stage in second and third grade, he becomes more critical of his drawing and frequently turns to designing and various forms of craft work, costume designing, interior decoration, etc. At this stage it is most necessary that the teacher knows how to guide the child through the critical period, for it is at this time that children frequently lose complete interest in art.

Every child should be regarded as a potential artist and should be given every opportunity by parents and teachers to express itself in its own manner.

— **Prof. Walter H. Hohmann** of Bethel College left on June 13 for Canada, where he is to visit various churches in the interest of church music. He has also been invited to the Canadian conference which is to convene June 30-July 3. Prof. Hohmann has served Canadian churches in a similar way before. The schedule for him is as follows: Leamington, June 15-17; Port Rowan, 18, 19; St. Catharines, 20, 21; Niagara-on-the-Lake, 22, 23; Vineland, 24, 26; Waterloo, 27-29; Toronto possibly July 4, 5; and the youth retreat at Niagara-on-the-Lake, July 6, 7. It is not certain at present whether Prof. Hohmann will visit any other churches after this Ontario tour.

India - Grams

by S. T. Moyer

Christianity came into the world on the wings of the songs of angels, and has implanted lasting songs in redeemed hearts ever since. Through the finished work of our Lord Jesus Christ on Calvary, the malady of men's hearts has been changed into melody. What more thrilling or more distinctive pictures do we find in the great book of Revelation than that of the multitude of the Redeemed over beyond, singing before the Lamb and the Throne.

In a recent patriotic gathering in which the girls of the A. C. Funk Memorial School sang in competition, they were awarded the highest rating, carrying a prize of Rs. 10/—for their singing. Non-Christian schools competed. Unbelief has no music comparable to that of the Christian believer. When Robert Ingersol, the noted agnostic, died, the printed notice of his funeral said, "There will be no singing." How could there be?

It is now some time ago that Maniram was reported dead. Some considered his a bruised reed, and a dimly burning wick. No doubt, he was an earthen vessel. Nevertheless, the grace of God also did its work in him.

Many years ago, after he had heard the Christian message and the call of Christ, to which he responded, he was traveling on foot from Basna to Raipur. Cholera was raging. His non-Christian companions were bricklayers and masons like himself. They came to an idol shrine. Said his three companions, "Let us offer some coconuts to be saved from the cholera goddess". Said Maniram, "No, I shall not. To worship idols is against God. Christ the Son of God is my Saviour."

The three offered their offerings. Maniram refrained. A few hours later all three took sick from cholera, and died. Maniram was spared, and survived, and his faith triumphed. Like chota Baisakhu, and Nitai, who were with the movement from the beginning, and also recently passed away, he was indeed a bruised reed, and a dimly burning wick, and an earthen vessel. The grace of God did not disdain such, any more than did the Son of God disdain the virgin's womb.

THE LIVING WORD NO. I
FLASHES FROM THE HINDI LANGUAGE

No doubt if one wishes to get the best shades of meaning on words in our Bible, he should go back to the original languages, Hebrew or Greek. Nevertheless, as we work in the Hindi language, in Bible Study Classes, some new and living meanings flash out which make certain verses live in a new way. Herewith I wish to present three.

II COR. 3:18

As we have commonly had it, and as we have been brought up on it, it reads, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as the Spirit of the Lord."

This leaves us under the impression that by just looking at Christ, and doing nothing about it, we are changed.

The Hindi opens up different meanings, and this difference is also discerned in the footnote of the Revised. Literally translated, the Hindi reads, "And we all with uncovered face, like in a mirror, showing forth the glory of the Lord, then receiving glory upon glory, are changed into the same image by that Lord who is Spirit."

The emphasis is upon the word, "Behold" or as the Hindi has it, "cause to see." In the English word "behold" the spectator may be an immobile spectator. In the Hindi he is one, who having seen, makes others to see. Let all moulders of young people, all evangelists, all soul winners take note: We become changed when? When we let shine what has shone upon us; when we make others see what we have seen. Thus reads the Hindi and the foot note of the English.

II Tim. 4:6

II Tim. 4:6 "For I am already being offered up." The Hindi has it, "I am poured forth like 'ardh!" The dictionary meaning of "ardh" is thus: "a libation in honour of a diety;" "an oblation of eight ingredients offered in worship to a diety or a Brahmin."

What a wealth of meaning is hidden back of the English word "offered up."

The word "To Tempt

The words "God did tempt" occurs in Gen. 22:1 in King James, and elsewhere. It used to be beyond my understanding.

The Hindi dictionary meaning of the word, "Pariksha" clears up this considerably. "Pariksha" means "investigation, trial, experiment, test." In the verb form it means, "to examine, to test".

I know of a Christian, young man, whose home had Rajput ancestry. One day his father wished to test his son, to learn whether he would be worthy of further education. The father went to the professor in a high school where the son was studying, and by prearrangements, came dressed in shabby clothes, into the class room, and was thus introduced by the professor to the class. The father wished to see whether the son would own him under these circumstances. The son did. Returning home, the father changed clothes to a better garb, returned to high school, explained to the class. The father "tested," "examined" the son to determine whether he was worthy of further education. So did God test Abraham to see whether he was worthy of still larger blessings.

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"A United Mennonite Youth in Christ"

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Editor
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The Story of Franz, a Young Mennonite from Europe

For Franz, the future is very uncertain. He knows hat of the two roads that lie before him, he can take nly one. That road is a way of punishment, of perecution, and of suffering—the way of the cross taken y the Anabaptists, the apostles, and Christ before im. He knows that for him there must be a complete lenial of his faith and of Christ, or he faces an unnown doom. He is ready to meet his fate.

Rev. Ellis Graber of Souderton, Pennsylvania, isited Franz and his brethren in a prisoner-of-war amp in North Carolina. All of the men are German-peaking, Russian Mennonites who had sought relaive religious freedom in Germany and had been imressed into the army of the nazi-German government.

"Franz's story of life at Chortitza (his Russian ome) was enlightening," wrote Rev. Graber, who isited the brethren in March this year. "Mennonites f Chortitza moved to three distinct localities about our miles from Chortitza. They met regularly for vorship services, and in this particular locality there vere religious services until a late date. (The men lid not like to be questioned as to definite dates when eligious services could no longer be held because there vas so much variation between different localities.) 3ut as time went on, the pressure against such servces became more severe. Ministers had to secure a ermit for every religious burial. Dangers were inolved. Ministers were taken away. They did not wish o ask for permits and many did not wish to perform n illegal burial. The result was that often they would ing a few songs in the house and not have any servce at the graveside. After some time there was not single minister left in this area. Many of the people vere afraid of being baptized because it meant takng your life into your own hands. Franz himself was ot baptized until he and his wife (now in Poland) vere in German territory. Then at the first opporunity, they had the rite performed. This was also the ase with many others."

Franz was among the many Mennonites who went ack into Germany during the 1943 retreat of the Ferman army. For him and his brethren, ". . . it was matter of going from one country to another, the econd of which permitted more religious practices. Ience they do not hesitate to say that once they were n Germany they could attend the church of their hoice, be baptized, and still live with the assurance hat they would not be molested because they were baptized. Characteristic of all the reports of the plight of our Russian brethren, these young men told also of how the Mennonites have been suffering, thousands upon thousands having been sent into exile. (They use the word 'verschleppt' which is more meaningful than 'exile.') When one asks about the settlement and our people, they simply answer, 'Ach, they are all gone!' "

"When inducted into the service in Germany, Franz and two friends went to the commanding general and said, 'We do not believe in war; we are Mennonites and cannot take up arms.' But the officer told them that he had never heard of Mennonites and with that left them. While in Germany, Franz also tried to find some Mennonite churches, but not being able to find any in his locality, he worshipped in the Evangelical churches." In Germany he could again worship, though it was here that he changed his name from Abraham to Franz, because Abraham sounded too Jewish (though he no longer sympathized with the thought that his name must be changed because it is too Jewish.) After being pressed into the service, he was eventually captured with Rundsedt at the battle of the Belgian Bulge. From this point of capture, he was removed to a POW camp in the United States. After moving several different times, he finally landed in North Carolina where he met the other of his Mennonite brethren whom he had not known before. Here they maintained a type of Mennonite fellowship, a kind of kindred spirit known to all Mennonites.

These men do not want to go back to Russia. They have been blacklisted because of their religious refusal to be dominated by an all-powerful state. From Germany into Russia; from Russia back to Germany; into the army against their wills; then capture; and, to a POW camp in a foreign country; and from here, back to Europe. What eventually awaits them there is uncertain.

May their faith be strong for what awaits them.

● For the first time in history "money in circulation" in the United States passed the 26 billion dollar mark, standing at $26,068,000,000 on April 18.

● Last year's estimated per capita income of $1,050 for every man, woman and child in the country was more than double the 1935-39 average of $520.

A Young Person's Prayer : First Things

By Grace Helen Davis

HEAVENLY FATHER, there is so much that calls to me in this my youth, and my feet are so eager to try this path and that one! My time, my strength, my very self, are swiftly drawn out and expended.

But even as I make glad response, may I take time to reflect and wisely to choose, that I may not fill my arms with baubles and let life's riches sweep past me.

Help me, dear God, to put first things first: health, sound knowledge, discipline, character, and above all that right relationship to thyself which will make all else worth-while and complete.

Keep me close to thee, Heavenly Father, and give me guidance in this vital, responsive time of my youth. Amen.

Volunteer Summer Service Units

Four Volunteer Summer Service Units are opening in June under the auspices of the Mennonite Central Committee. In addition to these, the General Conference is sponsoring a unit to be held at the Chicago Mission. This unit is sponsored jointly by the Home Missions Board and the Young People's Union.

Approximately twenty volunteers will work at each of the M.C.C. units and six will serve at Chicago. The M.C.C. units are located at Howard, Rhode Island; Cleveland, Ohio; Norristown, Pa.; and Gulfport, Mississippi. The first three are connected with mental hospital C.P.S. units. The latter is connected with the hookworm project in Mississippi.

Leaders of the units are as follows: Howard State Hospital: Clair Hoffman, C.P.S. leader; Mrs. Frances Smith, summer unit leader. Norristown State Hospital: Bill Ramseyer, C. P. S. leader; Frances Becker, summer unit leader. Gulfport, Mississippi: Melvin Funk, C.P.S. director; Myrtle Hertzler, summer unit leader. Cleveland State Hospital: Paul Goering, C.P.S. leader; Mrs. Emma Rohrer and Esko Loewen, summer unit leaders.

In addition to the service the units will perform, programs of study will be developed by each unit.

Virgil Flickinger is the leader of the Chicago Mission service unit.

Four Requisites for Great Preaching

First, there must be something vital inside the preacher. It may be the "I know" of Paul or the "I must" of Jesus. We cannot "feed the sheep" without having something in us deeper than words. Truth becomes aglow when it is incarnated.

Second, self-disipline is the path to powerful preaching. The second essential to great preaching is work, work, work. Learn the rules and follow them. Stop the disipline of hard work only when you stop preaching.

Third, great preaching will be life-centered instead of theory-centered. The sermon comes out of the congregation quite as much as out of the preacher When we lose a sympathetic, intelligent understanding of the problems of our people, we lose the power to preach.

Fourth, the minister must never forget who he is, but he must never allow this to form a chasm between him and his people. To think and outlive his people in the field of the spirit and at the same time be their comrade is a fine art. That lays the foundation for great preaching.—H. L. Hartsough, in "The Gospel Messenger."

Do Your Own Thinking

It is a most excellent and sensible thing to do, as most of us would readily admit, but it isn't as easy a thing to do as it really ought to be. Not that we haven't the brains and equipment for doing it. Most of us have that, or at least had it at one time, if we haven't squandered it or thrown it away. The trouble has been, and is, that it is so much easier to let someone else think for us, that we have little by little formed a habit, and a habit that is anything but easy to break.

There are so many radio commentators and wise people around who are so positive that they know all about the facts and the true inwardness in this situation and the other situation, that we find it rather more to our taste to agree with them than to bristle up and call in question some of the things they are telling us and decide that we ought to look into the question for ourselves.

Then, of course, many of us belong to a set or a party or a society that holds to certain views about many matters, and it is very easy to get into the way of taking their opinions on this or that, and sometimes on questions that are very important and somewhat fundamental rather than reach our own convictions and views by unprejudiced and serious thinking. And these same sets or parties or societies get quite annoyed at us sometimes for not being true to the organization and accepting ready-made opinions and theories.

But really it is much more important that we should be true to ourselves than that we should accept the ready-made shibboleths of any group of people without serious question. Intellectual integrity is one of the finest things in the world, and if we are going to cherish it and develop it, we shall have to form a habit of looking other people's opinions squarely in the face in order that we may see how much of truth or nonsense there is in them.

Of course sometimes these organizations may get a bit annoyed at us for not being quite true to them and their philosophies, but we do not need to worry too much about that. In the end it will be very much wiser and safer for us to do our own thinking, very definitely, at times anyway, than to follow along after the coat-tails of any organization.—**Onward.**

C. P. S. and Church Libraries

A healthy emphasis on reading and library needs and interests has been in evidence throughout the CPS program. For a great many assignees, the CPS camp has offered the first real contact with a library. To be sure, all have had the opportunity of the public library, but generally the public library has been inadequate and has not answered the needs of the average CPS man. Even the public school libraries are limited, and only a relatively few individuals have access to the church school libraries.

Has the CPS library filled the needs of the assignees? I definitely believe this can be answered in the affirmative—for two reasons. In the first place, if a specific book or periodical is desired by an interested assignee, his interest is usually given favorable consideration. And secondly, material generally chosen for the CPS library is selected by men who have access to good, comprehensive bibliographies. This reading material which is of paramount importance to the average assignee is made available for his persual not by mere accident, but by intelligent selection. The public library offers much in fiction, mystery, poetry, essay, philosophy and science. The CPS library has usually offered the choice of these, PLUS (and this is what makes it adequate) a good selection of volumes on Christianity and religion. This section has often contained books and magizines on non-resistance, Christian doctrine, church history, and Mennonite history and culture. Without this section, the library for the average CPS assignee, ex-assignee, and even church member is inadequate.

Many released CPS men will be missing the library which they learned to appreciate in camp. The CPS library, without a doubt, has been of major significance in the total CPS picture. The important question is: How can we continue to supply this need and interest primarily for the man who leaves CPS? I would like to make several suggestions.

First: More emphasis should be placed on good church libraries. I use this term broadly. It might include a vast reading room with multiple stacks of books as well as a shelf of circulating current books in the pastor's home. Here, without a doubt, the church has a responsibility. Since for reasons of expense and lack of recent information and bibliography, it is impractical for individuals to fill their own libraries, the church must step in and supply not only individual needs but the needs of the whole congregation. It is essential, however, that volumes be 1) well chosen and selected, and be 2) made available for use. There are many systems of setting up a church library, and there are different ways of conducting it. But the essential need and requirement is for a sincere interest in such a project on the part of the church pastor and several of the church members (perhaps ex-CPS men) who see this as a real means of service.

Second: The minister of the average church congregation should be prepared to suggest literature on any subject or topic in which the average church member may be interested. He should be informed of the latest as well as of the earliest writings on many of the vital and living religious and social subjects in order that he may supply the best. This requires good bibliographical material and a living interest in the program; these are most necessary for the building and maintaining of a good church library.

A church library comparable to that of the average CPS camp library should be more than an idea or a suggestion. It should become a reality for the Mennonite churches of today and thus help to make the vision live.

Reliance

Not to the swift, the race:
Not to the strong, the fight:
Not to the righteous, perfect grace:
Not to the wise, the light.

But often faltering feet
Come surest to the goal;
And they who walk in darkness meet
The sunrise of the soul.

A thousand times by night
The Syrian hosts have died;
A thousand times the vanquished right
Hath risen, glorified.

The truth the wise men sought
Was spoken by a child;
The alabaster box was brought
In trembling hands defiled . . . .

Not from my torch, the gleam,
But from the stars above;
Not from my heart, life's crystal stream,
But from the depths of Love.

—Henry van Dyke,
Poems of Inspiration

Youth Events

About six workers have volunteered to serve with the Mennonite Mission in Chicago during the summer months beginning June 24. Virgil Flickinger of Pretty Prairie, Kansas, will serve as leader of the unit for the summer. The group will work with Rev. John T. Neufeld in a program of teaching in summer Bible schools in the city and conducting recreational activites. This is one of the first efforts of this type being undertaken where the young people of the church have an opportunity to work in a conference mission. For this reason, their experience is of special significance.

* * * *

Four churches in California will conduct special music institutes during the summer months with Anne Wiebe of Beatrice, Nebraska, serving as leader. Miss Wiebe is spending the summer in California with the four churches and the two C.P.S. camps. She will conduct music clinics giving private lessons, training special groups, and leading the groups in general in the great music of the church. The churches particapating are: Shafter, Winton, and the First and Second churches of Paso Robles. This, also, is a new venture which some churches have found most worthwhile, but which has not been tried in this way in our conference.

* * * *

The Pennsylvania Conference of the United Brethren church recently purchased an abandoned C.C.C. camp at Old Forge, Pennsylvania. They plan a continuous program during the summer in which all age groups will have special camp programs, and the camp is to be available to local church groups for holding of spiritual retreats.

* * * *

About one-half of the graduates from the Ontario Bible School were young people from the Ontario Mennonite churches. This Bible School is operated by the Brethren In Christ Church which is a member of the Mennonite Central Committee.

* * * *

The tinsmith who fabricated the ballot box being used by the United Nations Organization cast the first ballot. He placed the followng slip of paper in the ballot box which was found by a Council officer who opened it for inspection:

"May I, who have had the privilege of fabricating this ballot-box, cast the first vote?

"May God be with every member of the United Nations Organization, and through your noble efforts bring lasting peace to us all—all over the world.

Paul Antonio, Mechanic."

* * * *

An Institute of Race Relations will be held at Fisk University, Nashville, Tennessee, from July 1 to July 20. The Institute is to have a staff of experienced lecturers, consultants, and discussion leaders. The Institute costs $61.25. A limited number of scholarships will be available. Charles S. Johnson, Director, Institute of Race Relations, Fisk University, Nashville 8, Tennessee, is in charge.

* * * * *

The Brethren Church's Heifers for Relief program was the result of one person's suggestion. As a result thousands of heifers have been sent abroad. The Brethren Service Committee is now seeking additional plans which would give expression to the church's peace convictions. A contest is being sponsored called a Peace Action contest. Essays are being solicited which are to give concrete workable plans for giving expression to the peaceful way. Prizes are to be given in the form of seventy-five dollars fellowship to a summer work camp or fifty dollars in cash for the best suggestions. Other prizes are also to be given.

* * * * *

Colleges over the land are being crowded for the coming year at this early date. In New York State, the enrollment is reported to have gone forty thousand above the previous high, with eighty thousand more expected to enroll by autumn which would make a 100 per cent increase for that state. The overcrowded condition is expected to continue for another two years and after that the permanent population of the colleges is expected to continue at a level 50 per cent above the pre-war level. It is true that the general trend has been toward more education. Comparing figures of the last twenty-five years confirms this as a fact.

* * * * *

Public-opinion surveys show an alarming rise in hostility toward racial and religious groups. One unplubished opinion poll indicates that 13 percent of the people polled would join a hate campaign against the Jews, and an additional 12 per cent are undecided . . . . but think that it might settle the problem. Eleven percent of those polled think that Negros are a menace to America and would support a hate campaign against them. (Monthly Summary of Events and Trends in Race Relations. March, 1946.)

● All the gold that has been mined in the world since Columbus discovered America could be put into a forty foot cube.

● A Brazilian fungus that grows on dead trees emits a light so bright that you can read a book by it at night.

● The New York Aquarium has a record of striped bass living for twenty years, large-mouthed bass living for eleven years, and whitefish which reached fifteen years.

● It takes Nature nearly 1,000 years to build one inch of top soil.

● The tarpon of Florida waters can swim at a speed of eighty miles an hour.

RELIEF

Seminar Study Group at La Plata

At the request of the Evangelical Seminary of Rio Riedras, a group of nine students headed by Dr. Mergal of that institution are spending a period of one month with the La Plata Unit for work, study, and observation. Classes are being held in hospital orderly, Bible, community work, and farm and reconstruction. Harry E. Martens, Director of the Unit, writes: "We are taking the group in as members of our own family and are praying to God that He may give us grace to be the kind of witness for His cause as is the best within us. We count this to be a very real opportunity and privilege but we are also aware of the responsibility that goes with it."

Change of Address

Up to this time the address of the La Plata Reconstruction Unit has been Aibonito, Puerto Rico. A new U. S. post office has been established in the little town of La Plata which opened on June 1. All future correspondence with the Unit should be addressed: La Plata, Puerto Rico.

Relief Activities in Denmark

Brother Walter Gering reports that living conditions in the refugee camps in Denmark have improved considerably during recent months. There is enough food so that they need not go hungry; health conditions are improving and the death rate is no higher than in Denmark proper. There is, however, a desperate need for clothing before next winter; one shipment is now being distributed; but much more is needed. Brother Gering has visited all the camps where Mennonites are located, meeting them either individually or in groups; "several services were held where all were present and in other cases prayers were offered up to the Throne of Grace." In addition, each family was given a personal interview. Pray for these needy brethren.

Dutch People Grateful For Food

"I was posted at one of the four distribution centers in Den Haag, and as the M.C.C. representative I was privileged to pass across the counter the allotment of meat that each family or individual received. In those two days I saw more crippled, sub-normal, blind, and feeble people than I imagined ever to see assembled in one day. Many faces beamed with joy and gratitude as they learned that they were the recipients of chicken, beef, or pork, in the quart or two-quart tin container that was handed them. One felt that truly these were the people whom the folks at home would desire to see helped."—Ruth Hilty.

Relief Workers Return

Ralph C. Kauffman arrived in New York May 30 after two years of relief service in India. He served with the Mennonite Relief Committee in India and was later loaned to the Bengal Christian Council Relief. In recent months Bro. Kauffman has served as Purchasing Agent for the United Committee of Surplus Supplies through which supplies were made available to Christian missions.

Delvin Kirchhofer, former Director of the MCC Service Unit in Italy, and **Grace Augsburger R. N.** arrived in Montreal on June 2 after visiting MCC centers in France, Holland, and England en route. Both served in refugee camps with UNRRA in Egypt and Italy.

C. P. S.

New Camp Publication

Most recent in the line of publications coming out of CPS camps and units is the thirty-two booklet **Of Human Importance** published by the BSC-CPS Unit at Alexian Brothers Hospital in Chicago. The booklet depicts, chiefly pictorially, the life and work of the assignees as male nurses in the hospital, pointing out the value of the work and the motivation behind it. Copies may be obtained by writing Bob Wilson, CPS No. 26, Alexian Hospital, Chicago 14, Illinois. The price is 50c per copy or 40c each in lots of ten or more. Any returns received which exceed the cost of production will be designated for overseas relief.

Gift Parcels to Germany

Washington—The Post Office Department announced that gift parcels will be accepted for delivery to the United States zone of Germany, except the sector of Berlin, effective June 1.

Postal restrictions, of course, must be met in the packaging of these shipments for mailing. Postal regulations restrict the weight of an individual parcel to a maximum of eleven (11) pounds, the value of an individual parcel to $25.00 or less, and the measurements of the parcel to a maximum of three and one-half (3½) feet in length or six (6) feet in length and girth combined. The content of a package is limited to items of a personal nature, such as: clothing, piece goods, toilet preparations including soaps and shaving creams, writing materials; medicinals including vitamins, and non-perishable foodstuffs. No writing or printed matter may be included. The rate is fourteen cents a pound. Parcels and customs declarations must be marked "gift parcel" and the value and contents stated on the customs declarations. Only one each week may be sent by one person to the same addressee. (June 7)

Rev. H. G. Nyce New Secretary

The Foreign Mission Board at its annual meeting elected Rev. N. G. Nyce, Allentown, Pa., as its secretary. Brother Nyce has accepted the office and has assumed its many responsibilities. Brother P. H. Richert served the conference for many years in this capacity, but because of his illness it was necessary to choose another. The Foreign Mission Board desires the counsel and the prayers of the entire conference. Uphold our secretary, Brother Nyce, in your petitions. The work is the Lord's. Let the name of Christ be exalted. — A. E. Kreider, Chairman

MENNONITES THE WORLD OVER

By Cornelius Krahn

Parcels for Germany. The Friends Service Committee announces: "Gift parcels may now be sent by parcel post to the **U. S. Zone** of Germany **only** (Berlin excepted). Maximum weight 11 lbs; once weekly to same person. Suggestions: **Used** clothing only. Nonperishable food in unbreakable containers, such as canned meats and fish, fats in tins, cheese, dried fruits, peas, and beans; sugar, rice, chocolate, powdered milk; unscented soap. Use strong carton; tie securely. Obtain special tags from post office; and get additional information there."

Those who have friends or relatives in Germany can now help them. Send your packages immediately, especially to displaced persons and city dwellers. Sometimes a day may make the difference between life and death. Those who wish to help but have no address can obtain them from the editor of the **Mennonite** or the writer of this column.

A Repeated Request. Again and again the Mennonites of Europe express the need for fellowship with the Mennonites of America. This is especially the case in Holland where conditions have more or less returned to normalcy. A lively correspondence is in progress which should increase steadily. American Mennonite periodicals are especially appreciated. One handicap, however, remains. No Dutch currency can be transferred to America to pay for subscriptions. Should we not be able to find some ways and means to meet these expenses? The editor of the **Algemeen Doopsgezind Weekblad,** the official Mennonite periodical of Holland, Rev. S. H. N. Gorter of Apeldoorn, Soerenscheweg 138, writes: "I have not recently received any American Mennonite papers, I regret this very much since I display what I formerly received and call attention to it in my paper. I would greatly appreciate getting them in the future. Kindly give them my address." Perhaps some of our readers could help pay for subscriptions to Dutch Mennonites.

President Visits Mennonite Colony. The **Menno Blatt** of Paraguay reports a visit the President of the country paid to the Friesland Mennonite colony. They were especially concerned about the impression that the President would get since Paraguay was to make provision to permit the entry of displaced Mennonites of Europe. Unfortunately, just before the arrival of the President a large swarm of grasshoppers came to feast on the fields, gardens and orchards of the settlers. In addition to the President, the Governor, the Minister of Education, and many other arrived. Meanwhile Paraguay has granted permission for displaced Mennonites to enter the country.

Emigration to Canada. Rules governing immigration were recently announced in Canada. Canadian citizens may apply for admission of refugee father, mother, unmarried son, daughter, brother, or sister and orphaned nieces or nephews. Accordingly only a fraction of the displaced Mennonites of Europe that are longing to enter Canada will get there.

Immigration Quotas for the United States. The Mennonite Central Committee is now collecting data concerning displaced Mennonites in Europe to help them enter the United States on the annual quota. Some of these annual quotas are as follows: Germany, 25,957; Danzig, 100; Russia, 2,712; Holland, 3,153; Poland, 6,542; etc. Within the framework of this quota preference is given to those persons who have close relatives in the United States.

Calories in Siberia. Heartbreaking letters are frequently received from Mennonites who had hoped to come to America, but have been sent to Siberia. Here are a few lines from a letter that was published in **Der Bote,** June 5: "We have traveled far. First we were taken to Poland and other countries, through Germany and back again. After a two-months trip with 80 persons in a freight car we were dumped in a primeval forest in Siberia. It seems we are facing inevitable destruction . . . Our need is very great. Frieda works beyond her strength from 6 A. M. till 6 P. M. for 600 gram of bread (1 lb.) and some thin soup. Anita and I (who are too young and too old to work) receive one-third of a pound of bread and are consequently weak and discouraged . . . The work is to fell trees, saw them up, and transport them. The snow is very deep and it is cold. We are lost unless we receive help." Many similar reports come through.

Elder Bruno Ewert Writes from Denmark: The Elder of the Heubuden Mennonite Church of Prussia, now living in Denmark with thousands of Mennonite refugees, has written to the former chairman of the Mennonite Colonization Board of Canada, Elder David Toews. Rev. Ewert expresses his heartfelt thanks for the help and sympathy that the Canadian and American Mennonites have extended to them. He says: "Many of us would like to migrate if there is no opportunity for us to settle in Germany. My son and family have also decided to go. In that case my wife and I will join them. I wonder whether we will meet again. I still remember the fine visit you paid us in our home at Gruenhagen . . . Thank editor Epp for the 20 copies of **Der Bote** that he plans to send us."

Jottings

— **Goessel Mennonite Church, Goessel, Kansas:** June 9 twelve young souls were baptized. Besides these Dr. and Mrs. A. K. Ratzlaff and Mr. and Mrs. Harry Wiebe were also taken in as members. June 10 was children's day with a fellowship dinner after the program.—Margaret R. Schroeder, Corr.

— **First Church, Aberdeen, Idaho:** About sixty were enrolled in summer Bible school. June 2 Willard Wiebe, who is to serve the First Church, Beatrice, Nebraska, during the summer, was ordained as a minister of the gospel. He will resume his studies at Mennonite Seminary, Chicago, in the fall. The offering for relief at the morning service totaled

322.84. In the evening the Ladies Missionary Society ıve a program and the offering amounted to $211.58. he King's Daughters Mission Society has sewed 58 articles of clothing for relief. Members donated 10 pieces. Seven comforters were made during the ıst year.—Arnold E. Bartel, Corr.

— **First Church, Beatrice, Nebraska:** Rev. Willard 'iebe will be serving us during the summer months. ecently he and some young people attended a young eople's leaders institute at Henderson. Rev. Wiebe resented the main address at the evening session.— largaret Albrecht, Corr.

— **Bergtal Church, Pawnee Rock, Kansas:** Twenty-1e pupils enrolled in the three-weeks Bible school f which Olga Schmidt was teacher. Erwin C. Goering rought the morning and evening messages on June On June 5 the Mission Workers Society closed s year's work. Reports read that 669 pounds of ood used and new clothing, sixty-seven comforters nd blankets, and one thousand pounds of food had een sent to the M.C.C. for European relief. A total f $738 was sent to missions, relief, and migrant 'ork.—Mrs. John Dirks, Corr.

— **Eden Church, Moundridge, Kansas:** Sixteen ındidates for baptism were received into the church n Pentecost, Dr. C. E. Krehbiel performed the eremony in the absence of Rev. Walter Gering, 'ho is serving as an M.C.C. relief worker in Denmark, eports much suffering and despair among the Mennonites in the Danish prison camps.—Ellis Goering, 'orr.

— **First Quarterly Conference** of the Eastern District 'ill be held in Fairfield on Monday, June 24.—W. helly, Sec.

— **Lehigh Mennonite Church, Lehigh, Kansas:** Folowing Sunday School on Father's Day, we had the onsecration of children, a sermonet, a program by 1e smaller classes, and then a outdoor dinner and ecreation. That evening the Junior Choir, led by Irs. M. O. Blair, gave a musical program at a joint 1eeting of the Canton Methodist and Baptist hurches.—Mrs. F. G. Unruh, Corr.

— **Walton Mennonite Church, Walton, Kansas:** The adies have been serving at the Cummunity Sale at Iillsboro every Friday afternoon for the past six 'eeks. As a result, a profit of $111.00 was turned ver to the church building fund. Twelve new members 'ere taken in on May 26. The annual Sunday School icnic was held June 2 with a short program, a asket dinner, and ice cream.—Mrs. Milton Wedel, 'orr.

— **St. John Church, Pandora, Ohio:** The congregation njoyed a basket dinner at the Pandora school building Ionday evening, May 27, as a farewell for the Rev. . J. Boehr family. The young people of the church pent Decoration Day sight-seeing in eastern Ohio. -Josephine Moser, Corr.

— **First Church, Bluffton, Ohio:** During Holy Week ineteen new members were added to the church 1embership, and on June 2, at the time of our 'hildren's Day program, four children were conse-rated. The church was well represented by delegates nd visitors of the Middle District Conference held t Nappanee.—Laura Smith, Corr.

— **First Church, Nappanee, Indiana:** The young people, who had charge of the services Sunday night, used the program that was used by the young people's services of our Middle District churches in these days just before the conference. An offering was taken for retreat expenses.—Mrs. Loyal Corwin, Corr.

— **Carl Landes** writes, "Beginning June 25, our address will be 7845 W. Mississippi Avenue, Denver, Colorado. Though this is a Denver address, we are on a ten-acre farm, some five miles from city limits." Rev. Landes is now F.O.R. Regional Secretary of the Rocky Mountain States.

— **First Church, Madrid, Nebraska:** On May 27 a large crowd enjoyed the program given by the Freeman Junior College Choir. Fifty-six pupils have enrolled in vacation Bible school. Rev. John G. Unruh is directing the school. The crops look very good, showing no effects from the light frost.—Corr.

— **First Church, Aberdeen, Idaho:** Mrs. Elizabeth Becker passed away on May 16, after being ill for only a short time. Eight young people were baptized on May 26. Recently the young people gave a musical program at which they took an offering for defraying Willard Wiebe's travel expenses from Chicago to Aberdeen, so that he might be ordained as minister in his home church. We are happy to have another one of our young people go into fultime service for the Lord.—Arnold E. Bartel, Corr.

— **Additional appointees for M.C.C. relief work are:** Kenneth Schmidt, Hillsboro, Kansas, for Puerto Rico; Bert Smucker, Bluffton, Ohio, for Austria; Elizabeth Brauer, Coaldale, Alberta, for England; Katherine Derksen, Mountain Lake, Minnesota, for France; Orlo Goering. Moundridge, Kansas, for Denmark; and Magdalene Friesen, North Newton, Kansas, for Holland.

— **Rev. and Mrs. Garman Wedel** have moved from their apartment on the Bethel College campus to the parsonage which the Emmanuel Church has provided for them in Moundridge.

— **Dr. E. G. Kaufman, President of Bethel College,** and Dr. Ernest E. Miller of Goshen College, left New York City by plane for Europe on the evening of June 9. In Europe they will carry out special missions for the Mennonite Central Committee and the Council of American Mennonite and Affiliated Colleges. They will visit relief centers, various educational institutions, and Mennonite communities. The two men are to help facilitate registration of refugee European students in American Mennonite and affiliated colleges and are also to conduct a preliminary investigation regarding possible arrangements for short courses for

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HEADQUARTERS OFFICE CORNER

When and where is the next session of General Conference to meet? The 1945 Conference decided to meet in 1947, accepting the invitation of the First Mennonite Church, Berne, Indiana.

The Executive Committee suggests that, God willing, plans be made for a midweek to midweek conference, with August 20 to 27, 1947, as tentative dates. —Walter H. Dyck, Executive Secretary

Mrs. G. A. Linscheid
222 South Pine
Newton
Kansas

Mennonite students from America who wish to spend some time in advanced study in European centers.

— **Mount Olivet Church, Huron, South Dakota:** Rev. Victor Graber of Delft, Minnesota, conducted a series of revival meetings here during May. We enjoyed having him in our midst. On May 30 and 31, Rev. Alfred Regier of Henderson, Nebraska, spoke to us and showed moving pictures of the Grace Children's Home. Preparations are being completed for the first anniversary of the Mt. Olivet Church, which will be celebrated at Huron College auditorium June 16. Speakers from several of the surrounding churches are included on the morning, afternoon, and evening programs. These churches will also be represented with special musical numbers, illustrations, and object lessons.—Mrs. J. E. Walters, Corr.

— **First Church, Berne, Indiana.** On June 2, the Choral Society presented "The Creation" by Hayden to a large audience. This was under the direction of the Minister of Music, Freeman Burkhalter. It was an excellent rendition and inspiring to the soul. On June 5, Freeman Burkhalter was married to Mary Kathryn Myer. June 3, Edward Burkhalter began his duties as assistant to the pastor for the summer months. He has just returned from a course of study in the Biblical Seminary, New York. Next Sunday morning he will bring the message, on the the subject "Consider Your Ways." Recently we had a three-day Youth for Christ rally, with Jim Rayburn of Texas as the speaker, and Blanchard Lightner of Chicago as the song leader. Next week the Missionary Union will hold a missionary rally in the church, at which a number of missionaries from different societies and fields will be the speakers.—Martha Gilliom, Corr.

— **Re-dedication and anniversary services** will be held in the Springfield Church, Pleasant Valley, Pa. on June 22 and 23. On Saturday night Community Night will be observed with pastors of the six neighboring churches cooperating. Each church will also furnish special music. On Sunday morning Rev. Wilson Overholt of the Deep Run Old Mennonite Church will preach. In the afternoon at 2:30 Rev. A. Roger Kratz, Dean at Albright College, Reading, Pa., will speak. Dr. E. E. S. Johnson and Rev. Howard G. Nyce will also assist in the service. The male octet of the East Swamp Church will furnish music. Two years ago the entire exterior of the church was re-painted. This spring the interior was painted and the pews stained in walnut. All the painting was done by one of our trustees, our C. E. President and our church treasurer at a sacrificial rate of pay.—Mrs. Leroy Meyers, Corr.

REPORT ON RECENT SESSION OF NORTHERN DISTRICT CONFERENCE

The fifty-fourth session of the Northern District Conference was held at the Salem Mennonite Church near Freeman, South Dakota, June 1-5, 1946.

The main theme was "The Teaching Ministry." The main guest speaker was Rev. A. E. Kreider of Goshen Indiana. His calm, deep, loving way of presenting the living truth thrilled the hearts of all who heard him and will never be forgotten by most.

Other speakers were Dr. Harold Gross of Freeman, South Dakota; Rev. Jacob B. Hofer of Dolton, South Dakota; Rev. Erland Waltner of Mt. Lake Minnesota; and Rev. Marvin J. Dirks of Northwestern University, Chicago, Illinois.

The Conference sermon, "The Question of Emphasis," was delivered by Rev. Willard K. Claassen of the Salem Church of Freeman. It was a masterpiece.

The singing was very ably led by Walter H. Hohmann of Bethel College and Marvin Dirks of Chicago.

A much appreciated part of the educational program was the report by "Living Witnesses of Christian Teaching" of students of Freeman Junior College, Freeman, South Dakota, Bible School at Mountain Lake, Minnesota, Bible School at Munich, North Dakota, Bible School at Lustre-Frazer, Montana and Bible School at Henderson, Nebraska. The teachers that heard these young people speak will have to admit that money is not the only remuneration a teacher gets.

Wednesday was Young People's Day. It was a pleasure to see so many young people at the Conference. The Social Hour from 11:15 to 2:00 was enjoyed. The Round Table Discussion was interesting. Verney Unruh presented the Y. P. U. — "It's Aims, Activities and Purposes."

The high light of the statistical report given by W. J. Flickinger was the healthy increase in donations for C. P. S., home and foreign missions and especially for relief.

The Mt. Olivet Church of Huron, South Dakota, was accepted as a member of the Northern District Conference.

The next session of the Conference will be held at the Emmanuel Church of Doland, South Dakota. The newly elected officers are:

President: Rev. Willard Claassen of Freeman, South Dakota; Vice Pres.: Dr. Harold Gross, Freeman, South Dakota; Secretary: Henry Harder, Butterfield, Minnesota; Treasurer: Reuben Friesen, Stockham, Nebraska; Statistician: Elmer Friesen, Henderson, Nebraska.

We had nearly perfect conference weather. The church was full and the reception good on the loud speakers for the large crowd. The ladies of the Salem Church served splendid meals to the visitors.

A real treat for some of the visitors was a visit to the Jamesville Colony near Yankton. The boss, Jos. F. Waldner, gave us some interesting information concerning the Hutterian colonies. Several asked as to the requirements of entering the colony, so if there is a decided increase in the population of the colonies we will know the source. One peculiar thing about the visit was that it took place while the women of the Conference had their session. Most of those going to visit the colony were men.—John P. Kleinsasser, Secretary.

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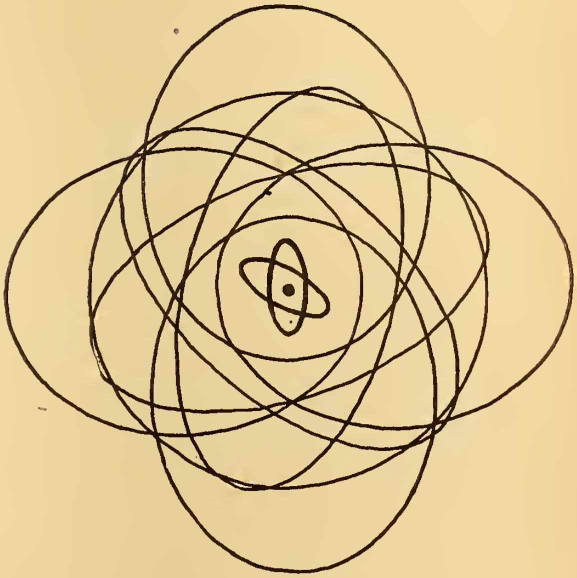
God's Smallest Creation



by Leonard C. Kreider

When we pause to consider God's handiwork in na- re most of us think first of the trees, flowers, birds d animals, of man, and of the stars. All of these are ry large compared to God's smallest creation—the om.

Just as the far sweeps of the heavens are too vast r the mind of man to grasp as is the smallness of the om too minute to comprehend. The smallest particle dust visible under the most powerful microscope ntains something more than a quarter of a billion oms. Even the electron microscope, which has great- extended man's insight into the minute, does not en- ble one to see single atoms. To understand further e smallness of atoms and their tremendous numbers, ppose that it were possible for you to put a little tag each atom in a glass of water so that the atoms uld be identified later. You then threw the water on e ground, it evaporated, the winds scattered it widely, fell as rain and found its way to the oceans and ter many centuries your glass of water was thorough- mixed with all the water in the world. Then another rson, reading of your marking of the atoms, would aw a glass of water where he lived and would search r your marked atoms. How many do you suppose he ight find! About five thousand. Why? Because there e about five thousand times more atoms in a single glass of water than there are glasses of water in all the world.

As small as atoms are, they are themselves complex structures of still much smaller parts. The illustration at the head of this article represents in a crude way an atom of neon, the gas used in neon signs. The dot in the center represents the nucleus, composed of tightly packed protons and neutrons and possibly other particles, and accounts for practically the entire weight of the atom. Around this center ten electrons, tiny bits of negative electricity, move in circular or eliptical orbits, the paths of which are illustrated. It was a great surprise to scientists to find the atom mostly empty space, but accumulated evidence for this fact leaves very little room for doubt.

If an atom of neon could be enlarged 200,000,000 times it would be about the size shown in our diagram, except that the nucleus would have to be made too small to be visible. Saying this in another way, the parts of the atom that have weight occupy only one-millionth of a billionth of its total volume. Interestingly, the "filled" space in the atom is roughly proportional to the "filled" space in our solar system. The rigidity of ordinary matter, in spite of its tenuous nature, is to be accounted for on the basis of powerful electro-

(Continued on page 3)

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

SCIENCE, which has given us radio, radar, plastics, television, rocket planes, new medicines, etc., may, in the future, make contributions to human living which will be very important but not as materialistic as those just mentioned. In fact, science is already shedding important light on the "nature of man" even though a few short years ago a leading scientist wrote a book entitled "Man the Unknown." Science is now pointing out that resentments, hatred, and anxieties produce illness in the human body. It is pointing out more and more the important relationships which exist between mind, emotions, and body. From the findings of science it is clear that it is necessary to love and to have a clean conscience if one is to have good physical, mental, and emotional health. It is not surprising that science should have something to say about human living. May not God be wanting to say something through science? We marvel at radio. God made certain aspects of this universe so orderly that radio could be developed out of them. God also made possible that orderly research into the ways of nature that made radio possible. We believe that the fact that two plus two equals four is God's truth. Certainly through science man has "discovered" much that God was willing to reveal. God has disclosed much truth through science. It takes great truth to make some of the astounding physical inventions of today. A weakness of science has been that it has contended itself too exclusively with the material. Thereby it may have kept God from saying to us some of the things that he would like to say to us over and over again about human living. He certainly wants us to know that resentments and worries may help to bring on stomach ulcers. Undoubtedly, he wants us to know a good many things to which we have had closed eyes and deaf ears. In this age of science man has been privileged to learn much about the physical universe, which is God's creation. Is it not time that he become more concerned about learning a great deal more about himself, for he too was created by God and surely is subject to just as orderly and predictable ways as are the things with which science has so wonderfully wrestled. It is unfortunate that some scientists have lacked in an appreciation and understanding of the Christian faith. It is also unfortunate that the Church hit back at the scientists instead of understanding them and examining itself. Today the picture seems to be changing. Scientists are coming to a new appreciation of the Christian faith, and the Church is discerning more clearly the rightful use of science. Nature Sunday, which will be observed on June 30 this year, will serve to remind us of "nature". Perhaps, for the next decades—if this world continues—it may very appropriately make us more conscious of the nature of man, for it is his nature that decides what use is made of planes, ships, atomic power, and of man himself.

INTERDEPENDENCE is more important to the welfare of man than independence however desirable the latter may be. A child needs to grow up and attain to a certain measure of independence and self-reliance. However, when this is carried to an extreme one meets the individualist who likes to believe that he is a self-made man and who very ungraciously fails to recognize how much grace has been afforded to him by many others whose lives have touched upon his in home, community, school, church, etc. No man can live unto himself, and it is to the detriment of all to have someone act as though this were possible. Interdependence suggests that we all need each other as the organs of a body need each other. In it there is not ruler-slave relationship. It suggests equality in the sense that each can and ought to contribute to the welfare of the other. Human beings and groups are different, and difference can make for common enrichment when they tend towards unity of outlook and function. Fourth-of-July and Independence Sunday, June 30, may remind us of how desirable it is to be independent and of how much more desirable it is to recognize the interdependence of all peoples in a world where they must learn to live like brothers, or die like—man may yet become the most horrible example—if man chooses to use the atomic bomb.

TIME FOR STUDY is needed by ministers, so that they can more effectively serve the people who have called for their ministry. Surely, ministers need schooling before they begin their work, but they also need it after they begin it. Fortunate is the minister and the congregation who can arrange a six-week period

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God's Smallest Creation

(Continued from page 1)

magnetic effects present among the charged particles making up atoms. The electrons in the sketch are indicated only by their paths or orbits and are thought to be moving with nearly the speed of light which is about a million times faster than a rifle bullet travels.

Ninety-six different kinds of atoms have now been discovered or prepared, each of which exist as varieties known as isotopes which differ only in the weight of the nucleus. These, then, are the basic materials out of which all physical things in the universe, living or lifeless, are fashioned. These atoms of either the same or of different kinds combine with each other in definite whole number ratios to make the molecules which in turn compose the physical things we see and handle. The atoms can be likened to pieces of stone, steel, wood and glass of which molecules (buildings) are constructed. Many molecules make up the things we see like a cube of sugar or a piece of ice just as many houses make up a city. An average-sized sugar cube—if one can be obtained!—contains ten thousand billion sugar molecules and each sugar molecule is, in turn, composed of twelve atoms of carbon, twenty-two atoms of hydrogen and eleven atoms of oxygen, all combined in a definite pattern to form this ultimate sugar particle. The atoms are held together by the interlocking of their electron orbits.

The question is often asked, "If atoms are as small as chemists say they are, how then can they manipulate them to make the products they desire?" Strictly speaking, the chemist does not and, in fact, cannot "make" the atoms combine. He is only a careful student of the "habits" of the various atoms and notes how their habits change under varying conditions. By choosing the proper conditions the atoms will arrange themselves into the molecular patterns desired by the chemist. In this way men have prepared many thousands of kinds of molecules that "nature" does not provide directly. (see footnote)

How can scientists know the size, number, and structure of the atoms which are too small to see? Suppose an intelligent and a mechanically clever man of a previous age, like Benjamin Franklin, could be restored to life and shown an automobile. By seeing the fuel put in, observing the action of the car, noting the sounds as it ran and analyzing the exhaust gases he might be able to surmise quite accurately the principles of its operation without ever looking under the hood. Just so the scientists, after examining the behavior of the atom by every means at their disposal, have devised a picture of its structure and workings, the broad outlines of which cannot reasonably be doubted.

Our God then, as Creator, surely has given marvelous attention to detail in the fashioning of His universe. Man has bowed in awe before the range and the majesty of His heavens. Let him also bow in deep humility before His infinitesimal and amazing atoms.

It is also interesting to know that there are about a billion billion billion atoms in the body of a man and there are about a billion billion billion times as many atoms in a star as there are in a man. Man is thus, in a sense, in a strategic position mid-way between an atom and a star, being as many times larger than the atom as the star is larger than he.

Surely man should worship his God and Creator and humbly thank Him for the gift of intelligence whereby he can catch a few glimpses of His majesty through knowing His handiwork.

Twenty new kinds of molecules that are not found in "nature" have been prepared by Dr. Leonard C. Kreider, who is Professor of Chemistry at Bethel College and Chairman of its Division of Natural Sciences.—Editor

Pensioning Our Ministers

by August Epp

For many years certain individuals and groups have been seriously concerned about pensioning our preachers when because of age or infirmities they should retire. In the fall of 1945 the Executive Committee of the General Conference appointed A Minister's Pension Committee consisting of the following: August Epp, 116 Allison, Newton, Kansas, chairman; Clinton Kaufman, 712 South Green, Wichita 9, Kansas, secretary; Mrs. J. E. Entz, Route 3, Newton, Kansas; Miss Mary Bargen, Mountain Lake, Minnesota; Rev. H. Albert Claassen, 1508 Elk, Beatrice, Nebraska; and Robert Stauffer, Milford Square, Pa. This committee is charged with the duty of working out some plan of pensioning and of presenting it to the next session of the General Conference.

Certainly, it is of the utmost importance that we begin being concerned about the welfare of our preachers in the realm of their retirement. School teachers have, quite generally over the country, a plan by which they will some time in the future be able to retire more or less gracefully. About eighty million people in this country are covered by Social Security which, too, will give them an income guaranteed for life, starting at age sixty-five. But our ministers are obliged to get along as best they can when the church is through with them, which quite often is long before the ministers are through with the church. Statistically it is a well-known fact that worry about the necessities of life greatly shortens the life span of people. It is the opinion of many people that during these years when the dollar is very cheap, should be the time when we should get busy in raising funds for our ministers' retirement. Our committee has given a good deal of serious thought to this problem and has studied the plans of other denominations for some time. Other churches have raised enormous sums to pension preachers and have done it because they feel they owe it to them. So let us too give some serious thought and prayer to this problem. When the plan is finally worked out and accepted by the Conference, it should be one that is adequately financed and a plan which our ministers feel is on a sound basis so that they too can endorse the same. All this can be worked out if properly financed, so we had just as well be thinking in terms of assessment either on the per member basis or possibly per church budget. A little later on our committee will be needing some information relating to amounts of church budgets, minister's salary, and name, number on the church roll, etc. It is the hope of this committee that it will receive one hundred per cent cooperation from the churches and the ministers in supplying certain data when it is called for. Certain district conferences have worked on this problem for years and find it is too much of a financial load for one district to carry. So the General Conference desires to work out a plan which will involve all districts and the churches therein. Our committee desires your prayerful consideration at this time and your monetary consideration later on when a plan is finally worked out.

First Impressions of America

by Herbert E. Dester

(Missionary Herbert Dester, who with Mrs. Dester returned to the United States this spring for a second furlough from their missionary work in India, put down on paper some "First Impressions of America" at our suggestion. We believe you will enjoy looking at America through Dr. Dester's eyes.—Editor)

After nine and a half year's absence from America and forty days on a slow steamer, we were hardly prepared for the experiences of our second home-coming to the States. The New York stores were like a fairy land. It did not seem real. Were we having a kind of "Alice in Wonderland" dream, or were all these stores and people and things real? Were people, trains, and stations, really so clean? Could it be that people in general were so helpful and considerate? Were there really so many provisions made for our saftey and comfort; soap, towels, drinking cups, and good water at every turn and when needed? Could travel be so quickly effected and with so little discomfort? (And still one hears much complaint). Is it actually possible to travel from New York to Chicago with only a few short stops on the way? Are these beautiful children, boys, girls, and grown-ups real? They wear such beautiful clothes, everything just right.

One sees the word, "Delux," also "Super Delux," "Master Delux," a great deal. In our super delux living—clothes, houses, automobiles—are we putting first things first? Is this super living in super heated trains, hotels, public buildings, and homes, with ice water to counterbalance, going to build that type of America that will stand the test of time?

The way in which young people face the issues of life, religion, and sex is very fine. Is it good that our super standards of living should make it so difficult for these fine young people to join hands and hearts in making their contribution to this great land of ours?

Another question is that of waste. Thousands and millions of lights burn unnecessarily. Many know of the waste in the army and of useless destruction. Coming from India, where every bit of usable paper is conserved for wrapping and as scratch paper, where the daily newspaper contains only three to seven sheets, we are amazed at the lavish use of paper and wrappings here in America. At the newstand I get almost a pound of news paper for a few cents. Do we have limitless recources of such materials?

One is perplexed at the growth of bureaucracy and the increase of "red tape." In most missions the need of automobiles, tires, bicycles, and hospital equipment is acute. Yet it appears as though it is easier for the army to destroy these than to sell them to the missions. It is most discouraging to try to get such equipment and pplies. The most ignorant man in the distant jungle nows that wrongdoing and sin result in suffering and unishment. What will be the result of wanton deruction, waste, and graft in high places? Can Ameria, the "Big Five," or the "Big Three," set aside God's ws? Will God be mocked?

Although it was to be expected, one is impressed ith the moral lapse, and the lapse in morale during e past months. There are those who, in war, found hristian brotherhood, selflessness, and love for brother ore than for self. They found men loving their lives et giving them for others. Not finding these so evident peace, men are distressed. It is gratifying to know at in the service of the King, in C.P.S. camps, relief, nd in the world wide outreach of our interest and ctivities, we as Mennonites, have in a measure what ome would call the moral equivalent of war.

One is impressed with the many conveniences availble to the average person in America. There are so any fine things to be heard on the radio at most any me. So many good things are available at the stores. They are put up in such convenient and attractive wrappings, and usually the value is equally good. And these many good things and "gadgets" usually work, and if they do not it is not hard to get them repaired.

My heart has often been stirred and my emotions deepened as I have joined in singing the "National Anthem," or the still better song, "My Country Tis of Thee." It is because of what America is and what it stands for, in spite of the weaknesses which are grievous, that one's emotions are stirred on seeing the Statue of Liberty and singing the national anthem. We do well not to take these things just for granted. It is possible that some day America may not place such high values on the things that abide. We should pray often and fervently that:

"Long may our land be bright
With Freedom's holy light;
Protect us by Thy might,
Great God our King."

Does a Pastor Need Time Off?

by Rev. Walter Dyck

"The apostles rejoined Jesus and reported to him all ey had done and taught. And he said unto them, 'ome away by yourselves to some quiet place, and rest little while.' For people were coming and going in rge numbers, and they had no time even for meals. So ey set off by themselves in their boat for a secluded lace." Mark 6:30-32 (The American Translation)

Such ought to be the experience of every consecrad minister of the gospel. A pastor who has borne arish responsibilities twenty-four hours per day, for leven to eleven and one-half months ought to be tired -ready to heed the call of the Master to follow Him to "some quiet place, and rest a little while."

Will you note that Mark, the one who portrays esus as the Man of Action, alone records this necesary reminder. The apostles had just given their report f their service. There had been people, people, and ore people. No time to eat, no time to meditate, little me to sleep. No doubt there were just as many peole thronging about them when they returned to their uties. But now they were overwrought, tense, burdenl, and restless. They needed the calm poise that comes lone through the enjoyment of a consciousness of the freshing, restful presence of Christ.

It has been said that the only thing more expensive an an education is ignorance. So it might also be id that the only thing more expensive than taking a two to three or four week vacation period each year is to grind on year after year in ceaseless activity without the refreshing which a period of "time off" can bring.

My family looks back with pleasure to such annual periods in which we were privileged to "leave town." One does not wish to leave the flock and forget them. But committing them to the Lord's care, one must entrust pressing parish duties to others at home.

Every vacation must have a purpose. For us, the need has usually been for rest and relaxation. With particular pleasure do we remember having driven one summer for some miles up a lonely Colorado canyon. Finally, we came to a little opening in which there were a number of primitive log cabins. A "Cabin for Rent" sign led us quickly to the owner who said, "We usually get $2.00 a day for this furnished cabin—Oh, make it $10.00 a week." Those two weeks passed so quickly. The evenings were cool. By eight o'clock we had usually started a little wood fire in the kitchen stove. One evening, the thousand foot peak to the north was scaled by my daughter and myself while mother and sonny watched for the raising of an improvised flag at the top. Then to watch the deer coming over the wooded mountainside in the early morning hours, the faint but unfailing roar of the rapids in the near-by river, the regular walk to the little grocery store for the milk and other essentials—these were the touches that helped to bring release. Someone in that group of cottages had a telephone. One evening when these neighbors were not at home, the phone began to ring. Inadvertently thoughts went home to loved ones. But we were resting and enjoying it to the full. We had left knowledge of our whereabouts with friends who would notify us if absolutely necessary.

Of course, we spent time reading. We read *The Bible,* long portions of it. We read *The Robe,* by Douglas. But still there was something lacking—something we trust will be supplied to many ministers and their wives, missionaries and their wives, this summer.

In about two months from now your pastor and his helpmate will, we hope, be wending their way to the First General Conference Minister's Retreat to be held at a Methodist Camp Ground located next to Lake Okoboji, in northern Iowa. They may hesitate to leave their flock unless you lend your personal encouragement.

The purpose of this gathering is not only for relaxation, although we wish to allow plenty of time for rest, but also for fellowship and inspiration. Whatever your pastor's main need may be, we wish to help him meet it. The aims are fourfold:

1. To provide for spiritual fellowship and growth. Jesus was with His disciples when they went to "rest a little while." We are praying for His presence, that our discussions and classes may be Christ-centered and Biblical in content.

2. To foster a spirit of fellowship and understanding among ministers and missionaries. "The more we get together, the better we will be able to work together." It is one thing to read about each other in the "Jottings," another to grow, pray, and plan together.

3. To serve as a minister's workshop where important problems are studied in the light of God's Word. If a certain pastor's insight inspires and works, why should others be deprived of it? Pastor's wives sometimes become burdened with cares. We are arranging periods for their own discussions. In Christian unity there is strength. We need your pastor and wife at retreat this summer.

4. To provide for a period of relaxation and recreation. We hope our leather-craft periods in the afternoons will give many of us ideas as to how our young people can spend leisure hours more profitably.

You will note that we have not tried to prove that the pastor needs to take time off. We have taken it for granted and herewith extend a hearty invitation to every General Conference minister and missionary and their wives, who can make it possible to plan definitely to be present at Lake Okoboji between August 29 and September 5, 1946.

You, dear pastor, owe it to yourself, your wife, your congregation, and your conference. You owe it to your Lord who still pleads: *"Come away by yourselves to some quiet place, and rest a little while."* The answer of the disciples was one of action, *"So they set off by themselves in their boat for a secluded place."*

Prophets or Puppets?

by Willis E. Rich

Congressmen and cabinet members have the jitters. They face Herculean problems which call for strong bodies, minds, and souls at a time when multitudes of our citizens are physically, mentally, morally, and spiritually bankrupt. They are charged with the task of trying to maintain peace by compromise or by the threat of atomic World War III between imperialistic, capitalistic-socialistic governments and a coalition of atheistic, communistic, totalitarian states. Both alternatives are frightening, especially at a time when our nation is engaged in an industrial revolution.

But there is a solution to all these problems. The Church cannot now seriously and unitedly propose it; too many Christians' hands are bloody praising God and passing the ammunition. Most of the editors couldn't mention it very vigorously; their slugs of hate for the Germans and the Japs have scarcely cooled off. The majority of school administrators could hardly be expected to do much; they're still weary from managing scrap iron drives. The living veterans have the courage and could speak effectively, but the billions we have spent teaching them to hate have been too effective. Politicians dare not propose this solution; the people would ridicule them. The President couldn't announce it as his foreign policy; the munition makers would crucify him!

The price of peace and security is the cost of *Humility* plus *Aggressive Goodwill.* Call our armies home from overseas. Abandon war as a means of settling international disputes. Conquer our enemies by demonstrating a genuine concern for their welfare. Make an all-out effort to feed and clothe both friend and foe. Repent and make reparations for American atrocities at home and abroad. Believe that righteousness—not sin—exhalteth a nation. Make our primary concern the extension of the Kingdom of God on earth.

Vorship God as revealed in the Prince of Peace. Banish arriers of race, class, and creed. There's the answer!

Impractical? A display of weakness? Every other nethod has failed. Yes, our representatives have good easons for having the jitters. They also face a challenge o become fearless Christian statesmen. They may be *uppets* of the modern Napoleons leading fearful, warveary masses to destruction; or, they may be *prophets* ointing up the straight and narrow way to *abundant iving for all mankind.* The choice is CHRIST or HAOS!

AMERICA FIRST

Not merely in matters material, but in things of he spirit. Not merely in science, inventions, motors, nd skyscrapers, but also in ideals, principles, character. Not merely in the calm assertion of rights, but in the glad assumption of duties. Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a Good Samaritan. Not in splendid isolation, but in courageous cooperation. Not in pride, arrogance, and disdain of other races and peoples, but in sympathy, love, and understanding. Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail, along which, please God, other nations will follow, into the new Jerusalem where wars shall be no more. Some day some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America. And so, in that spirit and with these hopes, I say with all my heart and soul, "America First."—Bishop G. Ashton Oldham

Report on Bethel Mission, Winnipeg, Manitoba

It is now about half a year since we entered our ewly acquired church located on the corner of Westinster and Furby streets in Winnipeg. Since that time he Lord has been graciously blessing the work of our ission Church.

On February 17 a constitution was accepted, and an lection of officers of the church took place. We are ow in the process of taking members into the newly rganized church. However, even though it is our deire to build up a church membership and to create a hurch home for Mennonite people who are at present ermanently located in the city, we find that the marity of those attending our church are young people hose stay in the city is more or less temporary. It is be expected, therefore, that our church will continue be a mission church with a large obligation to our oung people who are working in the various homes, ctories and business places, or are attending the eduational institutions of the city.

This year our catechism class is made up of thirty-seven young people who have attended the weekly sessions of this class since January. We expect to have our baptismal service on June 16.

The young people have also been active in the various organizations of the church. These activities have called for the use of the church building on practically every night of the week. The Young People's Meeting which takes place every Monday evening is a meeting for Christian fellowship and the discussion of various topics of interest to the young people. The attendance at these meetings has varied between twenty-five and one hundred young people.

The choir this year prepared an Easter cantata entitled, "The Promise of Easter." This cantata was given again, on request, at the towns of Altona and Gretna. A bus was chartered by the young people to take the thirty-three singers of the choir and the orchestra to these places located about seventy miles out of the city.

A men's brotherhood has also been organized and

Bethel Mission Church, Winnipeg

Rev. and Mrs. I. I. Friesen

meets once a month at the same time that the Ladies's Aid has its meetings in the church. At the close of the meeting a fellowship lunch is served by the ladies for all in attendance. About seventy people have been taking part in these combined meetings. During the winter months the brotherhood instituted a men's choir whose singing has been appreciated by the people of the church.

Just before Easter some of the men engaged in a church visitation program in order to contact some of the many Mennonite families of the city. We believe that good results were achieved and that an increase of attendance at the services was secured. At present the attendance is around seventy and rises to over one hundred at times.

The opportunities for Christian service are many and we solicit your prayers that God's will may be done on this important mission field.—Rev. I. I. Friesen, 864 Downing Street, Winnipeg, Manitoba.

MENNONITES THE WORLD OVER

By Cornelius Krahn

Feeding the Hungry. In an editorial on June 19 the **Christian Century** announced that an agreement has been signed permitting the Cooperative for American Remittance to Europe—known as CARE—to send packages to Germany. Each CARE package contains 28.9 pounds of carefully balanced foods and costs $15.00. Application blanks may be obtained from banks or from the headquarters of CARE, 50 Broad Street, New York City 4, N. Y.

A Mennonite Poet Passes Away. Gerhard Loewen died at a ripe age June 2. He was a Mennonite poet of rare talent. He was born in Southern Russia in 1863 where he served as minister and teacher for many years, coming to Canada after World War I. J. H. Janzen writes of him: "He lived in the romantic, myth-surrounded valley of the Dnieper near the island of Chortitza, where in olden times the Cossacks had their camps. One time I roamed with him through this valley, and he conveyed to me the idea that a real poem is a song, even before it is set to music. Poems became music when he uttered them. His own poems all breathe a heart-warming joy that is closely allied to nature." (**Mennonite Life**, January, 1946)

The History of Philosophy (DIE Geschichte der Philosophie) has been written by the well-known J. H. Janzen, Waterloo, Ontario. In a unique and thrilling way the writer relates with the great questions of the human mind of the past and present in the light of his own experiences in Russia and Canada. Those who read German will enjoy this brilliantly written account.

A Summary in a Nutshell. The Rev. W. I. Fleischer, retiring chairman of the Gemeentedag beweging in Holland, stated in his farewell address how the war had affected the Dutch people: "Some have fallen. Others have become life-long leaders. Still others have lost faith in life and in mankind. Spiritually dead they seek adventure in service in the army . . . Thus we see around us ministers becoming army or navy chaplains, girls that want to go to England, many who want to change their profession and look for other positions. Only a few adhere to old ideals. These want to establish a consistent nonresistant Mennonite congregation. They want to found a Mennonite Home for children of National Socialists. They want to establish a retreat grounds (Ashram). Some of them want to do relief work among the Mennonites of Germany. And others want to establish a home for Mennonite students in Holland." (**De Noodbrug**, April, 1946)

IN MEMORIAM

Gertrude Kasdorf Lettkeman was born August 19, 1857 in South Russia. When twenty-four she was baptized in the Lichtnau Church. In 1884 she married Peter Lettkeman, and in 1892 they migrated to Goessel, Kansas, where they joined the Alexanderwohl Church. Later they lived at Buhler, Kansas, and then on a homestead at Weatherford, Oklahoma. Here they joined the Bergtal Church near Corn. When they retired they moved southeast of Clinton. After her husbands death in 1936, she made her home with her daughter, Mrs. P. P. Sawatzky, and joined the Herold Church near Bessie. She passed away June 2 and leaves to mourn: two sons, Jacob of Weatherford, and Peter of Clinton; five daughters, Mrs. P. P. Sawatzky and Mrs. B. C. Sawatzky of Clinton; Mrs. K. B. Wiebe, Two Buttes, Colorado; Mrs. Gust Wagner, Tucumcari, New Mexico; and Mrs. Mary Giesbrecht, Reedley, California.

Eugene J. Schroeder, son of Peter C. and Elma Schroeder, was born near Pretty Prairie, Kansas, on June 18, 1928. In 1929 the family moved to Moundridge. He was baptized on May 28, 1944, and was received as a member in the First Mennonite Church of Christian where he remained a member until his death. In 1944 the family moved to a farm northeast of Wellington, Kansas. On June 13, 1946, after a day's work in an alfalfa mill at Oxford, he with a few companions went to a lake one mile east of that town for a swim. Though a good swimmer he suddenly began to sink. His companions tried to rescue him but could not contact his body in the deep water. Help was summoned, and it took almost five hours to find his body His departure is mourned by his bereaved parents, five brothers, three sisters, his betrothed, two grand-mothers, and one grand-father.

Mrs. Lina Schrock, widow of the late Joseph Schrock, Trenton, Ohio, died at the Middletown Hospital June 4, at the age of eighty-four. Mrs. Schrock was the daughter of the Rev. Joseph Augspurger, who for many years served as pastor of the Mennonite Church. She is survived by two sons, Homer and Merlin, of Middletown, one sister Mrs. Lydia Schlonaker of Hamilton, Ohio, seven grand children and seven great grand children. —Lydia A. Augspurger, Corr.

Mrs. Abraham Wiens (nee Katherine Kroeker) was born December 12, 1878, at Henderson, Nebraska. She was united in marriage with Abraham F. Wiens in 1898 at Houston, Texas, and ordained as missionaries in 1906, at Jansen, Nebraska. The following year they came to Chicago and began home mission work in MacKinley Park, where after nine years, a good sized congregation was established. The mission at 4221 S. Rockwell street was then opened in 1917. Rev. Wiens passed away in 1937, and Mrs. Wiens continued in the service until her death. She is survived by her seven daughters Mrs. Katherine Neufeld of Chicago, Mrs. Elizabeth Thiessen of India, Mrs. Mary Toews of Africa, Mrs. Martha Ewert of Mountain Lake, Minnesota, Mrs. Helene Dick of Montana, and Sarah and Esther of Chicago. Also, there are four brothers and three sisters, one of whom is Mrs. Anderson of Africa. Mrs. Wiens' life devotion was mission work. Spreading the gospel, visiting the sick, teaching and helping the unfortunate, were her joys.

Y.P.U. OFFICERS
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Akron, Pa.
Vice President
Verney Unruh
Secretary-Treasurer
Ruth Ewert

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference
Editor
Esko Loewen
Route 2
Newton, Kansas

Summer Program of the Elim Gospel Beach

Saskatchewan youth has a new summer program for Elim Gospel Beach, situated near Swift Current, Saskatchewan. The summer program begins June 16 and continues to August 4. Each day a Bible study and worship service is held at 10:30 a.m. and an evangelistic service at 7:30 p.m. On Sundays the schedule consists of Sunday School at 10:00 a.m., worship service at 11:00. In the afternoon a special song service is held at 2:00. Evangelistic services are held at 7:30 in the evening. Also, special singing and music will be provided for daily.

The location of the beach is such that it serves well as a vacation spot having a beautiful natural setting beside Lac Pelletier. The staff is prepared to have instruction classes ready for all ages. Cabins rent for $1.50 per day, meals are $1.35. Further information can be obtained by writing Elim Gospel Beach, Box 844, Swift Current, Saskatchewan. The following are the speakers scheduled for the summer:

SPEAKERS' SCHEDULE

REV. J. C. SCHMIDT ---------- June 16 to 18
President of the Mennonite Youth Society

REV. BENNO TOEWS ---------- June 16 to 22
Rosthern Bible School

REV. L. E. MAXWELL ---------- June 18 evening
With Men's Gospel Quartet
Prairie Bible Institute

REV. A. B. KOOP ---------- June 23 to 29
With Ladies' Gospel Quartet
Menno Bible Institute

MR. G. W. ELLIOT ---------- June 27 to 29
Western Tract Mission

REV. C. H. SUCKAU ---------- June 30 to July 6
With Men's Gospel Quartet
Grace Bible Institute

REV. W. R. RUSSEL ---------- June 30 - July 6
Shantymen's Christian Association

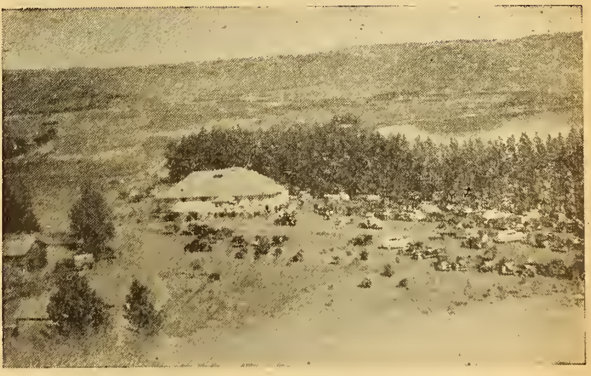
REV. CARL GOLDBERG ---------- June 30 - July 6
Western Canada Mission to the Jews

REV. DAVID P. NEUFELD ---------- July 7 to 13
Mennonite Church Minister

REV. K. O. STENSLAND ---------- July 7 to 13
Friends of Israel

REV. J. J. ESAU ---------- July 14 to 21
Blind Evangelist and Extension Worker for
Grace Bible Institute

REV. PAUL R. SHELLY ---------- July 21 to 28
Bluffton College, Bible Department



Auditorium, restaurant, and foreground of beach taken on dedication day, June 24, 1945

Boats on quiet water

Grove sheltering beach

REV. R. LORNE McTAVISH
Saskatchewan Temperance Federation
REV. J. D. UNRUH——July 21 to 28
President of Freeman Junior College
REV. MARVIN J. DIRKS——July 21 to 28
China Mennonite Mission
REV. Z. P. CARLES——July 29 to Aug. 4
Spanish Christian Mission

Mealtime during Children's Camp

Friede sei mit euch
Swift Current Bible School Orchestra which is to play at the retreat

Central and Middle District Retreat at Camp Mack

by Robert Hartzler

Our summer camps, which are sponsored jointly by the Middle and Central districts, will be held June 17-23 at Camp Alexander Mack, Milford, Indiana. We will this year continue the effort begun last year of running two camps on the same grounds concurrently—one for people of high school age and above, and one for those who are in grades six to eight. A splendid faculty has been brought together for the senior camp, including Rev. Harry Yoder, public relations officer of Bluffton College, who will teach a course in "Solving Our Personal Problems;" Rev. Jacob Enz of Nappanee, Indiana, who will offer, "New Testament Studies in Christianity;" Rev. Marvin Dirks, of Chicago, who will teach "The Challenge of Missions" and share in the music program; Rev. Wilmer Shelly of Topeka, Indiana, who will teach, "Rural Life Opportunities;" Rev. Olin Krehbiel of Berne, Indiana, "How to Be a Good Church Member." Rev. Russell Mast of Wadsworth, Ohio, will be serving as camp pastor. Various other leaders will be offering courses during the activity period including Miss Esther Wenger, R.N., the camp nurse, from the Mennonite hospital at Bloomington, Illinois, who will offer a course for girls interested in nursing on "Nursing as a Life Service." Recreation will be in charge of Rev. Wm. Stauffer who will also serve as assistant director.

The Junior age group at Camp Mack from Central and Middle Districts.

In the Junior camp Miss Ruth Ewert of Hillsboro, Kansas, will serve as dean; Mrs. Gladys Ehresman of Flanagan, Illinois, will have charge of the Bible story hour and chapel period; Rev. Walter Dyck, Executive Secretary of the General Conference, will teach a course on "What It Means To Be a Christian in the Mennonite Church." There will be additional instructors in music and crafts.

In addition to these faculty members there will be adult cabin counselors—one for every twelve campers. The camp orchestra, a junior and a senior chorus, and a daily camp paper will be other features of the week. Cost to each camper will be $11.50 for the week. Rev. Robert W. Hartzler of Goshen, Indiana is general chairman.

Reminiscences of a Last Year's Retreater

By Joann Bowen

Have you ever tried to describe an event that has been an unbelievably rich experience in your life, something that was filled with both spiritual and social gain, something that has meant so much to you it seems impossible to state in words, and yet you would feel selfish if you kept such happiness to yourself? If you have, then you can appreciate my feeling of inadequacy in attempting to describe the 1945 All-Mennonite Retreat held at Camp Mack on the beautiful Lake Wabee in Northern Indiana. In such a lovely setting, it is easy to feel very close to our Creator, especially with the help of our excellent instructors, who do everything possible to help us understand our religion and its purpose in our lives by teaching us courses in prayer, Bible study, and character development. Of course, the inspiration of us all was the wonderful music which we learned and loved. And the companionship—the fun! How can I describe that? Perhaps the most fitting testimony to our retreat is the enthusiasm with which each camper wholeheartedly cooperates with the others, in play and in work, and whose regretful parting words are always "See you next year!"

Youth Events

Three volunteers are spending this summer in work with the migrants. The three to go this year are Mr. and Mrs. Melvin Boehr and Miss Amelia Mueller. The three are going under the sponsorship of the Women's Missionary Association and under the supervision of the Home Missions Council of North America. Mrs. Melvin Boehr is serving her second summer. Until the last of May this year, she was Katherine Andreas. Mr. Boehr is from Henderson, Nebraska, Mrs. Boehr from Beatrice, Nebraska, and Miss Mueller from Halstead, Kansas.

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At the Northern District Conference held at Freeman, South Dakota, June 1 - 5, the youth group elected Carl Epp of Henderson, Nebraska, as president for the coming year. Definite plans are being considered regarding the holding of a Northern District retreat. At present, because of the distance factor, the District has been holding state retreats. The District voted to donate one hundred dollars for the General Fund of the Young People's Union. Support of the Missionary Education Fund of the Young People's Union was given when two hundred dollars was approved for this cause. The Missionary Education Fund will bring Christian students from Paraguay and Puerto Rico to be educated in Mennonite colleges for service in their native land.

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The budget of the young people of the Henderson church is seven hundred dollars for the coming year.

Melvin Boehr

Amelia Mueller

Mrs. Melvin Boehr

It is reported that at some churches more money is raised than the group knows what to do with or has plans to distribute. There are numerous projects which local churches are invited to consider. By contacting the Young People's Union full details can be obtained.

The young people of the North church at Freeman, South Dakota, have been active giving radio programs monthly at Sioux Falls and giving services to the patients at the Tieszen clinic in Marion, South Dakota.

* * * * *

Verney Unruh, Vice President of the Young People's Union, is on a summer visit of churches in the Northern District. His itinerary is as follows: June 1-5, Northern District Conference, Freeman, South Dakota; June 8-9, Bethesda Church, Henderson, Nebraska; June 11-13, Avon, South Dakota; June 15-16, Warroad, Minnesota; June 22-23, Wolf Point, Lustre, and Bloomfield, Montana; June 24, Arena, North Dakota; June 25, Doland and Hitchcock, South Dakota; June 26, Huron, South Dakota; June 28 - July 3, Freeman, Marion and Bridgewater, South Dakota; July 24-28, Aberdeen, Idaho retreat; August 18-22, Mountain Lake, Minnesota retreat.

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The June 5 issue of the Christian Century contains an article by Charles Clayton Morrison on "Protestant Misuse of the Bible" which should challenge the thoughtful consideration of Christian young people.

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The Westminster Fellowship of the Presbyterian Church has undertaken a project in Puerto Rico. The Presbyterian Church has a hundred acre farm called El Guacio located between San Sebastian and Las Marias. Two young people have recently gone to this farm to serve in a mission program of reconstruction and religious instruction. A call has been issued for additional young people to volunteer to serve at this Puerto Rican farm. Dr. E. A. Odell, 156 Fifth Avenue, New York 10, N.Y. has charge of the project. This indicates that other churches are also interested in Puerto Rico.

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Reports from Poland indicate that the acute need for cows and horses in that destitute land is because in the Warsaw section of Poland there is less than half a pint of milk per day available for children under two years of age. There is none for adults.

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Reports state that the extremely limited diet in Poland consists of the following daily menu. For breakfast: a slice of bread. For lunch: a slice of bread, a bowl of potato soup or barley broth. For supper: a slice of bread.

* * * * *

Mr. M. E. Hays, Chief of the Agricultural Rehabilitation Division of UNRRA in Poland, reported to UNRRA headquarters: "I hope that you will again officially express to the Brethren Service Committee the very great appreciation of the Polish people, as well as those of us here in UNRRA, for the excellent manner in which they have cared for livestock en route. I have heard nothing but praise of this from the veterinarians and also the ship's officers. They are certainly to be commended as good livestock men and gentlemen." Since many volunteers from our churches have participated in this work, this word of praise is of double interest.

Western District Conference RETREATS

July 26-28

Young Adults . . . For college Juniors, Seniors and above (or twenty-one years or over).
Director: Walter H. Dyck
Place: Memorial Hall, North Newton, Kan.

July 29-August 3

Youth . . . For high school Sophomores to college Sophomores inclusive (ages fifteen to twenty.
Director: Herbert E. Miller
Place: Camp Wood, Elmdale, Kansas

August 4-7

Intermediate . . . For ages twelve to fourteen or Junior High age.
Director: Jacob T. Friesen
Place: Memorial Hall, North Newton, Kan.

For details see your pastor

WORLD CALL . . .

I planned an ultra modern home when priorities were lifted . . .
But a Belgian citizen whispered, "I have no home at all!"

I dreamed of a country place for the pleasure of my children . . .
But a Jewish lad kept saying, "I have no country!"

I decided on a new cupboard right now . . .
But a child of China cried out, "I have no cup!"

I started to purchase a new kind of washing machine;
But a Polish woman said softly, "I have nothing to wash!"

I wanted a quick-freezing unit for storing quantities of food . . .
But across the waters came the cry, "I have no food!"

I ordered a new car for the pleasure of my loved ones . . .
But a war orphan murmured, "I have no loved ones!"

I planned a stained glass window above the choir stalls . . .
But a Chinese pastor murmured softly, "My church has no walls!"

—By Mayme Gardner Miller

RELIEF

China Workers Sail

June Straite R.N., Elvira Lehman R. N. and Mrs. William Ewert left from Mobile, Alabama, on June 11 on board the S. S. **De Sota.** Ruth Fisher sailed on June 13 on board the S. S. **General Meigs** from San Francisco.

Relief Workers Return

Mary Emma Showalter, relief worker in Egypt and England, and Lewis Martin, special commissioner in the interests of the Material Aid Program, arrived in New York on June 11.

Mr. and Mrs. J. Richard Weaver and son, Gerald, arrived in New York on June 11 after a period of service in Puerto Rico.

Workers Arrive

Edwin Schmidt arrived in Asuncion, Paraguay, on June 12 and Vernon Neuschwander arrived in Buenos Aires on June 11.

Ernest E. Miller and Edmund G. Kaufman arrived in England on Monday, June 10.

Relief Briefs

Orie O. Miller, Executive Secretary of the Mennonite Central Committee, and Sister Miller left Akron June 12 on a commissioner-visit to South America where they will review the relief program among the Paraguayan Mennonites and visit Mennonite colonies in Brazil. Before returning to the States in the latter part of July they plan to visit the La Plata project in Puerto Rico.

Dale Nebel was transferred from China to the Philippine Islands, where he will serve as director of the MCC Unit to be opened there. He and C. L. Graber arrived in the Philippines on June 6.

Paul Ruth reports that the members of the Builders Unit in Holland are getting settled in their huts on Walcheren Island. Their address is Mennonite Central Committee, Box 43, Middelburg, Holland.

A total of fifty-eight Mennonite CPS and ex-CPS men are now doing relief work on foreign soil. CPS and ex-CPS men comprise 35 percent of all workers in Mennonite relief. These figures include assignees at La Plata, Puerto Rico.

Goodwill Christmas Bundles

Plans are under way to assemble Goodwill Christmas Bundles during the summer months for distribution among needy children overseas. The bundles will contain clothing, toilet articles, games, and other necessities for children. Some articles will be inexpensive and can be made and assembled by children. The assembling of Christmas bundles will be a suitable project for Sunday School classes, Bible Schools, Junior sewing circles, and missionary societies. Individuals and families can also use this means of making their Christmas contribution. In the near future pamphlets and detailed information regarding contents, method of packing, and shipping will be sent to the churches in United States and Canada.

C. A. R. E.

All orders for C.A.R.E. "standard food packages" should be sent through the MCC Headquarters office at Akron. Information and food remittance blanks are available from the Akron office. The M.C.C. is compiling a list of names of persons in Europe needing food packages. C.A.R.E. food packages may now be sent to individuals in ten countries: Austria, Czechoslovakia, Finland, France, Italy, Netherlands, Norway, Poland, Greece, and Egypt. The cost of one package is $15 and contains approximately 30 pounds of food, about one-third of which is meat; they also contain milk foods, processed fruits and vegetables and sugar products.

"Hilfe" offered Services of MCC

"Hilfe," a relief organization of the Apostolic Christian Church has requested the services of the M.C.C. to channel relief contributions to their people in Europe. The Executive Committee on May 17, 1946, approved their request and offered them the services of the Mennonite Central Committee within the limits of its facilities and license as a relief agency. "Hilfe" will be an auxiliary to the M.C.C. for the purpose of shipping relief supplies to Germany and central European countries.

Food and Clothing for Germany

On May 22 a shipment of food and clothing totaling 454,095 pounds and evaluated at $82,032.90 left New York Harbor on board the S.S. **American Forwarder** en route to Germany. Included in this shipment were: 3,992 bags flour (5 carloads), 747 cases and barrels of animal fats, beef, and pork, 968 cases assorted foods, and 461 bales clothing, bedding, and shoes.

(Continued from page 2)

or so in the summer in which the pastor can attend some school. This makes for growth in the minister and consequently also in the congregation. A ministers' retreat, as described in this issue, can also be a source of refreshment and enrichment. A congregation which expects much from its minister will encourage him to make use of periods of in-filling.

Court Declares C. O. Eligible For Naturalization

On April 22, 1946, the Supreme Court of the United States decided that an alien may be admitted to the United States citizenship even though, because of his religious scruples, he refuses to bear arms. This decision reverses the rule that the court had laid down some fifteen years ago in the Schwimmer, Macintosh, and Bland cases.

This decision was handed down in the case of James Louis Girouard of Stoneham, Mississippi, a former native of Canada who applied for United States citizenship in 1943. Being a Seventh Day Adventist, he claimed exemption from combatant military service on religious grounds, but indicated a willingness to serve in a noncombatant capacity. In spite of this, the District Court of Massachusetts admitted him to U. S. citizenship. However, the government appealed the case and the U. S. Circuit Court of Appeals reversed the former decision. The case was then brought before the U. S. Supreme Court, with the result that the majority opinion supported the granting of the citizenship.

An excerpt from the majority opinion is of special interest: "The struggle for religious liberty has through the centuries been an effort to accommodate the demands of the State to the conscience of the individual. The victory for freedom of thought recorded in our Bill of Rights recognizes that in the domain of conscience there is a moral power higher than the State. Throughout the ages men have suffered death rather than subordinate their allegiance to God to the authority of the State. Freedom of religion guaranteed by the First Amendment is the product of that struggle . . . . The test oath is abhorrent to our tradition. Over the years Congress has meticulously respected that tradition and even in time of war has sought to accommodate the military requirements to the religious scruples of the individual. We do not believe that Congress intended to reverse that policy when it came to draft the naturalization oath."

This Supreme Court decision is of special interest to all who are conscientiously opposed to military training and service. It is significant that the highest tribunal of our land insists that the freedom of the individual conscience is not to be dominated by the edicts of the State. Not only is the principle of religious freedom implied in this decision significant, but in actual practice it may be a very important factor for Mennonites of Europe who want to emigrate to this country. It is hoped that in view of this decision, Mennonite emigrants from Europe may apply for naturalization without promising to participate in military service.

Carload Shipments for Relief by Mennonite Communities

Following is a list of carload contributions which have been made to the relief program broken down into various states and communities:

Washington — Lind
3 carloads flour
California — Reedley
1 carload flour
2 tons whole milk powder
2 carloads raisins
2 carloads prunes
A group at Shafter has just completed a potato canning project. More specific information will be available soon.
Idaho — Aberdeen
1 carload flour
1 carload evaporated milk
Montana — Bloomfield, Lustre, Larsla, Frazer, Wolf Point
6 carloads flour
North Dakota — Velva, Munich, Harvey
3 carloads flour
South Dakota — Marion
6 carloads flour
Nebraska — Henderson, Beemer, Paxton
4 carloads flour
2 carloads wheat
Kansas — Hillsboro, Newton, Moundridge, Buhler, Pretty Prairie, Great Bend, Harper, Protection, Plains, Lorraine, Ingalls, Whitewater, Ulysses, Yoder, Inman, Halstead
44 carloads flour
Iowa — Wellman
1 carload baby food
Minnesota — Mountain Lake
6 carloads flour
Michigan — Bayport
2 carloads beans
Indiana — Topeka, Middlebury, Shipshewana
4 carloads flour
Illinois — Bloomington
1 carload peas
Ohio — Archbold, Plain City, Dalton, Pandora, Orville, Sugar Creek, Walnut Creek
3 carloads flour
1 carload evaporated milk
1 carload wheat
1 carload corn
Oklahoma — Bessie, Corn, Orienta, Balko, Turpin, Hooker, Weatherford, Cordell
11 carloads flour
Virginia — Broadway, Fentress, Harrisonburg
1 carload beans
1 carload soy beans
2 carloads evaporated milk
1 carload meat and vegetables
Pennsylvania — Lancaster Co., Franconia Conference
7,200 cases canned meats
9 carloads flour
2 carloads evaporated milk
5 tons whole milk powder

These figures by no means represent the total efforts of any group or community in the relief program. In addition to the foregoing, goods in the amount of $212,308 have been processed in the warehouse at Silver Springs, Pennsylvania. At Kalona, Iowa, goods in the amount of $29,737 have been processed and shipped.

Foods processed in these warehouses represent contributions of meat, vegetables, fruits, fats, soups, evaporated milk, and various other items from all sec-

First General Conference Ministers' Retreat

August 29 to September 5

The First Minister's Retreat for minister's and missionaries and their wives has been planned for August 29 to September 5, 1946, at the M. E. Camp Grounds located next to Lake Okoboji, at Spirit Lake, Iowa.

We herewith wish to cordially invite all ministers and missionaries and their wives of the General Conference to this period of inspiration, fellowship, and relaxation. The aims of this retreat are fourfold:

1. To provide for spiritual fellowship and growth which is Christ-centered and Biblical in content.
2. To foster a spirit of fellowship and understanding among our ministers and missionaries.
3. To serve as a minister's workshop where pertinent problems are studied in the light of God's Word.
4. To provide for a period of relaxation and recreation for ministers and their wives.

Make your plans to attend now. Further announcements and details of the program will follow immediately. —Retreat Committee, Dr. J. D. Unruh; Rev. Olin Krehbiel, Rev. Walter H. Dyck, Rev. Ronald von Riesen.

tions of the country. At the warehouses these individual contributions are combined to make carload lots. These are then shipped to seaboard and from thence to foreign lands.

A number of urban groups, who are unable to contribute materials, have contributed cash which is also very much needed and without which our program could not operate. Whether a contribution is in cash or materials it is equally appreciated.

It can be easily noted that the types of contributions vary in different sections of the country. Each community has given of what it has. And herein lies the blessing. Flour, although badly needed and a basic food, cannot alone meet the need of starving peoples. They need body-building foods also—meats, milk, fruits, vegetables. That which one community cannot supply another community can give. By giving of what we have and combining our efforts and contributions with those of others we can at least in part meet the needs of starving and broken humanity.

Jottings

—**Hereford Church, Bally, Pa.** On Children's Day the Primary Department rendered part of the morning service. Flannelgraph talks were given by Helen Adenwelder, who is Child Evangelism Secretary of the southwestern section of Pennsylvania. — Mae Latshaw, Corr.

—**Fairfield (Pa.) Church:** The evening service on June 9 was conducted by Robert Geigley and Vernon Schmidt, who gave a report on their work in Paraguay by film and slides. In two weeks they will give us further information on their work. The Community Daily Vacation Bible School, of which Rev. George W. Stoneback is dean, is conducted in Fairfield. It has an enrollment of eighty-seven. Thirty of these come by bus from Orrtanna. There are twenty-three in the age group of twelve to fifteen. The teachers are drawn from the various churches in this community. Miss Mabert Benner and Charles Williams were united in marriage June 1.

—**Bethesda Church, Henderson, Nebraska:** Rev. Verney Unruh, Rev. Edmund Miller, and Rev. Willard Wiebe were our guest speakers at a youth rally held June 8, 9. Monday morning Rev. Miller gave us the Communion message, and in the evening he conducted a service in the interest of the Mennonite Biblical Seminary, Chicago. The Senior Mission Society is collecting and preparing relief supplies during the summer, so that they will have large amounts of supplies to send for the coming winter. The annual mission sale totalled $792.75, and the collection was $72.66.—Mrs. Reuben Friesen, Corr.

—**Apostolic Church, Trenton, Ohio:** Mrs. Rodolphe Petter of Lame Deer, Montana, spoke on "Our Mennonite Heritage" at a recent missionary meeting. Rev. and Mrs. Amstutz, accompanied by Mrs. Petter and Miss Edna Kinsinger, attended the Middle District Conference.—Lydia A. Augspurger, Corr.

—**Burrton, Kansas:** Rev. and Mrs. Arnold Epp taught a vacation Bible school northwest of here. Later Rev. Epp, assisted by two teachers, taught our own vacation Bible school.—Corr.

—**Burns, Kansas:** Ten new members were received recently. June 9 the Alexanderwohl Men's Chorus gave us an inspiring program.—Mrs. Sam Stucky, Corr.

—**First Church, Berne, Indiana:** On June 16 eighteen young people were baptized and received into the church. One person was admitted by letter. This same Sunday ended a week's missionary rally held in the church under the auspices of the Missionary Union, an organization composed of members from various churches in town. Some excellent messages were brought by Dr. Albert Helser, Africa; Rev. J. VanLierop, Belgium; Mrs. Kathryn Hawthorne, Sumatra; Rev. and Mrs. Roland Rice, China and Japan; Rev. Walter Pageler, Cuba, now going to Alaska; Miss Ruby Nickel, Chicago Hebrew Mission; Misses Luella Burley and Martha Burkhalter, India; Rev. Andrew Losier, Africa; Ruby Lindgren, China; and Royal Steiner, World War Veteran No. 2 who showed pictures on Palestine. On Friday evening, June 21, Bob Finlay of the University of Virginia will speak at the Youth for Christ Rally in the church. The Young People's organization of the Middle District Conference, which was held recently at Nappanee, Indiana, have decided to try to raise one thousand dollars for missions this coming year. — Martha Gilliom, Corr.

—First Church, Hutchinson, Kansas: Thirteen new members were received on June 9. Thirty-seven were enrolled in vacation Bible school.—Mrs. J. S. Friesen, Corr.

—Deep Run, Pa.: We recently enjoyed entertaining a group of young people from Akron and the girls' chorus from Bluffton College. The Missionary Society is making a drive for new and used clothing for relief.—Mae Gross, Corr.

—Dr. J. E. Hartzler was the leader of the Ministers' Forum held recently at Camp Mack.

—Bethel Church, Fortuna, Missouri: The C. E. is planning a retreat to be held on the lake south of Versailles in August. Rev. Albert Janzen preached June 2. In the evening he and his wife gave interesting reports on China. The children and grandchildren of J. P. Loganbill recently presented a pulpit Bible to the church.—Corr.

—First Church, Monroe, Washington: Married recently were: Ralph Flickner and Edna Stucky; James Block and Elenor Goerz. Lawrence Goerz, also a member, was married to Helen Brownlee of Seattle on June 12.—Mrs. George Kopper, Corr.

—Salem Church, Freeman, South Dakota: As a congregation we felt it a real privilege and inspiration to have the district conference convene here this year. The messages of Dr. A. E. Kreider, Rev. H. J. Brown, and Rev. Marvin Dirks were greatly appreciated and a real challenge to young and old alike.—Mrs. Willard Claassen, Corr.

—Buhler, Kansas: Sixteen young people were baptized on June 16. Sixty-nine children were enrolled in vacation Bible school.—Mrs. F. F. Matthies, Corr.

—Garden Township Church, Moundridge, Kansas: As a special for the C. E. on June 16, Mr. J. H. Koppenhaver of Hesston College showed colored pictures of the life of Christ. This was a real inspiration.—Corr.

—The Bethany Mission Society of Kingman, Kansas, had its biggest year this last year since it is organized in 1931. There was an increase of 42 per cent of members who paid voluntary dues. Offerings amounted to $245.17 and were usually divided equally between missions and relief. The society and the church gave a joint offering of $1,275 for relief. Since January 15 a total of forty-six blankets and comforters and 262 pounds of clothing were sent for relief. Sunday School literature and **Junior Messengers** were sent to mission stations. The work of the society was carried on by committees, each being responsible for its particular work. This was very satisfactory. Special collections were taken in the women's classes as new needs arose. This has also been a satisfactory way of meeting the expenses of the committees.—Mrs. Elmer Albrecht

—Grace Church, Enid, Oklahoma: Dessie Jantz and Barney Jantzen were married on May 13. They live on a farm near Okeene. Beginning Sunday May 26 Rev. Henry Hege of Corn came and held services every night for one week. We had wonderful blessings. Rev. Homer Sperling is serving us while Rev. and Mrs. Ben Rahn are gone on a four-weeks trip to Minnesota and Montana. A picnic dinner topped off our daily vacation Bible school.—Mrs. Kliewer, Corr.

—United Mennonite Church, Waterloo, Ontario: The women have been sewing and knitting for relief. On June 9 the Bluffton College Girls' Glee Club presented an outstanding program under the able leadership of Prof. Russell A. Lantz. Assisting on the program was Mr. Burkhalter, violinist. Miss Esther Bohn was pianist. Loudspeakers were set up in the basement to accommodate the many people who found no room in the auditorium. During their stay in Waterloo the girls also presented a program over the local broadcasting station and were billeted in the various homes. The Glee Club had been on tour for the last three weeks and the Waterloo program was the last of a series of twenty. Mrs. J. H. Janzen, wife of Rev. J. H. Janzen, is again in very delicate health. She has been confined to bed, and her physician has ordered a long rest for her.—H. P. Enns, Corr.

—Grace Church, Dallas, Oregon: The finishing work is being done on the addition to the church building. Rev. Leisy participated in the dedication services held for the Newport Church, June 16, and then held a few evening services until the beginning of the district conference. The boys are all back from service, and the Bible school students are back for the summer.—Mrs. Dave Balzer, Corr.

—Gospel Mennonite Church, Mountain Lake, Minnesota: Eleven new members were received June 9. When Mrs. Ewert, our pastor's wife, received the message of her mother's (Mrs. Frank Wiens, Chicago) death, she left immediately to be present at the funeral.—Elizabeth Lohrenz, Corr.

—The Nineteenth Joint Conference of Mennonites, Schwenkfelders, Brethren and Friends was held in the First Church of the Brethren, Pottsdown, Pa., June 29. Alexander C. Purdy of Hartford Theological Seminary gave the address of the evening, speaking on "A Religion of Veracity."

NO "MENNONITE" IS PRINTED DURING WEEK OF JULY 4

The Mennonite

Volume 61 — July 9, 1946 — Number 27

The Real Problem Is the Nature of Man

Hanson Baldwin has said, our problem *"is not the control of the atomic bomb. It is the control of power in itself and of the nature of man."*

Orson Welles says: *"It is the old choice, as old as Eden—life or death—now or never. The atomic bomb is a thousand years ahead of the San Francisco charter. With this infernal energy we can make a bonfire of all our works, empty our cities, scrape the living crust of earth off our planet, and blast our habitation into a spinning globe of ash. Or—we can plant another Garden of Eden! Today man turns the key in the last padlock of power."*

sible for an explosive to be too explosive. It may

George Bernard Shaw exclaims, *"It is possible for an explosive to be too explosive. It may burn down the house to roast a pig. The moral of the atomic bomb is that it is too deadly to be used as a weapon."*

Dr Albert Einstein has predicted that *"two-thirds of the people of the earth could be killed in a war fought with the atomic bomb."* He furthermore says, *"As long as there are sovereign nations possessing great power, war—soon or late—is inevitable."*

Dr. Irving Langmuir, Nobel Prize Winner and head of research at General Electric, has pointed out *"that in from ten to twenty years the Russians, by simply pressing a button, would be able to wipe out 'not only our cities, but every man, woman and child in the United States.'"* He has also suggested that *"If an Atomic war comes, the whole earth can become uninhabitable because of radio-activity in the atmosphere distributed by winds. . ."*

Robert M. Hutchins, renowned educator, declares that *"The hope which rests on the price of war is like the hope some people find in the horror of war. After each war it is said the next one will be so horrible that nobody will ever start it. Atomic war will be the most horrible we have known, and both the victor and the vanquished will lose it. But, since men have been willing to involve themselves in conflicts in which five million human beings were killed in four years, it seems unlikely that they will abstain in the future merely because forty million human beings may be killed in half an hour."*

From an editorial in the "Christian Century": *"The only 'control' which, in the last analysis, will guarantee mankind against the horrors which now, in prospect, appall us, is the control of a just world order. The way to control the atomic menace is to eradicate the evils which now make whole peoples bitter, revengeful, desperate, ready to embrace the most reckless measure. In the long run, there is no other way."*

From a Federal Council statement: *"We confess as Christians and as inhabitants of earth our tragic unpreparedness for this momentous responsibility. Our blindness and self-will as nations and individuals, not the knowledge of atomic energy, are the true cause of our present peril. Only through repentance and regeneration can we hope to overcome the peril we have have created. Only through the redeeming power of our Lord's Gospel can the constructive promise of atomic power be realized."* From another one: *"The fate of the world, therefore, in a literal sense, depends upon the ability of the moral and religious forces, and above all, of the Christian churches, to call men effectively to repentance, worship, and service. The conversion of man, who, as Cousins puts it, 'has exalted change in everything but himself,' has suddenly become a life-and -death issue, not merely for individuals but for the race. Beyond all other groups, our churches are confronted with the ultimatum of the atomic bomb, for they alone can provide a significant answer."*

"NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD OF HOSTS." ZECH. 4:6.

From the editor's point - of - view:

WAR cannot be avoided by preparing for war and peace at the same time. Such dual attempts seem to us like trying to put out a fire by pouring on simultaneously both water and gasoline. (We admit that mere quantity of water may not put out gasoline fires, but for the sake of the illustration let us assume that it does.) Now the water might be used in such quantities and in such a way as to overwhelm the gasoline. But in our present state of international affairs it seems as though the gasoline is considerably in excess of the water. Our efforts towards goodwill seem rather insignificant in comparison with the atomic power of our military might. Of course, it is also suggested that the pouring of gas and water may go on until everyone concerened will get tired of pouring gas. That would be hopeful if it were not for the fact that the United States seems to be intent upon pouring a greater quantity of more combustible gasoline on the fire, and Russia also. Moscow papers are quoted as saying recently: "The Communist party and Stalin have made the Red army the mightiest and toughest of contemporary armies, have raised its spirit high and have endowed it with the effective organization structure. Fascism is on the march in the United States and is seeking to crush the working class, as it did in Germany, preparatory to imposing a 'Pax Americana' on the world." Our own leaders suggest that our military might must be second to none. And so the gasoline continues to be poured in ever larger measure, while many people hope for the water to win. The whole prospect is a dark one. On the other hand most people of the United States do not welcome the alternative of disarmament, for then Russia, they argue, could do with us as it pleased. And as long as we don't win Russia to the point where it pleases to do the right with us, the threat of aggression perhaps exists. Therefore, it is advocated,we must be prepared to fight for our national life. Pondering it all, one wonders whether nations can save their lives fighting for them while for individuals it is true that "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." Is it not our one hope that the stream of goodwill will grow so fast and so large that it will finally put out the fire?

THE WORK we do at least partly indicates how much love there is in us. Work at its best is love in action. Or we might say that in work we express in action our vital concern for the welfare of others. True, not all work is an expression of love for others, for much of the work we do is primarily directed towards our own survival and security. And much of this is legitimate and wholesome, for we need to work for our daily bread. However, when the effort towards self-preservation and enhancement is engaged in without consideration of the welfare of others, then it becomes a matter of seeking first the things of this world and not first the Kingdom of God. People frequently do excellent work to the benefit of others but not necessarily for their sake. Rather the worker seeks excellency for his own protection. The beneficial aspect of such an attitude of self-promotion and protection is suggested in the title of a radio speech given by Henry J. Taylor, economist, author, and journalist, who is sponsored by the General Motors Corporation. Mr. Taylor used the subject "To Help Others Help Yourself." However, this is a dangerous half-truth. Such an attitude may easily tempt one to help himself regardless of whether it benefits someone else or even harms him. Such an attitude is easily perverted into one of "getting by," of "putting something over" on the other just as long as he does not find out. Work is really love in action when it is done for the sake of daily bread and for the welfare of others who need our services or goods. For work to be love in action it must always affect wholesomely the welfare of others as well as our own. An experience which adds as much to our feeling of security as any comes to us when someone sells us an excellent product for a right price or excellent services for a right price. Furthermore, when this is consciously done with one welfare in mind, then a bit of God's Kingdom comes on earth. The amount and quality of work we do, and the motivation behind it, at least partly indicates how much we love God and man.

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The Christian Layman and Church Unity

by Gordon M. Liechty

Unity is a precious, very desirable quality. David, in Psalm 133: I, spoke of it. "Behold how good, and how pleasant it is for brethren to dwell together in unity."

Results of Disunity Always Ugly

Ill-will and ill-natured disagreement among members is perhaps the greatest obstacle that can come into the path of progress in a church. It obstructs first of all any possibility of spiritual growth on the part of those directly involved—and it throws a damper upon the zeal and enthusiasm of other members. It dismays the pastor and makes his task infinitely more difficult. It hinders the message of love and peace which the church is obligated to preach. Discord, tension, and quarrelings, when they crop out into the view of the world—as objects of scorn and ridicule in the minds of those who are seeking an excuse to escape their responsibility to God and to their own soul.

How Can the Layman Help?

1. First of all, we must realize the awful harvest which disunity reaps—we must take into account the cost as mentioned above.

2. We must desire and earnestly strive for unity. We must love harmony more than we love our own way. We must cherish peace more than we long to see our own ideas and opinions vindicated.

3. We must learn to evaluate differences which arise between us. The large majority of quarrels begin with matters which are positively trivial and insignificant when viewed in the brighter light of passing time. In "The First Hundred Years," the book recording the history of our own local church, I recently found amusement in reading about some of the storms which came about because of differences of opinion. The incidents were by no means funny at the time they occurred. We read how the late Rev. S. F. Sprunger, now honored and revered as the saintly patriarch who led the Berne congregation toward its modern-day ministry and witness, was the cause of much dissension and finally a division of the membership in about 1870. It was not because of error on his part, but because some people objected to his determination to train his mind and spirit in formal education. He had been chosen against his will, by lot, and very naturally felt utterly inadequate for the task. His future remarkable success as a Christian leader is commentary enough on the wisdom of his decision.

Subsequently, there were other ignoble incidents which seem ridiculous today and illustrate the foolishness of quarreling about non-essentials; for instance, the great cry which arose when some ladies first wore hats to the services, or the strenuous objections made when one of the members organized a village band composed of local men who loved to play brass instruments. Then there was the time when many thought surely S. F. Sprunger was playing directly into the hands of Satan because he appeared one hot summer day wearing a comfortable light-weight coat replacing the heavy homespun model of long standing.

Such dark spots in the history of the church should prompt us to evaluate very carefully differences which may threaten our unity.

4. We must agree to disagree. Among any group of normal people there will be conflicting opinions and judgment from time to time. I maintain that there can be perfect unity of spirit and purpose and goodwill even while there is sharp disagreement on an issue, providing all parties regard one another in love and tolerance. There is never, never justification for hatred or grudge among Christ's followers; not even if the disagreement is on fundamental issues. The Sunday School Times carried an illustration recently emphasizing the futility of expecting perfect agreement. It is said of Charles V that he once determined to unfiy all the religious bodies of his day. In the meantime he was experimenting with three clocks, trying to make them all run exactly together. Failing in this he concluded that if he could not even make three clocks act alike, how foolish to expect the whole world to follow his wishes.

5. There is one danger which is very subtle, and which it behooves all of us to guard against. I refer to our tendency to build up unconciously an attitude of beligerency or antagonism toward those whom we believe to be in error. Oh yes, we won't admit even to ourselves, that we bear unkind or prejudiced feelings toward the brother. And we may declare, in the effort to convince ourselves, that we have only love and sympathy for Him in his error. But between us there comes a chasm, a gulf which keeps us far apart. And underneath there is tension, and every act of the brother is examined with distrust and suspicion. This type of disunity is particulary bad because it is difficult to uncover and solve. It is an individual matter, requiring that each one of us bring himself to the right and proper Christian attitude.

6. Tolerance is the word most commonly used in discussing human relationships.And tolerance toward our brethren is undeniably a Godly virtue. Tolerance of sin and error is quite another thing, and sometimes in

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Gordon M. Liechty, who is a member of the First Church, Berne, Indiana, gave the above article as a paper at the recent session of the Middle District Conference.

our zeal for truth and righteousness we become confused, and become intolerant of the brother whom we believe to be in error. We borrow a paragraph from Carl M. Lehman's practical notes in the *Senior Adult Quarterly,* lesson of May 5: "More than we would admit, our intolerance is caused by pride, hurt feelings, suspicion and personal dislike.We like to think it is because the other person or the other group is wrong that we can not tolerate them. But our capacity for toleration of people we know and like well enough to understand is amazing. We tolerate a lot of things in our friends we would never think of tolerating in our enemies. We overlook the mistakes and weaknesses of our friends but we magnify the mistakes and weaknesses of those whom we do not like. Our best cure for intolerance we find in the word of John, (Beloved, let us love one another, for love is of God and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love.)

7. There is the matter of offenses. A great deal of strife can be averted by following the teaching of Jesus from Matthew 18:15-17, in which passage he tells his disciples what course to take when offended by a brother. It is a duty—no easy one either—to go promptly to the offending one for the purpose of reaching an understanding and adjustment of the differences. But that is certainly the way to eliminate much contention and strife.

8. There is great value in having common interests and mutual tasks in which all within a church can participate. In mutual labors and mutual problems it is easier to forget personal friction and prejudices.

9. All we have said before is really included in the simple law of love. Love is the mightiest force known to man, mightier than man's armies, stronger than political manueverings, greater than the word of the press or radio. Love worketh no ill to his neighbor. "This commandment have we from him, that he who loveth God love his brother also," I John 4:24. And "By this shall all man know that ye are my disciples, if ye have love one to another," John 13:35.

If all of us who are laymen will grasp this truth and appropriate this power, the problem of harmony among brethren will be solved.

General Conference Minister's Retreat

August 29 — September 5
Spirit Lake, Iowa

Tentative Program and Schedule:

6:30	Rise
7:00	Breakfast
8:00 - 9:00	Bible Study, Rev. A. E. Kreider
9:00 - 10:15	(Split sessions for ministers and their wives) Sessions for ministers (devoted to practical pastoral problems): Friday: "The Pastor as a Counselor and Personal Worker," Rev. Erland Waltner Saturday: "The Pastor as a Visitor," Rev. J. J. Thiessen Monday: "The Pastor as an Administrator," Tuesday: "The Pastor as a Preacher," Rev. J. N. Smucker Wednesday: "The Pastor as a Conference Worker," Rev. C. E. Krehbiel Thursday: "The Pastor and His Young People," Rev. Willard Claassen Sessions for Minister's Wives - (To be arranged for by Mrs. P. R. Schroeder, Mrs. A. E. Kreider, and Mrs. W. C. Voth.)
10:30 - 11:00	Chapel Period. Leaders to be chosen from the group.
11:00 - 12:00	"The Scriptural Basis of our Faith"
12:00	Noon
1:00 - 2:00	Rest Period
2:00 - 4:00	Study of Crafts by Rev. Elbert Koontz. Relaxation or recreation (There are facilities for boating, swimming, golfing, tennis, fishing, etc.)
5:30	Supper
7:00 - 9:00	Song service led by Elbert Koontz. Messages by Rev. Don E. Smucker. May also have time for discussions and reports by relief workers and those back from Europe.
Sunday	Regular services: Sunday School, and a Communion Service, and regular evening service.

Approximate cost:

Per person:	Room	$ 5.00
	Board	7.00
	Registration fee	3.00
		$15.00

MENNONITES THE WORLD OVER

By Cornelius Krahn

CARE FOR THE DYING

Statistics show that one-third of Europe's children lack either proper food, shelter, medical care, parents, or several of these items. Do we care about them? Naturally we do. We would not be Christians if we did not. But how do we express our care? In words? Expresions of regret? Or actions? Until recently we could care and regret that the avenues through which we might serve were not open. At last the hour for which we have been praying has arrived. Churches, government agencies, press and radio all challenge us to care for the dying. Relief agencies solicit our funds to help *now.* Now we can care in no other way but action. Today we want to present to you a successful way to care for the dying.

MASS AND INDIVIDUAL RELIEF. Many carloads of food are being shipped from our Mennonite communities to feed straving Europe and are being distributed wherever the need is greatest. Naturally not all people in need are being reached. Your relatives and friends may be among them. Here the individual package service is of the greatest importance. All post offices now accept parcel post gift packages to most of the European countries. Many relief agencies assume the responsibility of packing and shiping packages to addressess submitted to them. Many of them operate on a profit basis.

THE RELIEF AGENCY CARE. Among the relief agencies the most highly recommended is CARE, a non-profit organization made up of twenty-four relief agencies such as the American Friends Service Committee, Mennonite Central Committee, YWCA-World Emergency and War Victims Funds, etc. Iits full name is Cooperative for American Remittance to Europe.

THE FOOD PACKAGE. The packages shipped to Europe by CARE all contain 28.9 pounds of food and were originally intended for thirty meals for a soldier. Since each package contains over 40,000 calories, and he average European receives little more than 1000 alories daily, one can easily see why such a package ould be a matter of life or death to one family. But let is take a look at the contents itself.

olid meat, stews and hashes	9.8 lbs net
ereal and biscuits	6.5 lbs. net
ruit jam and pudding	3.6 lbs. net
'egetables	2.3 lbs net
ugar and candy	3.9 lbs. net
ocoa, coffee and beverage powders	1.1 lbs net
vaporated milk	0.8 lbs net
reserved butter	0.5 lbs. net
heese (included in one menu)	0.4 lbs. net

In addition to this food a package also contains 1.2 ound soap, matches, toilet tissue, etc. The over-all weight of the package in a water-proof container is 49 pounds. The total cost of such a package is $15.00 and includes contents, packing, shipping and delivery. The packages are not subject to customs duty.

HOW TO BUY A PACKAGE. Application blanks may be obtained (1) from the Mennonite Central Committee, Akron, Pennsylvania, (2) from CARE 50 Broad Street, New York 4, New York, or (3) from local banks.

Write on the blank the name and address of the person to whom you wish to send the package and enclose a check or money order ($15.00 per package), and mail to Mennonite Central Committee, Akron, Pennsylvania. (In Germany only the U. S. occupied zone has been approved for the CARE program at this time)

Those who would like to help in this way but have no addresses should also find ample opportunity to "care for the dying." The MCC will be glad to forward your gift package to needy families. The writer of this column is also getting more requests for help than he can take care of and will be glad to provide you with addresses. Care for the dying! Act now!

A Mennonite Encyclopaedia

Plans are now being made for the publication of a Mennonite Encyclopaedia as a joint enterprise of the larger Mennonite publishing houses of North America, the Mennonite Publishing House at Scottdale, Pa., the Publication Board of the General Conference of Mennonites at Newton, Kansas, and the Mennonite Brethren Publishing House at Hillsboro, Kansas. The editorial board as appointed consists of the following: Editors—Dr. Harold S. Bender, Goshen, Ind.; Dr. C. Henry Smith, Bluffton, Ohio; Associate Editors—Dr. Cornelius Krahn, North Newton, Kansas; Dr. S. F. Pannabecker, Bluffton, Ohio; Dr. John C. Wenger, Goshen, Indiana; Dr. Melvin Gingerich, North Newton, Kansas; Dr. P. E. Schellenberg, Hillsboro, Kansas; Dr. P. C. Hiebert, Hillsboro, Kansas; C. F. Klassen, Winnipeg, Manitoba. An editorial council of Mennonite scholars and leaders of all branches and countries is still to be chosen. The publishers hope to secure the American rights to the German **Mennonitisches Lexikon** published by Dr. Christian Neff and the late Christian Hege and are undertaking negotiations with Dr. Neff to this end. It is hoped to also secure the collaboration of Mennonite scholars in every part of the world where there are Mennonite communities. Present plans call for an historical encyclopaedia of three volumes of approximately 1,000 pages each, similar in the format to the **Lexikon**, with complete coverage of all essential information of world Mennonitism past and present. An atlas volume will be added. It is expected that the work will be completed in five years. The Mennonite Publishing House has been engaged to undertake financial and printing responsibility and will serve as the publishing agent. —Paul Erb, Chairman, H. J. Andres, Secretary, Publishing Committee.

MUTUAL AID BOARD LOANS NOW OVER $10,300

The Mutual Aid Board which was created at the last general session of the General Conference has begun activity in line with its intended functions. The Executive Committee of the Board met at North Newton, Kansas, on June 17, 1946, to transact official business. To date the Board reports having made thirteen individual financial loans which amount to over $10,300.00. The loans have been made for such purposes as buying farm machinery, livestock, trucks, automobiles for use in connection with jobs, becoming established in a home, and the buying of a house. The majority of the loans are made for from two to three years and the average amount of the loans made is $860.00.

The money received to date has totalled over $15,000.00, two-thirds of this amount having come from treasuries of other boards which had money temporarily available for such use. Individuals have made substantial contributions and advanced money on loans. The Board is ready to accept additional funds from members of the brotherhood who have funds to invest and are interested in helping young men in the church become rehabilitated. The funds advanced to the men who receive them for rehabilitation are secured with mortages and others collateral and the Board sets aside 10 percent of the funds received for emergency purposes.

The Board of Mutual Aid does not make outright gifts but confines itself to making small loans for purposes of helping young men become established in a modest way. Funds are received either as non-interest bearing or as interest bearing at 1½ percent and 2 percent depending on the length of time the funds are used.

Third Christian Workers Institute Met at Bluffton, Ohio

The third annual Christian Workers Institute was held at Bluffton College, Bluffton, Ohio, June 5-7, 1946. Forty-three young people and leaders met during these three days to seek God's guidance for their lives as they plan to go into full-time Christian service.

All of the leaders presented a dynamic challenge to those who met together. There was a spirit of prayer, of devotion, of urgency, of unity, and of power, present in these meetings which was manifestly an outpouring of the power of the Holy Spirit. Those present felt that with such a spirit God had a place of service for the Mennonite Church in the world today.

The following are brief excerpts of the reactions of one of those who attended the institute: "The conference opened on an enthusiastic note which was maintained throughout the three-day session. . . . The close of each day's session left me with the feeling that it had been packed full of numerous challenges and opportunities . . . . Probably most impressive to me was the outstanding assemblage of high caliber Mennonite thinkers and leaders . . . . I trust that the eventual non-existence of CPS will not mean also the cessation of this conference."

The following were in attendance: Roland Brown, Virgil Flickinger, Lloyd W. Gundy, Loris A. Habegger, Wilton Hartzler, Stan Hostetter, J. Willard Linscheid, Charles Rufenacht, Bert Smucker, Stanley Stauffer, Arthur Voth, Marvin Wasser, Marjorie Linscheid, Elvina Neufeld, Treva Zuercher, Leona Cressman, Wesley Ewert, Orlando Goering, Alice Bachert, Mr. and Mrs. D. D. Millar, Mr. and Mrs. Alson Weber, Dr. I. W. Bauman, Rev. E. J. Bohn, Mr. Elmer Ediger, Dr. H. A. Fast, Rev. R. L. Hartzler, Rev. Olin Krehbiel, Mr. Carl Lehman, Rev. Howard G. Nyce, Mrs. S. F. Pannabecker, Dr. L. L. Ramseyer, Rev. Andrew R. Shelly, Rev. Paul R. Shelly, Rev. Don E. Smucker, Rev. J. N. Smucker, Rev. William Stauffer, Dr. A. Warkentin, Dean N. E. Byers, Mr. Delvin Kirchhofer, and Rev. Ronald von Riesen.—Reported by Paul R. Shelly.

JOTTINGS

— **Second Church, Paso Robles, California:** We are glad that Mr. and Mrs. Harold Dirks will serve us during the summer. Mr. Dirks will give us the message on Sundays and on Prayer meeting nights. and both of them will conduct the four-weeks summer Bible school. They come to us from Omaha, Nebraska, where Mr. Dirks has been enrolled in the Grace Bible Institute the past year. They formerly lived in Los Angeles, and he is the son of Rev. and Mrs. H. B. Dirks of that city. After the service, June 16, an informal reception was held at the home of one of the members. A "pot-luck" picnic lunch was served.—Mrs. W. N. Claassen, Corr.

— **Salem-Zion Church, Freeman, South Dakota:** Our pastor, Rev. J. J. Regier, and a group of high school boys and girls attended Mennonite Youth Week at Camp Byran, near Huron, June 11-17. Twelve new members joined our church recently. The mission society reported the following at the close of its 1945-1946 year: 1200 pounds of new and used clothing for relief and mission stations, 1668 quarts of meats and vegetables for relief and C. P. S., 315 pounds lard for relief and C. P. S. Some Christmas boxes and 175 pounds of kitchen utensils and tools for relief, and 26 pounds of linens for C. P. S.—Marian Graber, Corr.

"Extra Summer Help"

— **The Eden Congregation of Schwenksville Pennsylvania,** the Rev. Freeman H. Swartz, pastor, purchased a round trip ticket to Sheridan, Wyoming, for Mrs. Mary Kerr Price. She will assist the Habeggars of the Montana mission field for the summer. We appreciate this mission interest on the part of Mrs. Price who is willing to spend the summer, helping our workers with the Cheyenne Indians and the interest of her church which pays all expenses.—Howard G. Nyce, Secretary of Foreign Mission Board.

The Work of the Curriculum Committee

by Paul R. Shelly

On June 19 questionnaires were sent to each of the pastors and to each of the Sunday School superintendents of the General Conference by the curriculum committee.

ORIGIN OF THE CURRICULUM COMMITTEE

The curriculum committee, consisting of Rev. Henry H. Harder, Miss Erna Fast, and Rev. Paul R. Shelly, was appointed by the Board of Education of the General Conference in August of 1945. Miss Fast has since taken up church work elsewhere and has resigned, and Mrs. E. J. Miller has been appointed in her place.

THE PURPOSE OF THE CURRICULUM COMMITTEE

The curriculum committee has been asked to make a study of the curriculum materials that are now being provided by the Boards of Education and Publication. The committee has also been asked to study the needs of our churches in this field. The ultimate task will then be to recommend to the churches existing materials published by other groups and to recommend areas in which we should be providing our own materials.

THE NEED OF THIS TASK

All of us have realized that we are using some materials in some areas of our church work which are not in keeping with the Word of God and our Mennonite heritage in all details. We need materials which are in keeping with both the Word of God and our Mennonite heritage, because we feel that our Mennonite heritage is firmly rooted in the Word of God. The committee is dedicated to the task of making such materials available for all of our church organizations.

THE COOPERATION OF ALL NEEDED

The committee is helpless in this task unless it receives the cooperation of all concerned. A little time by each pastor and each Sunday School superintendent will enable the committee to take its next step.

IMMEDIATE RESPONSE REQUIRED

I have been delegated with the responsibility of getting out the questionnaires and of having them tabulated. Other members of the committee are assigned other responsibilities. The General Conference Voluntary Summer Service group in Chicago has offered to do this task of tabulating the results of the questionnaire. The group begins its service in Chicago the last week in June. In order to help the members of the group in doing the extra task of tabulating the returns, the questionnaires should be returned as soon as possible.

A FEW WORDS ABOUT MECHANICS

The questionnaire which was sent to the ministers includes a survey of curriculum needs of all the organizations of the church. A duplicate copy of the section on Sunday Schools has been sent to each superintendent. I would suggest that the superintendent call a meeting of the teachers and officers of the Sunday school to fill out his copy of the questionnaire on Sunday Schools. The factual material on Sunday Schools need not be filled by both pastor and Sunday School superintendent. In case a church does not fill this out twice it would be helpful if you would so indicate on the questionnaire on which you fill out this part stating that you will not fill it out on the questionnaire filled out by the Sunday School superintendent. However, the opinion questions should be filled out in both. A self-addressed stamped envelope has been enclosed in the copy to the minister. If both questionnaires are returned in this envelope it will require an additional three-cent stamp.

Who Will Feed These Sheep and Lambs?

by Elsa E. Grantland

"Lovest thou me? . . . Feed my sheep." John 21:16.

I am hidden from the world, but known to God as I seek to do the task of a missionary here among the Great Smoky Mountains. God has seemed to bless our Sunday School here. It is growing in interest and numbers even amid great opposition.

We are holding our Sunday School in the only building available, a shell of a buliding which isn't an asset to any community, but it is the best we can do for the present.

The building we use was given to the community as a "free for all," regardless of race, clan, or doctrine. Anyone and everyone can go forth and hold services no matter what belief. The man who gave this building made the deed that way, and it cannot be changed nor the biulding bought. It is a menace to the community as there is always a lot of confusion in the "free-for-all", due to many so-called illiterate preachers who can neither read the Bible, nor preach; they depend on what someone else told them about the Bible. There is usually much confusion in such a church, but at the same time God, through His great goodness, has seen fit to

This group and others like it need a good minister. Who will say, "Here am I; send me."—Paint Rock, North Carolina

keep our Sunday School together. It has caused me to pray constantly, because Satan would like to break up the work here. We thank the dear Lord we are going forward for Him, trusting Him to let us have a chapel of our own next year should it be His will.

God has been pleased to bless our community with two born-again mothers this year. As I visit homes, I find our people really interested in their own personal salvation and feel as though it will not be long before others will accept Him as Saviour. God is really working in hearts here, and we are praying the Lord will call a really God-sent couple here to direct the work. We are almost ripe for an evangelistic church here.

The men here need a man who will really be interested in their problems. There are boys and men who need to know the Saviour, but can only be reached by a God-sent man. We are praying to this end.

How Satan has worked tooth and nail to tear up the work here, but God has held it together. The Holy Spirit is working in the hearts of the adults.

We started our vacation Bible school this morning, June 24, for six weeks, as I have to take different groups each day.

The little pre-school children are really memorizing Bible verses and are taking the gospel stories home to their parents, and the Holy Spirit is dealing with the parents.

Besides the Sunday School and vacation Bible school, I try to have other community activities, i.e., hymn sings and Bible study with one teen-age group each week.

I trust that God will cause many to remember us here before the Throne of Grace daily. How we need your prayers.

Sincerely yours in Him, among the many unreached of the Great Smokies of North Carolina,

Elsa E. Grantland

(Note: Anyone hearing the call of the Lord communicate with the Secretary of the Board of Home Missions.)

The following students were the fifth and sixth classes to complete the two-year Community Nurses Training Course established by the Mennonite Deaconess Hospital, Beatrice, Nebraska.

Left to right, standing are: Mrs. Bertha Lillie, Margaret R. Janzen, Maria P. Buller, sitting Helen E. Coon, Sister Alice E. Epp (class sponsor) and Mrs. Helen Milius.

Commencement exercises were held at an earlier date with a banquet and program at the church parlors of the Methodist Church. Rev. Walter H. Dyck gave the commencement message.

Y.P.U. OFFICERS
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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Route 2
Newton, Kansas

Retreat at Men-O-Lan

Eastern District Conference is scheduled for the period from July 12 to 28 for five different retreats. They are to be held at the Conference Retreat Grounds, Men-O-Lan.

Rev. Willard Claassen of Freeman, South Dakota, will be one of the main speakers and Lawrence Burkhalter will direct retreat musical activity.

The dates for the different retreats are set as follows:

Adult — July 12 to 14
Junior — July 14 to 18
High School — July 18 to 21
Intermediate — July 22 to 25
Senior — July 26 to 28

Thoughts on Retreat

By Grace Meyers

Once again our thoughts turn to "Retreat" and since I attended for the past three years I would like to pass on to other retreaters just what made retreat meaningful to me:

To me, it is a time when one can come apart from the rest of the world for a few days and to be able to fellowship, study, and worship with other Christian young people of other churches and communities.

The location itself is enough to make retreat a thing you will be back to enjoy every year. At no other place could one be drawn closer to God than there in the midst of God's works and creations.

One of the Men-O-Lan cabins built by voluntary labor and contributions of the churches.

Men-O-Lan Retreaters of the Eastern District

During the time that I spent there, I have found the Quiet Hour, classes held on the rocks and other places on the grounds to be very helpful.

The Camp Fire Service in the evening was one of the most enjoyable parts of the retreat. I was reminded more than ever how "the heavens declare the glory of God and the firmament showeth His handiwork."

I feel the high light of retreat was the Lord's Supper on Sunday morning.

At the close of the retreat, I was very thankful to God for the many blessings received during these few days and I am now looking forward to the retreat of 1946.

Christian, Show Your Light

Ruth B. Statler

Christian, you must hang your lantern
On a hill-top; thorns may brush it,
Winds and rain-storms spill upon it,
Or the eagles try to crush it;
But that light will brightly glow
If each day to God you go,
Asking him to help you trim it,
For his oil with which to fill it.
Christian, you must hang your light
Above the world, radiant and bright.

Toward Peace or War

"And when he drew nigh, he saw the city and wept over it." — Luke 19:41

1755—We loved the British and hated the French	French and Indian War
1776—We loved the French and hated the British	American Revolution
1799—We hated the French	Sea battles with France
1812—We loved the French and hated the British	War of 1812
1846—We loved the Southerners and hated the Mexicans	Mexican War over Texas
1861-64—North hated South and South hated North	Civil War (Britain aids the South
1898—We hated the Spanish	Spanish-American War
1899—We hated the Chinese and the Filipinos	Conquest of the Philippines
1900—We loved the Japanese and hated the Chinese	Boxer Uprising in China
1904—We loved the Japanese and hated the Russians	Russo-Japanese War
1914—We loved the Japanese and the Russians	Allies in World War I
1914—We hated the Mexicans	Marines land at Vera Cruz
1914—We loved the British and French and hated the Austrians and Germans	Beginning of World War I
1915—We loved the Italians	Italy joins Allies
1916—We hated the Mexicans	Pershing invades Mexico
1917—We loved the Japanese and the Chinese	Allies in World War I
but not the Russians	Russian Bolshevik Revolution
1918—We loved the Italians and hated the Russians	Our troops invade Russia
1927—We loved the Japanese and hated the Chinese	U. S. Bombards Nanking
1935—We hated the Italians	Italy invades Ethiopia
1936—We loved the Chinese and hated the Russians	Communists despoil China
1939—We loved the British and French and hated the Germans and Russians	Beginning of Warld War II
1939—We loved the Finns and hated the Russians	Russia invades Finland
1941—We loved the Russians and hated the Finns	Russia fights Germany and Finland
1941—We loved the Filipinos and hated the Japanese	War with Japan
1941—We loved the British, Chinese, Dutch, Russians and hated the Germans, Italians, and Japanese	World War II
1942—We loved some French and hated others	Despise Vichy regime
1942—We loved the Mexicans and other Latin Americans	Allies in World War II
1943—We love the Chinese, try to love Russians, British........	

1945—After—Shall we continue our tragically fatal, shifting friendships and hatreds? Or shall we abandon our futile and suicidal opportunism and begin now to co-operate constructively with the peoples of all countries in building together a better world?

(Selected from **The Classmate** and used by permission of the Department of Church School Literature, Methodist Church.)

Report of the Eastern District C. E. Convention

By Grace Binder

The fifty-first Annual Convention of the Eastern District Mennonite Y. P. Union was held on Memorial Day at the Upper Milford Mennonite Church, Zionsville, Pa. There were morning and afternoon sessions. The theme for the day was "Christian Radiance."

The morning session consisted of a business meeting, and a choice of the following conference periods:

The Source in Christ — Norman Geissinger
Strength in the Church — Leroy Weidner
Purpose in Witnessing — Rev. A. H. Schultz

Rev. McDowell of the Mechanics Grove Mennonite Church brought us the message of the afternoon session. The Bluffton Girls' Choir rendered several selections. The following officers were installed by Rev. Plenert:

Pres. — Ralph N. Lewis, Perkasie
V. Pres. — Ernest Leitzel, Richfield
Corresponding Sec. — Russell High, Bethlehem
Recording Sec. — Mrs. Harvey Ott, Souderton
Mission Sec. — Walter Frei, Denver
Treasurer — Andrew Bauman, West Swamp
Junior Superintendent — Elaine Rupert, Allentown
Intermediate Supt. — Mrs. Horace Auckland, East Swamp
Pastor Counsellor — Rev. Ward Shelly, Perkasie

The attendance banner was received by the Lansdale Society for having the largest percentage of C. E. members present.

Following is the Mission Project for the coming year:

$250.00 — General Conference Y. P. Union Project—Missionary Education fund for foreign students.

$250.00 — Home Mission Work which has been started at Lancaster.

$100.00 — for Work at Lame Deer.

TREMENDOUS TRIFLES

Quite recently our thought and attention have again been directed to the power of tremendous trifles, as they have been called, and the significance of the insignificant. It is still true that "Trifles make perfection, but perfection is no trifle."

Great events may make common tasks seem trivial, but if days are to run smoothly in home, office or factory, we must never overlook the fact that the little things in life are really vital and powerful. While your work may seem trivial, your fidelity within its limits is far from insignificant and alone important to you. Exactness in little duties, attention to minor details, is a wonderful source of cheerfulness.

Though many of us are victimized by bigness in these modern days, events, apparently small in themselves, may prove to be momentous. A short telegram or telephone call may change, not only our day, but our whole future.

Little words often have a profound effect, conveying the tone of the mind from which they come. A word of appreciation, a pinch of praise is uplifting; while tiny remarks with prickles in them are quite the reverse. A smile may brighten someone's whole day; a doubtful shrug of the shoulders darken it.

Little choices are often big with destiny. Little anxieties that fret our spirits should not be fostered. Lest molehills grow into mountains, many vexations trifles should be ignored. Little temptations and little sins overpower us if not conquered; while little virtues become habitual with practice.

Little inaccuracies are sometimes costly. On a package of advertising matter received from a well-known business firm, a postmistress discovered that postage overpaid was fourteen cents. Taking time to notify the company, she was surprised to receive a letter from them, saying that she had saved them nearly five hundred dollars. Incidentally, there was a cheque for twenty-five dollars enclosed in recognition of her kindness.

The effectiveness of trivial, everyday courtesies is well known. In teaching courtesy to new telephone operators, one of the first lessons is that it certainly pays to be polite. Politeness costs nothing, nor do little virtues that sweeten human lives.

Minor ministries help lighten many a load. Dropping in to see a young mother convalescing in hospital, on her birthday, a friend suggested as her gift for the occasion a long distance call to her loved ones six hundred miles away. Great was the patient's joy that evening to hear the voices of husband and children as if in the same room. Attempting to thank her friend next time she came in, she was silenced with the words, "Don't mention it. 'Twas such a little thing."

"It is but the littleness of man that seeth no greatness in a trifle." The importance of small and obscure beginnings cannot be overestimated, nor can the potential greatness of the apparently trifling in every sphere of life.

—**Onward**

TEMPERS

By Joshua Burlap

Take an ordinary piece of steel, without tempering it, and its uses are few, and its value pretty low. Take that same piece of steel and temper it, and it may be used for a hundred useful things such as tools, springs and machine parts. Did you ever stop to think that the human body is much the same. I heard a man say one time, that he would not give house room to a woman or stable room to a horse that had no temper. He said that each was just so much flesh, uninspiring and uninteresting, but that with a bit of temper added, each became a problem to handle and worth the handling.

I have tried to find some definition for temper that fills the bill, but have not succeeded in so doing. Temper is more than the ability to become enraged when things go wrong and to fly off the handle when opposed. That sort of display indicated only weakness, and no one admired weakness. However, temper properly displayed is a cause of admiration. I have seen a man, attempting to lift a heavy load who suddenly steels himself, sets his jaw and performs the task that seemed impossible. Perhaps that was not a display of temper, and then again perhaps it was. Something in the man's make-up, aroused because he seemed defeated in the task he had undertaken, suddenly gripped him and made him, for the moment at least, a superman.

Of course, there are such things as good temper and bad temper. Sudden displays of flashing anger when heads are lost and things said that were better left unsaid are indications of bad temper. Sudden displays of determination that make seemingly impossible tasks possible, are indications of a good temper. It is deeper than disposition and training. It is really an indefinable something that is in a man or woman as it is in steel, that changes the person from the ordinary, workaday body into something that is outstanding and above his fellow men.

God, in his wisdom, has given man the power to control that temper and determine whether it shall be good for him or bad. Unfortunately many people use it only the wrong way, and are always showing the bad side of themselves, when with the simple use of the will-power that he has, he could convert that sudden splurge of whatever it is into something useful. Next time you feel a spell of bad temper coming on, try to use that power of conversion that you have, and see what wonders you can perform. It won't be easy the first time or the hundredth time, but it is possible, and you become a bigger, stronger person each time you make the effort and win. — **Onward**

Youth Events

Sunday, June 9, saw approximately 350 ex-CPS men, wives, and families gather on the Bethel College campus for a reunion. The group gathered for social reasons to keep in touch with each other and to find what each one was doing. A committee was elected to plan a future meeting within three to six months at which a program will be given. The committee-men and the last place they were in CPS are: Milo Goering (Lincoln Ag Unit, Rufus Baehr (Alexian Brothers Hospital, Chicago), Richard Blosser (M.C.C.), John Reimer (N.S.B.). Those who arranged for this first reunion are: Henry Guhr (last at Terry, Montana), and Roland Bartel (Camino, California).

* * * * *

Public-opinion surveys show a definite rise in hostility toward racial and religious groups. One unpublished opinion poll indicates that 13 per cent of the people polled would join a hate campaign against the Jews, and an additional 12 per cent are undecided . . . . but think that it might settle the problem. Eleven percent of those polled think that Negroes are a menace to America and would support a hate campaign against them. (Monthly Summary of Events and Trends in Race Relations, March, 1946).

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Youth in the Evangelical and Reformed church are corresponding with their brethren in Holland. Since the historic background of this denomination has Dutch ties, the renewed fellowship with Dutch brethren is being undertaken. Also, broken ties are being renewed with students in the Evangelical and Reformed colleges in Sendai, Japan. The urgent need to renew the Christian bond of brotherhood is being felt and met. It is a project in which all interested young people can participate. The Around the World Mennonite Fellowship is a letter-writing fellowship being sponsored by the Young People's Union. Anyone or any group interested in making a vital contact with others around the world should contact the editor of this paper who will help in making that contact.

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Protestants in the Russian zone of Berlin confessed as follows on their Repentance Day: God has "made us as dirt and dung among the nations—we have deserved it—we have sinned and been disobedient—we are receiving what our deeds exact."

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Spain suffers from lack of food, too. Many sell the family ration of sugar and oil on the black market in order to buy enough of the more filling beans and gruel to satisfy the worst pangs of hunger.

* * * * *

Visser 't Hooft, General Secretary of the World Council of Churches, says Protestantism is virtually wiped out in eastern Germany, except in Silesia, where a few hundred pastors struggle for their churches' existence. Deportations from the region are largely responsible according to this report.

The death-rate among American Negroes is 30 to 40 per cent higher than among white persons, and Negro life expectancy is ten to twelve years shorter. The number of Negro physicians in the United States has decreased by 5 per cent, though the total number of physicians has increased by 12 per cent.

* * * * *

Dr. Horton, Congregational-Christian leader, who has been visiting Japan, says one hundred thousand people burned to death in one B-29 raid on Tokyo alone. The population of the Japanese capital was reduced from seven to one and a half million, and one can stand in many places in the city and see nothing but destruction in every direction. This is true of all major cities, except Kyoto.

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According to the weekly news magazine, Time, the divorce rate in the United States has practically doubled since the date of the attack on Pearl Harbor.

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Radioactive elements from the dropping of the experimental atomic bomb in New Mexico spread over an area the size of the continent of Australia according to an investigation recently released. One result of this single explosion was the mysterious fogging of Eastman Kodak Co. x-ray film. The company had used straw-board made three to eight months after the explosion hundreds of miles away from Los Alamos but which contained radioactive elements. The amazing physical power now in the hands of men is as yet hardly comprehensible.

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A recent donation to the Library of Congress by the University of Iowa School of Religion consisted of recordings of religious hymns. Among these were recordings of hymns of the Hutterites living in the Dakotas and Canada.

* * * * *

Japanese Christians are reported to want no relief which is not given proportionately to fellow Japanese. This expression of love is specially significant when it is remembered that the Christians of Japan endured many hardships because of their faith.

Incantation

Marion H. Addington

Seed, that I plant here in this yielding earth,
Lie dormant briefly under soft spring rain,
Then burst from out your shell and bring to birth
New life again!
Grow, and blossom under sun and breeze
In such perfection, that beholding, man
Finding this beauty in the least of these
May see God's plan!

RELIEF

A Personal Gift To One In Need

It is now possible to send C.A.R.E. food packages to friends and relatives in the American-occupied zone of Germany; authorization to send these packages to British and French zones is expected soon. By this means it will be possible for individuals in this country—both the U. S. and Canada—to send food packages to individuals in Europe.

C.A.R.E., a short title meaning "Cooperative for American Remittances to Europe" is a non-profit organization designed to help feed Europe's hungry people; it was organized by twenty-four American relief agencies with the full approval of governmental authorities. The Mennonite Central Committee is a member agency of C.A.R.E.

The Food Package

The packages now being sent are the so-called "10-in-1" food packages which were designed by the army to feed ten combat soldiers for one day; this would mean that they contain enough food for thirty meals on the basis of the high food values provided for soldiers in time of war. Each package contains approximately 30 pounds of food as follows: solid meat, stews and hashes 9.8 lb.; sugar and candy 3.9 lb.; cocoa, coffee and beverage powders 1.1 lb.; evaporated milk 0.8 lb.; preserved butter 0.5 lb.; cheese 0.4 lb.; and miscellaneous other supplies including soap, chewing gum, matches, water purification tablets, etc.

How packages are Bought and Sent

The following general rules should be observed in purchasing CARE packages: All applications should be sent through the M.C.C. offices—U. S. applications should be sent to Akron, Pa., and Canadian applications to Kitchener, Ont. On account of the difference in exchange rate it will be necessary for Canadians to remit $16.50. All checks and money orders should be made payable to the Mennonite Central Committee.

In order to be of greatest service to its constituency, the M.C.C. is setting up facilities whereby it is possible for Mennonites to send CARE food packages to needy persons in three categories:

1) Those who have friends and relatives whose addresses are definitely known should obtain and fill out a C.A.R.E. application blank, enclose a check or money order and send them to the M.C.C. These will be forwarded to the C.A.R.E. office in New York who will obtain for the donor a receipt upon the delivery of the package.

2) Those who have no specific friend or relative may obtain the name of a needy individual from the M.C.C. which has received lists of Mennonite people from its representatives in Europe; you may either write for this name and fill out the application yourself or the M.C.C. will fill out the application for you.

3 The M.C.C. has made arrangements that those who desire to buy a package or group of packages for undesignated individuals may send their remittances to the M.C.C. office which will in turn purchase a block of packages from C.A.R.E. to be distributed to individuals designated by the M.C.C. representative in whatever area is felt to be most needy.

C.A.R.E. food packages may now be sent to Austria, Czechoslovakia, Finland, France, Italy, Netherlands, Norway, Poland, Greece, and Egypt, in addition to the American occupied zone of Germany.

Contacts in the Philippines

Dale Nebel now in the Philippine Islands writes, "We have now been here five days and have spent nearly all that time renewing contacts which Graber made en route to China. Through these contacts we have available to us a 50-bed hospital with full dental equipment and supplies and a number of army surplus vehicles. We hope to get some vehicles that can be shipped to China."

Relief Briefs

Mary Elizabeth Amstutz, Pandora, Ohio, is expecting to sail on June 22 from Baltimore, Maryland, on board the S.S. **Thomas Cressup** for Bombay, India.

Paul Thieszen, assignee from Ypsilanti, Michigan, sailed from New York on June 18 for La Plata, Puerto Rico.

Displaced Mennonites

Peter J. Dyck who has been Director of Relief in Holland has received official permission to enter Germany to represent M.C.C. interests among displaced Mennonites. He is now in Berlin and was able to take with him a truckload of M.C.C. foodstuffs from the warehouse in Amsterdam. Brother Dyck reports that there are over four hundred Russian Mennonites in the Berlin area and that half are in UNRRA camps well provided for. About two hundred are in crowded quarters and "in a most deplorable condition." They are dependent on others for scraps of food and their general condition is hungry, ragged, and dirty. The people sleep on floors and for the most part are without blankets or bedding. They have neither soap nor laundry equipment and proper clothing. The Mennonites are only a small part of the thousands now in Berlin who have lost homes, families, and friends.

Brother Dyck was able to obtain several houses for these people to provide for temporary shelter. He is also attempting to get supplies of food and clothing to these people from Holland. The Russian Mennonites express the desire to move and they are looking forward to the time they will be permitted to go to a country where they can start over again. Their security is uncertain and their present stay in Berlin is only temporary. Their future depends much on the decision of the military powers as to the disposition of stateless persons. There is some hope, however, that they will be allowed to migrate.

Canadian Shipments to Germany

Up to the present time material aid shipments from the Canadian Mennonite churches have been limited to Holland. It has been the desire of the Canadian Brethren for many months to send shipments to other needy areas also—including Germany. Arrangements have now been completed whereby Canadian shipments can be routed through the United States for shipment through CRALOG to Germany. Plans are that several

(Continued on next page)

carloads of material goods will be sent through this channel in the coming weeks.

C.A.R.E.

It was announced this week that "standard food packages" may now be sent to the British occupied zone of Germany and the British sector of Berlin in addition to ten other countries and the American occupied zone of Germany and the American sector of Berlin. Application blanks and complete information are available from the Akron office.

Child Feeding

According to a letter from Robert Kreider, a feeding program in elementary schools in Kassel, Germany, was to begin on June 17. Hilfswerk, the distributing agency, is the recipient of CRALOG supplies and plans to operate kitchens in which 4500 children from the ages of six to ten will be fed. Each child will receive two meals per week and each meal consisting of about 400 calories. A meal consists of thick hot soup and a roll. In that community the school feeding program is known as "American Love Help."

Heartfelt Thanks

Numerous letters of appreciation have been received at the Akron office from individuals and groups in foreign countries. The following letter is from the Director of the "Sanatorium Bloemendaal" an institution for tuberculosis patients located near Amsterdam at the town, Bloemendaal.

"Hereby we request you to bring our heartfelt thanks to the American and Canadian Mennonites for us for making arrangements to send the meat foods which came for the patients of our institution. We hold this gesture at very high value—that our friends in America show with their material things a sincere concern for the war sufferers which have been hospitalized here. The physical recovery of the patients will be more speedy as a result of the nourishing foodstuffs which we can now provide for them." J. C. Den Bandt, Director.

Builders Unit News

"Huts have now been erected for our unit of eleven men and it is beginning to look more like a CPS camp every day. One is used for sleeping quarters, one for dining room and kitchen, and one for storage room. The language problem is no small matter. Language classes are being held two nights per week with Miss Roorda, a teacher of English in the Middelburg schools. We enjoy the fellowship with our Dutch Brethren and pray that we may leave a testimony with them that our work is for the cause of Christ. As a group we have mid-week prayer meetings, Sunday services, and daily devotions around the table. We hope to continue worshipping in the way that we have been accustomed."—Paul Ruth.

CPS

New Discharge Eligibility

Effective July 1, 1946, those who meet the following requirements will also be eligible to apply for release:

a) Those who have completed twenty-four months of service on or before June 30, 1946. b) Any assignee who has completed twenty-one months of service on or before June 30, 1946 and who is the natural father of one child under 18 years of age and is dependent on him for support.

College Credit to CPS Men

Mennonite Colleges have agreed on a plan for granting credit to CPS men in Abnormal Psychology. Each college will be responsible for its own test. Some of the colleges may also permit certain men to attempt to qualify for credit in Personal Counseling. In September, the test in "Mennonite Life, Principles, and History," prepared by Prof. Cornelius Krahn of Bethel College, will be available upon request at the colleges. These tests will not be administered in camp.

Voluntary Service

Seventy volunteers are enrolled in the Voluntary Summer Service Program sponsored in three mental hospitals and one Public Health project. The number includes 66 girls and 3 men distributed as follows: Norristown, Pa., 21; Howard, Rhode Island, 19; Cleveland, Ohio, 22; Public Health Project, Gulfport, Miss., 7. The aim of the volunteers is to help meet the need of hospitals during the emergency and give expression of Christian love and service to unwanted segments of our population.

MENNONITE BIBLICAL SEMINARY NEWS

Three of the Seminary students graduated with a M.R.E. (Master of Religious Education) degree this summer and are at present engaged in active Christian service. Robert Hartzler, assistant pastor to Rev. A. E. Kreider, was chairman of the Senior Retreat group at Camp Mack. Gerhard Neufeld is helping his father in pastoral work in Enid, Oklahoma, and plans to take over the superintendency of the Oklahoma Bible Academy this fall. Wedding bells rang for Laverne Rutschman on June 11 at Paulding, Ohio, when he was united in marriage to Harriet Anne Fischbach. The couple is serving the church at Fairview, Michigan during the summer and plans to return to the Seminary in September.

The other students are in active Christian service or attending summer schools. Arnold J. Regier underwent major surgery at the Bethany hospital, Chicago on May 28. He is progressing quite satisfactorily.

Recent visitors to the Seminary were: Rev. Ed. J. Miller, Lind Washington; Mr. and Mrs. Walter H. Regier, Wayland Iowa; Arnold Nickel, Mountain Lake, Minnesota; Miss Dorothea Dyck, Elbing, Kansas, Rev. Walter Dyck, Newton, Kansas, and Mrs. S. F. Pannabecker, Bluffton, Ohio.

Rev. Ed. Miller is at present traveling in the interest of the Seminary in the Northern and Pacific Districts. Plans are also underway to have other representatives visit the other districts of our conference in order to acquaint the people with the aims and work of the Mennonite Biblical Seminary and Bible School.

Word has been received that Dr. S. F. Pannabecker expects to leave China shortly and will arrive here in the middle of July.

Dr. A. Warkentin plans to leave for the Canadian General Conference in Ontario on June 28.

Jottings

— **Zion Church, Bridgewater, South Dakota:** Missionary John P. Barkman and wife of Africa recently spoke in our church. Our church has also had its first Christian Endeavor program. We had two weeks of Bible school.—Margaret Hofer, Corr.

— **Mennonite Bible Mission, Chicago, Illinois:** The Summer Bible School Unit of Volunteer workers has just had its beginning here at the mission. The following are here to help in Bible school teaching. Virgil Flickinger of Pretty Prairie, Kansas, Leona Cressman of Kitchener, Ontario; Laverne Linscheid of Aberdeen, Idaho; Jeanne Wedel of Aberdeen; Wilma Harder of Aberdeen; Irene Zehr of Aurora, Nebraska, and Katherine Neufeld of Inman, Kansas. They will teach here and at the First Mennonite Church.

— **First Church (north) of Butterfield, Minnesota:** Children from at least six different Mennonite churches were enrolled at the two- weeks session of daily Bible school. Five local church workers instructed the children. Rev. Frank S. Harder officiated at the installation service June 23 on the Rev. M. M. Lehmann. The Rev. and Mrs. Harder and son spent several weeks with their parents here before taking up their new charge at Pandora, Ohio. —Mrs. C. S. Harder Corr.

— **First Church, Colfax, Washington:** A goodly number of our congregation attended the Pacific District Conference at Lind. Rev. and Mrs. Chris Ummel and daughter stopped off here for an evening meeting on June 24 on their way home. Another blessing was an interesting evening with Rev. and Mrs. Aaron Jantzen. In recent months we have put a new roof on our church and have refinished the woodwork. We have also installed a stoker. A mixed quartet gave a selection at the dedication of the Newport Church. Newport is a definite inspiration to us, and we can see in it what true Christian living does for the growth of a church.—Mrs. Alvin Rubin, Corr.

— **Gospel Church, Mountain Lake, Minnesota:** The men's chorus of twenty voices presented a sacred concert at the state penitentiary, at the church of the chaplin (Rev. William H. Dirks and over station KSOO, Sioux Falls, South Dakota. One hundred fifty-two attendel communion on June 23. The pastor gave an inspiring message on the subject, "Through His Death," based on Romans 5: 12-21. In the afternoon the pastor and his assistant observed the Lord's Supper in four different homes to the sick and aged members. The funeral of Mrs. F. F. Fast will take place this coming Wednesday.—Elizabeth Lohrenz, Corr.

— **Zion Church, Elbing, Kansas:** On Pentecost four new members were received into the church. On June 16 we had our annual Sunday School picnic. Following a short program and visiting, a basket supper was served. "What Does God Mean to Me?" was the main topic of an exchange Christian Endeavor program given at the Burns Mennonite Church by our young people.—Mrs. Louis A. Janzen, Corr.

— **First Church, Halstead, Kansas:** Rev. and Mrs. Jacob Friesen of Mountain Lake, Minnesota, are serving our church through the summer. After ten years of faithful service Rev. Dave Wedel resigned to take up teaching at Bethel College. About 250 attended the farewell dinner given for the Wedels on June 2. During the afternoon program talks were given by former pastors, Dr. J. H. Langenwalter of Wichita and Rev. H. T. Unruh of Hillsboro. Rev. Garner Martin of the Presbyterian Church of Halstead also spoke. The congregation presented Rev. and Mrs. Wedel with a silver service. The C. E. met for the last time this summer at the Harvey County Park. The Dorcas Mission Society met in the church basement on July 3 to mend for M.C.C. relief. Rev. Jacob Friesen is helping members of the church with their harvest.—Corr.

— **Miss Belva Waltner of Freeman, South Dakota,** and Mr. Verney Unruh of Bloomfield, Montana, were married at the Salem Church, Freeman, South Dakota, July 7. Mr. Unruh attended Biblical Seminary, New York City, last year. Both are graduates of Bethel College.

— **The second issue of "Mennonite Life"** is now off the press, and another very interesting issue. If you are not a subscriber, you may obtain a copy by writing to the Mennonite Publication Office, 722 Main Street, Newton, Kansas. Price fifty cents.

— **Immanuel Church, Delft, Minnesota:** We had our Children's Day and Mission Program on June 30. Miss Aganetha Fast spoke to the children in the forenoon, and Rev. Paul Tschetter of Butterfield spoke on the mission program in the afternoon. On June 16 Rev. and Mrs. Victor Graber and a girls trio motored to Huron, South Dakota, where they took part in the first anniversary of the Mount Olivert Church.—Martha Baerg, Corr.

— **Arlington, (Kansas) Church:** The men from our congregation recently met together at the church and spent the day making repairs on the building and cleaning the premises. The Women's Missionary Society had an average attendance of nine at its nine meetings of the past year. Work completed includes comforters, blankets, and baby garments made for European relief, sixty pounds of clothing mended for the clothing center at Newton, twelve garments made for Indian missions, quilt blocks cut and other miscellaneous items. The group also gave gifts of cash for several causes. Sunday June 16 we were

Headquarters Office Corner

We are looking forward to making our office (722 Main Street Newton, Kansas—opposite the post office), known as the General Conference Headquarters, a simple furnished but dignified and serviceable "Conference Home." The office is open between 8 a.m. and 5 p.m., six days per week, church and national holidays excepted. It is open during the noon hour. We invite you to come in and rest, or to plan to meet your friends at our "Conference Home."

privileged to have Dr. Frank Richards of Partridge, bring us the morning message.—Mrs. Lester Ewy, Corr.

— **Winnipeg, Manitoba:** A number of Mennonite churches in Manitoba were invited by distinguished ministers, missionaries, and others from the United States during May and June of this year. Namely Dr. A. Warkentin of the Mennonite Seminary and Bible School, Chicago; Dr. and Mrs. C. K. Suckau and a quartet from Grace Bible Institute, Omaha, Nebraska; Mrs. A. M. Lohrentz, President of the Ladies Aid Organization of the General Conference; Missionary J. R. Duerksen of India, and Dr. G. S. Klassen from Hillsboro, Kansas. The last-named showed pictures of Paraguay. All of these visits were very much appreciated. In all of our Mennonite churches in Manitoba baptismal services took place during the month of June, many of them on Pentecost Sunday. In the Bethel Mission in Winnipeg twenty-nine candidates were baptized on June 16 by Rev. Isaac I. Friesen. Visitors from the United States were present. Over two thousand attended the "Schulfest" of the Mennonite Collegiate Institute of Gretna on June 15. The school had an enrollment of 150. Many of our Mennonites intend to attend the Mennonite Conference of Canada, which is to convene this year at Vineland, Ontario, from June 29 to July 3. And of course they want to make use of the opportunity to visit relatives and friends.—Reported by Benjamin Ewert

— **Bethel College Church:** Goodly-sized groups attended the informal Sunday evening meetings held recently. On June 23 Dr. R. C. Kaufman, who for the past two years served as relief worker in India, told of life in that country. The next Sunday evening Hugh Hostetler, who served in the Puerto Rico C. P. S. unit until recently, showed slides of Puerto Rico.

— **Johannestal Church, Hillsboro, Kansas:** Five were baptized on Pentecost. That evening Miss Ruth Ewert talked to us on the work of the young people of The General Cnference. Ruth represents the Western District Conference to the General Conference in the young people's committee. On Monday a group of friends gathered at the home of our returned C. P. S. couple that came back to the farm, to share with a little of what we have on the farm. Dr. A. M. Lohrentz was in our church on the evening of June 16 and showed pictures of South America. Our new parsonage in under roof, but we have left off building until after harvest. Our C. E. sponsored a program given at the Bethesda Home for the Aged in Goessel on June 9.—Mrs. A. Plenert, Corr.

— **Rev. Walter H. Dyck, Executive Secretary of the General Conference,** returned to Newton on June 28 after participating in the Camp Mack retreat as leader, a visit to Goshen College where he spoke in chapel, and attendance of the Foreign Mission Board meeting in Chicago. Rev. Dyck reports that about two hundred juniors and seniors registered for the Camp Mack retreat and that the retreat ground, owned and run by the Church of the Brethren, is a very beautiful and well-equipped one.

C-1
Mrs. Henry Ensz
710 East Fourth Street
Newton
Kansas

— **Rev. Ronald von Riesen, Executive Secretary of the Board of Education,** attended the recent sessions of the Middle District Conference, and at the time of this writing he and his family are spending a week in Colorado.

— **First Church, Aberdeen, Idaho:** Our church shipped one thousand bags of flour for relief on May 22. Ninety-four children were enrolled in the daily vacation Bible school which was under the supervision of Rev. Henry Harder. Six teachers taught in the school.—Arnold E. Bartel, Corr.

— **Grace Church, Dallas, Oregon:** Rev and Mrs. Aaron Janzen, missionaries from India, brought us interesting messages on the evening of June 14.—Mrs. Dave Balzer, Corr.

— **Friedensberg Church, Avon, South Dakota:** For the past several months young as well as older folk from our church have gone to Yankton, South Dakota, every third Sunday and rendered sacred programs to the inmates of the State Hospital (mental). This has been done at the request of the superintendent of the hospital, who has shown us every courtesy. This arrangement will continue indefinitely. Rev. Roland Winstanley, who has served as missionary in Bolivia for six years under the Evangelical Union of South America, spoke in our church June 9, 10, 11. Verney Unruh spoke in our church June 12, 13, presenting the work and aims of the Young People's Union of the General Conference. The Mission Society meets once a month. After a short devotional period, the time is spent in cutting quilt blocks for the stations in Montana and Arizona and in sewing and fancy work. The society also supports an evangelist in India. Our pastor, Rev. Duerksen, and family spent a few days in Kansas, where the 'Duerksens" had a family reunion. Recent soaking rains have greatly aided growing crops so that prospects for a small grain harvest are very promising.—Anna Unruh, Corr.

— **First Church, Ransom, Kansas:** Mr. and Mrs. Curt Boese and son came to Ransom, June 1 to take up their first charge of a church. Sunday School and church service attendance is from fifty to fifty-five. About twenty to thirty-five attend the evening service. Prayer meeting was started recently with ten adults. Nine young people are enrolled in catechism. The address of Rev. Curt Boese is: Box 151, Ransom, Kansas.

— **Deep Run, Pa.,** Next Sunday our pastor, J. Herbert Fretz, expects to begin a series of sermons on the "Great Doctrines of Scriptures." About one hundred children registered for daily vacation Bible school. Approximately fifty of these attended the Sunday School rally held at Bowmansville, June 16.—Mae Gross, Corr.

The Mennonite

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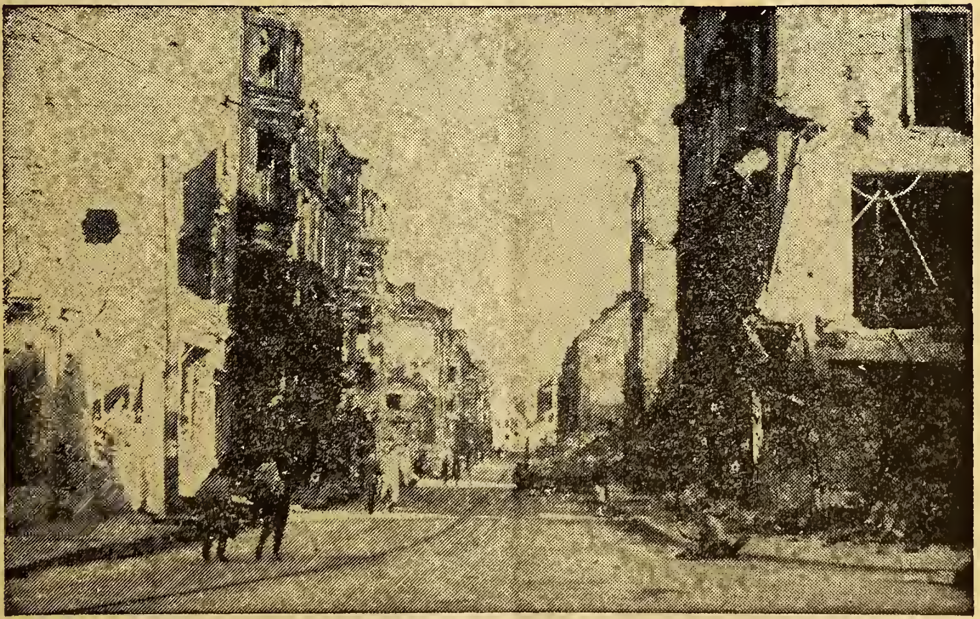

A view down Leipziger Street between Potsdamer Platz and Spittelmarkt, one of the most important business streets in Berlin. As in all sections of Central Berlin, this lies in ruin. A year after the fighting has ended much rubble still lies in the street. The women in the foreground, carrying sacks of twigs and kindling on their backs, are typical of Berlin. Every day thousands of folk in Berlin are to be seen trudging along with their sacks of wood—wood which they have picked out of the ruins or wood which they have gathered in the suburban parks. The absence of traffic and the desolation along this once busy street are symbolic of Berlin 1946—a city which in years past was the merchandise mart of Central Europe

Glimpses of Germany

by Robert Kreider

Relief work is not unlike any service vocation at home or abroad—it has its ups and downs. Perhaps one feels, however, more frequently a helplessness in the face of unmaneuverable impeding forces. There are hours and even days of black discouragement. Then suddenly the sun breaks through and all the groping and frustration in the darkness are resolved in the glorious new light.

I count it a unique personal opportunity to be in Germany at this crossroads point in history. In this chaotic land one senses the ominous truth that Germany is still a world battlefield. The Great Powers are grappling with one another, seeking to gain mastery in this, the heart of Europe. All know that Germany is the key to the Continent and the holder of that key is master in the new postwar world. No place in Germany does one feel more keenly the slashing cross currents of national conflict than in the city of Berlin. There in hostile proximity are the four big powers, each

(Continued on page 3)

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

CHANGE AND PAIN must be a part of our common human lot if we are to grow mentally and spiritually. As human beings we have a desire to avoid pain. Since growth involves change and change seldom comes without pain, it seems that there is within us a certain self-protective tendency, which carried too far, may hinder us in our spiritual growth. This self-protective bend is desirable, for without it we would blindly plunge into many destructive dangers. However, this tendency needs to be balanced by a willingness to take risk. Whenever we bury our talents or opportunities because of a fear of the risk, we find that life yields very meager returns. We cannot be content to remain as we are. That means change. That means not fearing the factors which demand change in us for the better. That means a deep faith that what assails us as painful can really work for our good. We frequently have disturbed and unpleasant feelings when someone sharply disagrees with us. May not these unpleasant feelings be the result of a feeling of insecurity? We feel that in our own thinking we have settled certain matters. We feel assured from our experience of competence. Then when the other individual questions our conclusions, our confidence in our own competence is shaken, and we tend to feel just a little less secure. Such insecurity is unpleasant and disturbing to us. Hence we are happier in associating with people who think like we do rather than with those who differ sharply. We like agreement. Or again it may be that someone shows us how to do a certain thing in a better way. Though we may benefit from improved efficiency there may be resistance to the improvement because it carries the suggestion that we lacked certain competence. Therefore, it would seem that a vital faith that painful experiences can do us a lot of good would be a distinct aid to spiritual growth. We are told that in the realm of the physical there are no such things as "growing pains," but it seems that spiritual "growing pains" are something of a must for us. The man with the unclean spirit, mentioned in Mark 1:23-26, said to Jesus, ". . . art thou come to destroy us?" There was in this man a defensive spirit which caused him to react negatively to the compassionate Christ. It is so with human beings that a defensive, self-protective spirit within them will cause them to oppose others whose pattern of life is less defensive and self-protective and therefore more loving. The way out is a greater faith in the blessedness of growing pains.

MONEY is needed for sending *The Mennonite* to a number of Mennonite ministers in Holland who would like to receive it. It is our understanding that a regulation by the Dutch government keeps these ministers from sending money out of the country. Hence these Dutch ministers need help from this side of the water if they are to get *The Mennonite*. A Sunday School class of the First Church, Hillsboro, Kansas, has already indicated its willingness to contribute twenty-five dollars toward this fund. An individual is willing to pay for a subscription for a Dutch minister. An ex-C.P.S. man, who is corresponding with a Mennonite youth in Holland, has ordered *The Mennonite* for this young person. But more funds are especially needed for getting our church paper to those ministers in Holland who are very eager to find out about the American Mennonites. The Board of Publication is eager to receive funds for this purpose. Such contributions should be sent to the Mennonite Publication Office, 722 Main Street, Newton, Kansas. Any gifts towards this purpose will help promote fellowship between American and Dutch Mennonites.

A DAILY VACATION, in the form of a quiet hour or period of prayer and meditation is a vital source of refreshing and strength. Americans go in for vacations. *Time* magazine talks of 60,000,000 people taking trips this summer in 20,000,000 cars. But on the other hand, Americans are missing out on the kind of daily vacation that we have in mind. Edw. A. O'Neal, President of the American Farm Bureau Federation, says that "For millions of human beings, the greatest need is for more moments for reflection and quiet meditation." A period of quiet meditation does for our spiritual con-

(Continued on page 15)

THE MENNONITE

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Glimpses of Germany

(Continued from page 1)

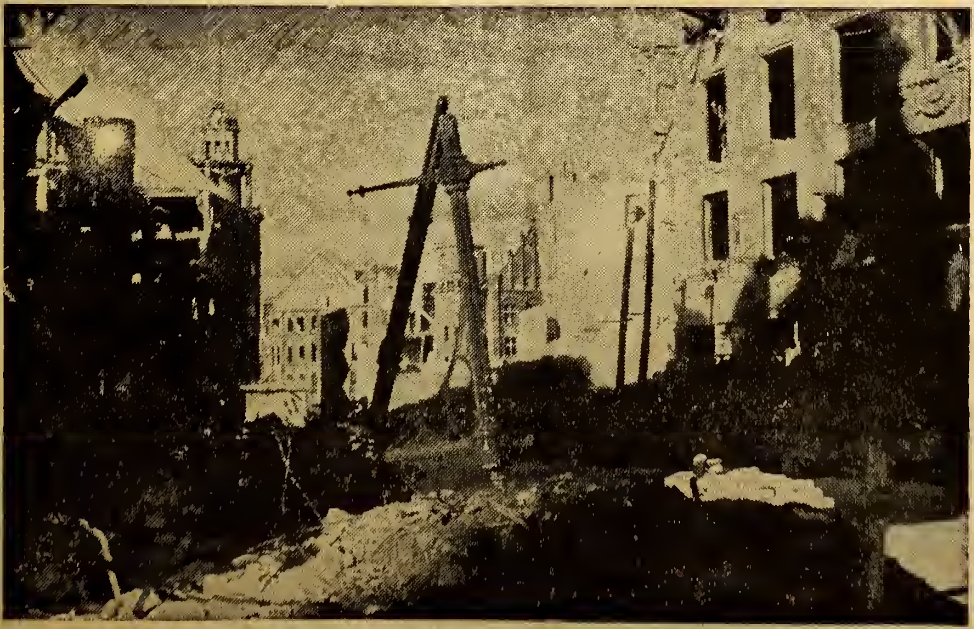
living in its own national world.

One of the great novels of our day could be written about the Berlin of 1945 and 1946. There was the "rape of Berlin" in May and June of 1945 when the city was a churning cauldron of confusion, looting terror. All Berliners shudder when they recall those days. One man of keen insight explained to me that nothing in modern history has been comparable to the "Sack of Berlin." In this fantastic world of Berlin are the clashing cultures—the semi-orientalism of the Russians, the proud patient competence of the British, the French, the Americans . . . different worlds and all silently at war . . . the bewilderment and despair . . . the despotism of the East . . . the suffering . . . the seeds of hope and reconstruction . . . the urban skepticism of the Berliners . . . their energy . . . their helplessness.

KASSEL—CITY OF DESTRUCTION

I never cease to be stunned by the physical destruction of Germany. Decades it will require to rebuild. Several weeks ago I visited Kassel, a major railroad city of Germany, located at the northernmost tip of the American Zone. The city was absolutely pulverized—just here and there a few fragments of what were once buildings. This mound of waste reminded me of the ruins of some ancient city. The stark awful statistics: 78 percent of the apartments totally destroyed or heavily destroyed; 64 percent of the industries; 75 percent of the hospitals; 46 percent of the churches; 60 percent of the schools; 90 percent of the libraries . . . . The present occupancy rate is about four persons per room . . . . But amazingly enough, man's capacity for survival breaks through such oppressive devastation. Paths through this debris have been cleared, street cars are running, and here and there are mushrooming little huts where business is being re-established. Into this city will begin to flow relief supplies to support a school feeding program. In the community it will be known as "American Love Help."

It was in Kassel that I met a lady in whom there is the seed of a resurrected, peaceful Germany. She and her husband have come this past year from Breslau in Silesia—now the new Poland. During the twelve years of the Hitler period she continued to sponsor mothers' peace groups to shelter Jewish folk and to assist them toward safer regions beyond. At one point she was summoned before the Gestapo Chief. She was told that she must be sent to a concentration camp. Then she gave her story very simply. At the end the head of the Gestapo said, "If I had the courage, I would join with



This picture was taken near Spittelmarkt, the center of the business district of Berlin. The buildings in the foreground were in days past the largest and finest department stores of Berlin. This entire area now lies in ruins. Business has been completely destroyed. In this central part of Berlin one may walk for blocks and see no signs of business life with the exception of an occasional crude little shelter where a few shabby wares are sold.

you." But he added, "No one in all Breslau knows so much about everyone as I do. If I were to join with you, I would have to be killed. I have not the courage to meet death." He went on to assure her that as long as he held his position in Breslau she and her work would be protected. She counts this an act of God.

RURAL GERMANY

After wandering about through the wasteland of the cities, the sadness is lifted when one ventures forth into the countryside. There is a timeless quality about rural Germany. Farmers continue in their time-honored profession. War has modified little their way of life. Yes, commercial fertilizers and farm machinery are scarce. Horses and oxen were lost. But the industrious farmer is still there. There is still the tranquil beauty of the countryside. The ardent exponents of rural life would find ample arguments for their case were they to visit Europe.

THE "EXPELLEE"

Few problems in Germany are so crushing as the problem of the "expellee." The "expellee" is one who has been thrust out of his home in the East, where he and his forefathers may have been living for centuries. They come from East Prussia, Silesia, Sudetanland, Hungary. Their forced movement westward is according to the Potsdam formula. The reason given for the expulsion of these peoples was that they were unassimilated nationality islands, spots of betrayal when Hitler came on the scene . . . . Now that warm weather has come, every day there are trainloads of them arriving in Greater Hesse and other parts of Germany. Coming into a Land like Greater Hesse, they place a severe strain on the already taxed resources of the area. Hesse had a pre-war population of three and a half million. Between six and eight hundred thousand of these expellees are scheduled to arrive in Greater Hesse before October 1. They are expelled from the homes where they had wished to remain. They are received as an unwelcome burden in an already overcrowded land. Mostly they are women and children and elderly men. The able-bodied men have been held back because of their skills. At least 75 percent of them will require permanent public assistance.

GERMAN YOUTH

I have attended many meetings in recent weeks of welfare officials, private agency leaders and so on. I am struck at each meeting by the fact that all of the men in positions of responsibility are forty-five years and older. In twelve years of power, Hitler completely possessed this younger generation. Cut out according to a common pattern, like little Hitler gingerbreadmen, this generation (ages twenty to forty) is ill prepared to spearhead the rebuilding of a new, democratic Germany. These youth are an unhappy lot. Many want to escape from it all and migrate to America or to South America or to Australia. Others, who have been schooled in no other methods but militarism, are hoping perhaps for another war—a war between Russia and the West. One of the contending powers would probably re-arm and restore Germany. Some dream of that. A lady who works with youth told me that German young people are living in a moral and intellectual vacuum. Their old Nazi world—a complete world in itself—has been taken away, and the positive has not yet been found to replace it. None are interested in the reactivated German political parties. Some turn to the church which is showing some signs of vigor. But among most youth there is an individualism—each one looking out for himself—and also a cynicism. But yet I believe there is a basic receptivity among youth which could be the seedbed for something good.

SCHOOL FEEDING PROGRAM

A word about our school feeding program in Greater Hesse. As you may know, most CRALOG supplies are consigned to one of several German welfare agencies. There is a tendency for each agency to want to run off to the side with its prized supplies and to distribute them in its traditional individual way. I am convinced that the need in Germany is so great that there must be cooperatively planned and sponsored projects, as for example school feeding in the bombed cities. The burden of my efforts the past several weeks has been toward this end. In Greater Hesse I think we are succeeding. Children in the cities of Darmstadt, Kassel, Frankfurt, Giessen, Hanau, Offenbach—all devastated cities—will be receiving warm school lunches each day, the lunch being approximately of four hundred calories . . . . Yesterday in a Frankfurt warehouse I had the heart-warming experience of seeing MCC-contributed supplies—forty-five tons of flour and about fifteen tons of powdered milk.

I am deeply grateful for the opportunity of representing our Mennonite people in this CRALOG undertaking. I do believe that no group has mobilized so completely their resources and given so freely of their possessions for war sufferers as our own people. It is a joy to be the representative of ones so sensitive to human need. My regret is that the door has not yet opened for additional MCC workers to enter this zone to distribute this relief. Our traditional MCC formula of relief operations has been a three-fold one: supplies, money, *and* personnel. Supplies are virtually the only thing we are now permitted to import. I guess we must remember that we are operating in a zone of military occupation in a defeated country.

MENNONITE REFUGEES IN GERMANY

I have not yet shared with you what may stand as one of our major contributions during our first months

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(**Robert Kreider,** son of Rev. and Mrs. A. E. Kreider of Goshen, Indiana, entered Germany as a relief worker in March, 1946, and is now channeling relief shipments to that country. In this article he shares with us his observations on the calamity and dismay of present-day Germany.)

in Germany. I prefer to speak little about it until the critical hours are past. It is the plight of our Russian-born Mennonites in the city of Berlin and our efforts to bring them security and help them toward new homes in a new land . . . . I shall never forget that evening when I first met our refugee brethren in Berlin. groped my way through darkened passageways, from room to room in an old apartment house until I found the place where the "Fluechtling" were housed. I heard voices and through the casement I could see candle ight. I knocked. The sound of voices was hushed, and he light went out in the room beyond. No one answered he knocking. The Haus Frau came and knocked oudly and called that an American visitor had come. The door opened a wee crack and an old lady peaked out. The door was shut again. We knocked again and as the door opened I said that I was a Mennonite from America. The elderly lady opened the door wide, and stepped in. There in the gloomy darkness I saw about a dozen people, mostly women and children. They eyed me half-fearfully. Before the Haus Frau ook leave, she asked me whether I could not get some ood for these people because they had no ration cards and they were hungry. Soon I was telling them who I was, where I came from, what I was doing in Germany. The walls of reserve melted away, and they received me ordially as their cousin from across the seas. They began to relate the story of their bitter years; their ife in Russia, the German invasion, the retreat westward, the months in the Russian Zone of Occupation, nd now slipping stealthily into Berlin in the frantic ope that this would be an island of safety. They have n unmistakable "Mennonite appearance," these rugged, lond peasant folk.

We set to work on the problem. There were conferences with high and "less high" military men, telephone calls to our offices in Europe, cables to America. All this helped to give security and status to these refugees. There is increasing promise now that the way will open for them to migrate. We have been able to establish a food supply line from MCC warehouses utside Germany. There have been moments of deep iscouragement. There has been the anxiety of long-distance negotiation. But now some answers are being found to our problems. Many a prayer of thanksgiving ave I lifted up in gratitude for what seems to be the rovidential handiwork of God.

Several evenings ago as guest in my room was one f these refugees from Russia. His is a personal history more fascinating than fiction. Born in the rich gricultural Molotschna colony in the early 1890's . . . . ell educated . . . . a C. O. in medical service during World War I . . . . manager for several years of the ogressive Mennonite agricultural improvement association of Russia . . . . representative in Moscow for his people who were escaping to the West during and after the Revolution . . . . in 1928 imprisoned in Moscow with no trial, only the ill-founded charge that he was an anti-communist propogandist . . . . transferred from prison to prison, including one and a half years in a concentration camp of Siberia . . . . unexpectedly released from prison in 1940 . . . . living for a year and a half in Smolensk and then the war and the German invasion . . . . his wife and son still in Russia, having not heard from them since 1941 . . . . Despite all the suffering this man has known, his heart is entirely free of bitterness. It is spiritually humbling to come into the presence of such a winsome, Christ-like spirit as his. He is among those good folk whom we hope to be able to assist.

Thoughts on Atomic Might

Dr. Ernest Fremont Tittle sums it up thus: *"The issue, as I see it, boils down to this: Shall we put our trust in military force and so prepare for war, knowing, as in the light of history we must know, that those who prepare for war are most likely to get what they have prepared for; or shall we put our trust in the doing of justice and the cultivation of friendly relations among nations—and stop preparing for war. The church, I believe, should recognize that war is suicide from now on, and should not itself be a party to the coming of Armageddon. It should put its trust in the power of God and the wisdom of God revealed in Christ, not in the power of the atomic bomb or in a human wisdom that inclines to think, against all the protests of the heart, that perhaps the merciless incineration of millions upon millions of men, women and children may be regarded under some circumstances as right. Whether this decision would insure the prevention of catastrophe of course no one knows; but in any event the church should refuse consent to preparation for atomic war, that is, for the destruction of the present world civilization, if not of mankind itself."*

The President of the United States, the Prime Minister of the United Kingdom, and the Prime Minister of Canada, issued a statement on November 15, 1945, in which they said: *"We are aware that the only complete protection for the civilized world from the destructive use of scientific knowledge lies in the prevention of war. No system of safeguards that can be devised will of itself provide an effective guaranty against production of atomic weapons by a nation bent on aggression. Nor can we ignore the possibility of the development of other weapons or of new methods of warfare which may constitute as great a threat to civilization as the military use of atomic energy."*

Report on Recent Session of Canadian Conference

(Believing that the readers of **The Mennonite** desire to know more about the activities of the Canadian Conference, we bring the following report of the recent session held at Beamsville, Ontario. This report was prepared by the Publicity Committee of which Rev. Jacob Janzen of Waterloo, Ontario, and Rev. Isaac I. Friesen of Winnipeg, Manitoba, were members.)

The annual session of the General Conference of Mennonites in Canada was opened in Beamsville, Ontario, on June 30 with a mission festival attended by over 1,500 people coming to Beamsville from Manitoba, Saskatchewan, Alberta, British Columbia and various parts of Ontario.

On behalf of the local community the gathering was welcomed by Reeve Saunders who wished the conference every success in its religious and humanitarian undertakings. After a suitable reply to this welcome by Rev. J. H. Janzen of Waterloo, Ontario, the cause of missions in its various aspects was brought before the conference. Special visitors coming from the United States to address the conference were: Dr. A. Warkentin, head of the Mennonite Biblical Seminary in Chicago, Prof. P. S. Goertz of Bethel College, North Newton, Kansas, and Missionary H. J. Brown. An offering amounting to $736.50 was given by those present for the support of the work of missions at home and abroad.

Special music of a high standard was also given by church choirs coming from Waterloo, Leamington, Niagara-on-the-Lake and Vineland. In the evening the youth of the local churches in Ontario presented a program, including numbers by a choir of 150 voices. The program was greatly appreciated.

REV. JACOB J. THIESSEN, CHAIRMAN

The regular session of the Conference began on July 1. Rev. Jacob J. Thiessen of Saskatoon, Saskatchewan was the chairman of this gathering. In his opening address Rev. Thiessen stated that this was the first time that the Canadian Conference had met in Ontario and congratulated the churches of this province on their growing strength. Rev. Thiessen based his further remarks on the question once asked by Jesus of his disciples, "Will ye also go away?" He stated that as in the days of Christ so now there were many temptations that were causing people to leave the way of Christ. It was necessary however for the church to combat these temptations by prayer, humble trust in God's Word and not by seeking to change the course of the church or compromise its message and teaching.

The general theme of the conference was expressed by the text in Col. 3:11, "Christ is all, and in all." In accordance with this theme Rev. G. G. Neufeld of Whitewater, Manitoba read the first paper of the conference on "Christ in the Personal Life of the Believer."

A report on the home mission work of the Conference was given by Rev. Jacob Gerbrandt of Rosthern, Saskatchewan. The financial report of the home mission committee showed that $5,604 had been received this year from Canadian sources for this important work of bringing the Word of God to those who could not be reached so readily by the regular ministry of the church. Financial support received from the Home Mission Board of the General Conference in the United States was also gratefully acknowledged.

Rev. J. J. Epp of Eigenheim, Saskatchewan reported that $1,314 had been received during the past year by the committee for the relief of poverty-stricken individuals of our church in Canada. This money had been distributed on the recommendation of ministers of our church who had come into contact with individuals or families needing such support.

GERMAN SONG BOOK FOR CHILDREN

The Publication Committee report was read by Rev. John Rempel of Rosthern, secretary of the conference. He informed the conference that a song book in the German language for children in Canada had been set up and was to come off the press in September of this year. The intention voiced in the United States and Canada of completing the Mennonite Lexicon started by Dr. Christian Neff in Europe was also mentioned. Rev. Rempel stated also that there was a great need for a book concern in Canada that would supply the needs of our Conference churches.

YOUTH ACTIVE WITH RETREATS, CHOIRS, ETC.

The evening meeting was given to the hearing of reports of work done among Mennonite youth in Canada. An introductory talk given by Valentine Nickel of Wymark, Saskatchewan stressed the great importance of winning our youth for Christ and the church. He believed that in order to do this a much greater emphasis would have to be placed on evangelism in our home churches. In the reports heard from youth workers from the various provinces it was seen that much was being done by the young people of the church. Youth retreats are being held in Ontario, Saskatchewan and Alberta. Work with choirs were being emphasized by youth workers in Manitoba. Youth papers were being published in Alberta, Saskatchewan and Ontario.

SUNDAY SCHOOL AND C. E. COMMITTEE REPORTS

On the second day of the Conference Rev. John Rempel reported on the work done by the committee for Sunday Schools and Christian Endeavors of our Conference. The committee made certain recommendations which were accepted by the Conference. Among these were: the continuation of the publication of Bible stories in our German church papers, the continuation of the holding of summer Bible schools for the children the sanction and promotion of retreats for the benefits of our young people, the publication of a Canadian youth paper carrying both English and German material to help unify the ideas and work of our youth throughout Canada, the reservation of half a day on our regular conference programs for the consideration of work and projects pertaining to youth.

REV. J. N. SMUCKER SPEAKS

At the close of the morning session Rev. J. N. Smucker, President of our General Conference, who had come to visit the Canadian Conference, was invited to address the gathering. Rev. Smucker spoke of the great need of the pure simple gospel of Jesus Christ in the world today. He also said that as long as we allowed ourselves to remain workers together with Christ that our efforts were bound to succeed.

CANADIAN MENNONITES ACTIVE IN RELIEF

In the afternoon the relief work of Mennonites in Canada was brought to our attention in a report given by Mr. C. J. Rempel of Kitchener, Ontario, representative of the Mennonite Central Committee in Canada. Mr. Rempel stated that instead of growing less, the relief work was increasing in size and importance. Conditions in many countries were worse today than they had ever been, and relief in various directions was urgently needed.

Besides gifts of money the work of relief had been carried on by the sending of clothing, canned goods and flour. Up to the present 206,000 quarts of canned meat, fats, vegetables and fruit, valued at $106,000 had been sent from Canada. The Canadian Mennonites had also sent 736 tons of flour, valued at sixty thousand dollars to Holland. If the gifts of clothing made by the Mennonites of the United States were added to those made from the Mennonites in Canada the value of the clothing given would exceed $600,000. At present the Mennonites had 215 workers either on the field or on the way there. These workers were distributed in fourteen different countries, among which were Paraguay, Puerto-Rico, Italy, Ethiopia, India; China, Philippines, Germany, Denmark, England France Belgium, Switzerland and Holland. Many letters of thanks are being constantly received from those who are receiving this material assistance given in the name of Christ.

W. M. Enns of Winkler, Manitoba, who recently returned from a tour of inspection in Europe, stated that the gifts received there from the Mennonites were being conscientiously distributed by workers who regarded this task as a sacred responsibility.

C. O.'S PAY $2,327,160 TO RED CROSS

Rev. John Rempel, Secretary of the Conference, also made a report on the present status of young men who had taken the position of conscientious objectors during the last war. He stated that according to statistics received from the government, there were at present 10,867 conscientious objectors in Canada. It was, however, hard to say how many of these were Mennonites since the government had kept no separate records in this matter. Up to now none of these young men have as yet been officially released from the responsibilities they assumed when they took the C. O. position. Up to April 30 of this year the conscientious objectors of Canada had paid $2,327,160 to the Red Cross of Canada.

WORK OF MISSION SOCIETIES

The evening of the second day of the Conference was given to the ladies' societies of the church. On this occasion Miss Aganetha Fast, missionary to China, spoke on her experience with Chinese Christians and their active response to the cause of missions after their conversion to Christ. Mrs. A. J. Neuenschwander of Quakertown, Pa., referred to the literature available for the use of women's organizations in our Conference. Mrs. Herman Lepp of Ontario spoke of the work of women at home and in the church. Mrs. A. M. Lohrentz Chairman of the Ladies' Missionary Society of the General Conference, also gave an inspiring address. The meeting was presided over by Miss Lena Fransen of Vineland, Ontario.

PLAN TO BUILD NEW SCHOOL AT GRETNA

The last day of the Conference was a busy one. First reports were heard from the various educational institutions at present seeking to train our Mennonite youth. The report of the Mennonite Collegiate Institute of Gretna, Manitoba, was read by the principal, Mr. G. Peters. He stated that last year the school had an attendance of 155 students which was about twice the number for which the present school building had been originally intended. The basement of a new school had already been dug and plans were ready to erect a school as soon as the materials became available. Five teachers had been employed during the past year to teach the regular high school course from grades 9 to 12, together with religion and German.

ROSTHERN TO BECOME JUNIOR COLLEGE

Rev. H. T. Klassen of Eigenheim, Saskatchewan reported that the Rosthern Academy had also had a successful year with an attendance of 167 students. The demand for the housing of these students had been partially met by the building of a three-story dormitory for girls. A similar building for the boys was also needed. Five teachers had taught the high school course up to grade 12, together with religion and the German language. It is the intention of turning this school into a junior college by adding another year to its curriculum and affiliating it with the University of Saskatchewan. However, to reach this standard certain improvements will be needed in the material facilities of the school, such as an increase in the size of its library and science laboratories.

ONTARIO PLANS SCHOOL

Ontario reporting through Mr. Abram Rempel of that province stated that it was the intention of the Mennonites in Ontario to create a school there similar to the ones in Manitoba and Saskatchewan. As a matter of fact a seven-acre tract of land north of Leamington, Ontario, had already been purchased for this purpose and the foundation for the school had been prepared.

HIGHER THEOLOGICAL TRAINING FOR MINISTERS

A matter of special importance in the field of Christian education among the Mennonites in Canada was a resolution passed by the Conference to have a school offering a higher theological training to the prospective religious leaders of our Conference. The good work of the Bible schools at present in operation in our Conference was recognized and their continuation was recommended. It was felt, however, that the standards of theological training needed to be raised in the same way as the standards of general education among our people were being constantly raised. It is planned to integrate the education given in this school with the training at present being offered at Bethel College as well as at the Mennonite Biblical Seminary in Chicago.

The second paper bearing on the theme of the Conference was on the subject of "Christ and the Church." This paper was given by Rev. D. D. Klassen of Homewood, Manitoba. It was pointed out that Christ is the foundation of the church and that the church is the chief means by which Christ reveals and manifests himself to the world. It is the duty of the church to yield itself unreservedly to the control of its Head and Master.

TO CARE FOR MENTALLY ILL

The secretary of the Conference now presented a plan for securing institutional care for those who had suffered nervous or mental break downs and who at present had to be cared for in non-Mennonite institutions. It was decided to reserve fifteen beds for this purpose in a home for invalids now being constructed on the youth farm near Rosthern, Saskatchewan. However, it was realized that such patients had to be kept separate from other patients in this home and that only non-violent or harmless mental patients could be cared for.

Rev. J. Janzen of Waterloo, Ontario now read the third paper on the Conference theme. His subject was, "Christ in the Affairs of the World Today." He emphasized that even though it was not being recognized by many today that Christ was still the Lord of the universe that nevertheless His will would prevail inspite of the ragings of men who disregarded His will.

HAVE PAID $1,767,398.68 TO RAILROADS

The work of the Canadian Board of Colonization was presented by Rev. J. J. Thiessen, Chairman of the Conference. He stated that this board had existed since 1922 and had been instrumental in bringing over many thousands of Mennonites from Russia after the Bolshevik revolution in that land. In bringing these people from Russia a huge debt had been incurred for their travelling expenses. At present $1,767,398.68 had been paid to the railway companies. It is contemplated to liquidate this debt completely in the near future.

TO HELP REFUGEES MIGRATE

The problem now facing the Board is the bringing over of the many Mennonite refugees in Europe who are waiting for an opportunity to come to this country as soon as this becomes possible. Fifteen thousand dollars has already been paid to the Board by individuals in Canada to help pay for steamship and railway tickets for relatives or friends now waiting to come here. However, stringent immigration laws at present in force in Canada still prohibit the coming of most of these people. The doors are, however, beginning to open, and it is hoped that they will soon open even farther so that help can be given to these needy brethren.

CONFERENCE NUMBERS 12,748 MEMBERS

In a report by Rev. B. Ewert, Statistician of the Conference, it was stated that there were at present 12,748 members in the churches now connected with the Canadian Conference. Two hundred and forty ministers are at present serving these churches in 153 places of worship.

The final paper of the Conference was read by Rev. Nicolai Driediger of Leamington, Ontario. His topic was "Christ in Eternity." He stated that at the final consummation of all things Christ would stand in the midst of His heavenly glory and that to see this would be the sum total of all happiness.

In Memoriam

Edward E. Goering, son of Joseph C. and Anna (Wedel) Goering was born on March 28, 1889, at Moundridge, Kansas, and lived there all his life with the exception of eight years from 1911 to 1919, during which he lived near Pretty Prairie, Kansas. On June 18, 1905 he was baptized and received into the membership of the First Mennonite Church of Christian. He was married to Katie Kaufman on January 1, 1911. For twenty-two years they were permitted to share a happy and blessed home life till July 10, 1933, when death took his beloved wife away. In Lydia Kaufman he found a second faithful helpmeet. They were married on September 16, 1934, and lived in happy and blessed wedlock for almost twelve years. Occupationally he was a successful farmer and business man. He passed away suddenly on June 27 and leaves to mourn his departure his bereaved wife, two sons, three grandchildren, and five brothers and five sisters.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
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General Conference
Editor
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Newton, Kansas

Western District Retreats

By Helen Mueller

Three retreats have been planned by the Western District Retreat Committee for this summer: the twenty-first retreat for young people, the second for intermediates, and the first for young adults. Such an arrangement should make it possible for all interested persons to participate in a summer retreat.

Young People to Meet July 29 to August 3

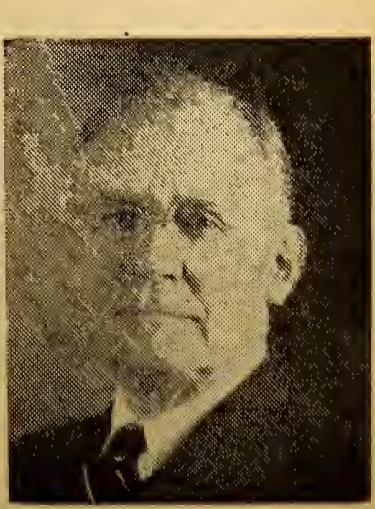
Camp Wood will again be the meeting place for the young people. This group is made up of those who have finished their freshman year in high school, up to and including college sophomores—aged approximately from fifteen to twenty. Those who have finished their sophomore year in college or are twenty years of age will be registered for the retreat for young adults. This arrangement is being made in order to accommodate more retreaters.

Rev. Herbert E. Miller, formerly of Deer Creek, Oklahoma, now pastor of the Bethany Mennonite Church, Belmont, Kansas, will be director of the Camp Wood retreat. This is "Herb's second year in this capacity. Assistant director will be Rev. John P. Loewen. Mr. Loewen is at present attending Bethel College. He comes from Swift Current, Saskatchewan, Canada. Last summer he served as camp manager at Elim Gospel Beach, one of the retreat grounds owned by the Saskatchewan Youth Organization. He is well qualified to help with the camp administration. Martha Miller (Mrs. Herb) will act as camp matron and girls' counselor. She has served in similar capacity at Oklahoma retreats. Erwin C. Goering, former C. P. S. camp director, is to direct the recreation program and serve as boy's counselor. Esther Wedel of Moundridge, now of Hutchinson, will be camp nurse.

Speakers will be Dr. Kirby Page, Dr. J. H. Langenwalter, and Rev. William H. Stauffer. Kirby Page is well known by his books as well as by his lectures. He has visited many C. P. S. camps and has been the speaker at a peace rally sponsored by the Western District C. E. Convention several years ago. Dr. Page will conduct studies in the New Testament during the morning sessions and will be in charge of the evening meetings. Dr. Langenwalter, friend of all young people, is pastor of the Lorraine Avenue Mennonite Church in Wichita. He will present a series of studies in the Old Testament. Rev. Stauffer, pastor of the First Mennonite Church at Sugar Creek, Ohio, will direct the thinking of the young people in the area of Mennonite history and culture. He has traveled widely, in Europe and America and has visited the C. P. S. unit in Puerto Rico, as well as Mennonite-administered C. P. S. camps in the United States.

Altogether, this year's young people's retreat prom-

Kirby Page



J. H. Langenwalter

ises to be outstanding in the history of Western District retreats.

The Camp Wood committee announces many improvements made during the past year. The new toilet and shower cabin has been completed; there is a new administration cabin and health and first aid cabin; the campers' cabins have been painted outside and in, obliterating the art work and autographs. Some campers may weep but others will rejoice when they learn that an electric dishwasher has been installed. These and many other improvements will help to make camp life more pleasant.

Registration rates will be $3.00, the same as last year. The camp fee (room and board) will be $8.25.

Intermediate Retreat, August 5 to 9

The Bethel College campus will be the meeting place for the intermediates from August 5 to 9. Intermediates are those who will next year be in junior high school—seventh, eighth, and ninth grades.

Rev. Jacob T. Friesen will be the director. After graduating from Bethel College, Rev. Friesen went to New York Biblical Seminary where he has spent two years. This summer he is supplying the pulpit for the First Mennonite Church at Halstead. Mrs. Friesen, formerly Lisbeth Koehn of Meno, Oklahoma, will be one of the housemothers for the girls. Roland Bartel, former C. P. S. man who is now a student at Bethel, will direct the recreation for the intermediates.

Instructors for this retreat will be Dr. Langenwalter, Mrs. Willis E. Rich, and Mrs. Albert L. Jantzen. Dr. Langenwalter will have the Bible course; Mrs. Rich will teach a course in personal religious living; Mrs. Jantzen will conduct a missions course. There will be opportunity for the youngsters to visit the relief clothing depot, the General Conference Headquarters Office, and other places of interest in Newton and North Newton.

The rates will be the same as last year: $2.00 for registration and $8.00 for room and board.

First Retreat for Young Adults, July 26 to 28

For some time the retreat committee has felt that there are many young people in the upper age bracket who would like to attend retreat but feel that they no longer fit in with the young people who go to Camp Wood. For this reason the committee has planned a three-day meeting, July 26 to 28, for young adults—those who have completed their sophomore year in college, or those aged twenty and above. This retreat is designed for persons who find it difficult to be away from their home or work for a longer period than a few days. Everyone is invited—especially young married couples are encouraged to attend. This group will also meet on the Bethel College campus.

Rev. Walter H. Dyck, secretary of the General Conference, will be the director. He has had much experience in retreat work, having served as director at the Camp Wood retreat and as a member of the district retreat committee for several years. He has also been speaker at many other Mennonite retreats, both in the United States and Canada.

Erwin Goering will direct the recreation; and Mrs. Eva Harshbarger, Dean of Women at Bethel College, will be matron in the women's dormitory. Leaders will be Dr. Kirby Page, Rev. William Stauffer, and Dr. Herbert E. Dester, missionary on furlough from India.

The registration fee for this retreat will be $3.00; room and board, $5.00. Arrangements will be made regarding registration for those who wish to come in for one day or for single meetings.

Fellowship with People of Other Lands

Repeatedly one hears these days the expression of gloom and despair at the way things are going. Those who a decade ago thought it was possible to mold events so that they would arrive at desirable and righteous ends, now are heard to say they despair of any bright hope for the future. There are many reasons for such an outlook of despair when we consider the present world condition. Repeatedly similar views are heard.

In ages past, doubtless Christians have despaired of hope, too. The book of Revelation was written in just such a setting. The seven churches to which the seer of Patmos wrote suffered many things and revealed many weaknesses. Yet, the writer of the book saw a glorious vision of hope and conveyed it to the churches in his letter. God still was in his throne and He still was a good, all-powerful and loving God in whom one could place his complete trust.

Likely the Christians who retreated to the Catacombs also could have viewed the future with black despair. Certainly the brutal ruthless period in which they lived held little hope for them. Yet, theirs is a shining victory for Christians for all ages. For in the religion of Jesus they found Eternal things which transcend time and they layed their hopes on Eternity.

We claim for our faith the grasp of Eternity—the privilege that is given to those who believe that they can partake of Eternity. The Gospel of John and the Epistles by the same writer beautifully proclaim that by laying hold of spiritual things and particularly by committing our lives to the eternal Love of God, we can be partakers here and now of Eternity. The great call of love appearing again and again in these writings bear such a promise for men who commit themselves.

It is such a life needed by Christian souls today. Ones that grasp the Eternal gift of God to men. In such lives lie the hope of the confused, darkened, sin-stricken world. So long as such souls can be found, there is reason for confidence and strength and quietness.

But, that is not all. Such souls with the grasp of Eternity must lay a challenge before people. There must be an evangelic fervor both to call men to their senses and to share with them this only hope for mankind. The dependence upon material wealth and power and might, comfort and good food for human satisfaction must go. In its place must come the dependence on the Eternal things found in the life and ministry of the Christ. These must then apply to all areas of living.

One little part of this testimony can come through a deep fellowship with kindred souls with kindred commitments to Christ as Master and Lord of life. It is because of this that such simple things as the fellowship in a church, the letter written to a fellow Christian in another land, the deed done for a neighbor in need, the calm joy in the eyes of a family become important.

And, it becomes a joy and a challenge to carry on correspondence with fellow Christians across the waters. We must share our faith, we must assure fellow Christians of our undying love for them and for all men. Anyone wishing to enter a correspondence fellowship should contact the Young People's Union for plans they have for such a letter exchange between the continents. By writing in to the editor of these pages, the Mennonite Youth, more detailed information can be obtained.

Youth Events

The atom bomb test in the Bikini islands is being carried through at a moment in political history which is very significant. As the power of the atom is being demonstrated, with an immense news build-up, the big powers are dealing with each other over the division of power and of spoils. They are deciding the way the atom is to be controlled, they are parrying with each other over the peace treaty, they are playing the great game of power politics with Britain and U. S. matched against Russia. Each is fearful of the other. It would seem the atom bomb experiment is a great behind-the-scenes incident of great significance at the conference tables in Paris.

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A letter from John Hilverda of Aalsmeer, Holland, asks for three American volunteers to write letters to three Dutch young people. The addresses of these three Dutch friends is in the hands of the editor of Mennonite Youth. Two of the Dutch young people are seventeen-year-old boys. The third is an eighteen-year-old girl. Any one interested in corresponding with any of these three young people should contact the editor of Mennonite Youth, R.F.D. 2, Newton, Kansas.

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The Third Annual Conference on the Small Community is to be held at Yellow Springs, Ohio, from July 17-24 under the guidance of Dr. Arthur Morgan. Among the speakers listed for this year's conference is Mr. C. T. Habegger, who is president of the Berne Manufacturing Co., Berne, Indiana. Mr. Habegger will be dean of the small business sessions of the conference. He is head of a successful small business at Berne.

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German prisoners of war in this country are reported to have given, up to October, 1945, no less than $724,329.15 for relief in all European countries. Most of this was designated to be given to the relief of children.

* * * * *

Congressman Voorhis submitted the following statement when he proposed that no grains be used in the manufacture of liquors so long as the food shortage lasts: ". . . the 58,000,000 bushels (of grain) allocated to liquor and beer production so far this year could have prevented starvation of 45,600,000 persons."

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The Beatrice Young People's Fellowship is helping take care of the hospital garden this year. In the past, they maintained a garden of their own, the proceeds of which were used for C.P.S. and other causes.

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Students at Swarthmore College requested that pies and cakes be removed from their college menus and that the amount of bread served be reduced so wheat and other grains may be saved for shipment abroad.

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Reports from Washington indicate that the number of volunteers to the army is within four thousand of the number of enlistees needed by the army. In the light of this, the fact that army pressure continues for the drafting of men through Selective Service, becomes even more evident that the draft act is desired, not to maintain the army, but to establish conscription as a peacetime measure. The sweep toward militarism is world-wide. No nation seems fearless enough to drop this tool of power politics.

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It is reported that there are twenty-four million more unchurched people in America today than there were forty years ago. The cry for effective evangelism all about us is yet great. The need for concerned workers, capable and willing to use their time to make Christ a living and saving reality is still great.

* * * *

The Woman's Christian Temperance Union is joining a campaign endeavoring to curb present misleading and unsocial alcoholic beverage advertising which "by use of illustrations, symbols, and caricatures whets the appetite by depicting illusions of grandeur to which the senses of both youth and alcoholics are receptive."

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Four leaders of Youth for Christ, a popular movement which swept the cities in the last two years, spent a six-week tour in Europe during the spring. The tour took them through Germany, France, and Sweden as well as other countries. Those who made the tour were Dr. Torrey Johnson, president of Youth for Christ; Rev. Charles Templeton; William F. Graham; and J. Stratton Shufelt.

An international weekly newspaper is being launched which has as its purpose the removal of "nationalism from the news." A group of former C.P.S. men are among those interested in actively developing the project. These are: James Stanley and Winslow H. Osborne. Also, Paul Comly French, connected with the National Service Board for Religious Objectors, is an active member of the staff creating the new journal.

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Several of the young people at the Warroad, Minnesota church are teaching daily vacation Bible school this summer. Warroad is a small church, a member of the conference, established in 1934 by a group who migrated from North Dakota during the drouth. It is located on the Lake of the Woods and Verney Unruh, YPU representative who visted there, states that it has some twenty young people.

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Sixty-seven volunteers have assembled at the four Summer Service Units established by the Mennonite Central Committee. These are located at Howard, R. I., Norristown, Pa., and Cleveland, Ohio, hospitals and at Gulfport, Mississippi, the public health unit.

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A letter from Robert Kreider, one of the eight relief workers for private agencies permitted to work in Germany, states that on May 29 while visiting a Frankfurt warehouse he had the thrill of seeing MCC contributed supplies. There were fortyfive tons of flour from the Buhler and McPherson areas and about fifteen tons of powdered milk. The losses enroute were less than 1 percent.

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The Methodist Church, with the third largest group of men in C.P.S., has recently announced that it has officially withdrawn from the support of C.P.S. as of May 31.

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As of May 31, 61 percent of C.P.S. manpower had been demobilized. The manpower on that date stood at 3,371 men. By September 1, the M.C.C. expects to have less than one thousand men in camp. At present the Brethren Service Committee has one base camp left. The remainder are all special service units.

What About Prejudice?

By W. B. Creighton

If you said you hadn't any, and said it very positively, I suppose I would have to believe you, but before I did that I should probably come to the conclusion that you were quite different from most other people. Nearly everyone else has some, of one kind or another and, while the kinds differ somewhat essentially, it is a question if any kind is an altogether nice and excellent thing, especially if it is carried to an extreme, as a good many prejudices are likely to be. To be a prejudiced person is to prejudge a situation to form an opinion not on the basis of the facts, but on some other ground, surely never a wise thing to do. But it is what we do after we fix our prejudices that so often makes those prejudices such an ill thing.

It was prejudice, in the name of religion, of all strange things; that caused more bloodshed in the history of our race than any other tragic incident in that long history, the prejudice that led to the holy wars of religion, not any pagan religion, but the religion of the meek and lowly Jesus, the Prince of Peace. If we say that we have got along past all that in this modern, enlightened age, we had better not say it with too much positiveness lest the reading of our daily papers, that hints at bitter rivalries among our many religious groups, should shame us utterly. Prejudice in the name of religion isn't dead among us by any means, but stands as one of the great obstacles to real religion throughout our land.

The problems that face our world today are most perplexing and difficult, but who would dare say that they would not be vastly easier of solution if we could face them without prejudice, race prejudice, the prejudice born out of national history and experience, the prejudice, if you will, that refuses to see that other peoples have their point of view and their prejudice quite as legitimately as we have? If we were citizens of the world we should still have our problems, but that broader vision and ideal would get rid of very many of them.

The great evil of prejudice so often lies in the fact that it inevitably tends to break into intolerance. And who, looking at world history with any understanding, would not say that intolerance inclines to be one of the great sins of our race? And any intelligent reading of the teaching of Jesus would confirm us in our conviction that he saw it so.—Onward

Sing On!

Sing, oh, sing, for the night is dark
And the dawning tarries long,
And the woe of the land with shadowing wings
Is stilled by the power of song.
There is never a light on the land tonight,
There is never a star in the sky,
Only the glance of the lightning's lance
And the white waves leaping high.

The sea-bird swings on tireless wings,
The waves with rhythmic beat
For evermore along the shore
Their world-old song repeat:
And borne on winds afar,
The silver echoes fill
The vault of heaven from star to star.
The earth from hill to hill.

Sing, oh, sing, for the night is past,
And the sun shines over the sea,
And the heart of the world is a song of love
And hope for the days to be.
The terror that flies through the midnight skies
And the powers of the dark are gone;
Till the music fills the echoing hills,
Heart of my heart, sing on! —*Great Thoughts*

RELIEF

MENNONITE D. P.'s

In Berlin

Sister Freda Dyck, now in Holland, has received official permission to enter Berlin and assist her husband Peter Dyck in caring for the displaced Mennonite people. Brother Dyck writes that MCC food supplies have reached two hundred of those who were in great need and that they have now been moved into several houses and are in the process of organizing the entire camp life. He writes that they use about two and one-half sacks of flour per day and canned vegetables and meat almost in that proportion. The entire group has expressed their thanks to the American and Canadian Mennonites in the following cablegram which was received at Akron on June 25. Translated into English the message reads:

TWO HUNDRED HOMELESS MENNONITES FROM THE ONES BROTHER DYCK LEGALLY ARRANGED BERLIN SHELTER HEARTILY THANK GOD REWARD OUR DEAR SISTERS AND BRETHREN RICHLY WHO IN THE NAME OF JESUS LOVE TRANSFERRED THE GROUP (Signed) FAST

New Groups Found

New groups of displaced Mennonites have been discovered in the vicinity of Munich. Three hundred fifteen are located in a nearby UNRRA camp. Another group of about 115 are being cared for by civil authorities in a refugee camp. It is said that they are in grave anxiety as to their future and their needs are not being taken care of. There is no factual information on the number of Mennonites in Austria but information received states that segments are scattered throughout that country. An effort is being made to secure the names of all Mennonites D.P.'s.

Relationship of CARE to General Relief Program

The long awaited channel through which American and Canadian people can send food packages to individuals in the American and British occupied areas in Germany has finally been cleared. This is indeed welcome news to many Mennonites who have friends and relatives in these areas.

The sending of standard "10-in-1" food packages to these areas is possible through the organization known as CARE. These letters stand for "Cooperative for American Remittances to Europe." This is a non-profit organization made up of twenty-four American relief agencies and has the full approval of governmental authorities. The Mennonite Central Committee is a member agency of CARE.

The service which this organization is rendering is a worthy one. It offers the opportunity to send direct relief to an individual in a war-torn country. This is the primary function of CARE. It is also possible through facilities set up at Akron and through special arrangement with CARE to have these food packages sent to needy Mennonite people in these countries even though the donor is not personally acquainted with needy Mennonite people.

It has been the policy to make available for Mennonite people the most adequate channels through which to do the most effective and complete job of relief. Through CARE a new manner of giving relief now becomes available. It provides a channel whereby personal and direct relief may be brought to friends and relatives. Its major function however is not to operate in the general relief field.

We are confident that Mennonite people will find in CARE a bona fide avenue through which some will desire to contribute. One needs to remember, however, that relief of this type is substantially more expensive than that which is carried on in the general relief program. We feel certain that the use of this channel will not detract from the generous support which has been given to the general relief program of the Mennonite church.

Departures

Farewell services were held at Akron on July 1, 1946, for five relief workers who left for their respective fields of service on July 2. Ellwyn Hartzler and Kenneth Schmidt, C.P.S. assignees, sailed from New York for Puerto Rico. Brother and Sister Robert Fisher sailed on the **S. S. Washington** for Le Havre, France; they will work with the relief program in Belgium. Ralph Sommer, who has been appointed for work in China, left for Shanghai on board the S. S. Sea Hydra.

Arrivals

A cable was received on June 30, 1946, from Ascuncion, Paraguay, confirming the arrival of Brother and Sister Gerhard Warkentin on June 26, and Brother and Sister Orie Miller on June 29.

C. P. S.

Directors Confer

A meeting of Camp Directors and Educational Directors was held at C.P.S. Camp No. 138, Unit 1, Lincoln, Nebraska, on June 27 and 28. The major part of the meeting was spent in discussing the basic principles of the C.P.S. program in order to define more clearly the objectives for future planning.

Hospital Trends

C.P.S. Unit No. 77, Greystone Park, New Jersey, will close on August 1, 1946 according to Selective Service. The closing of hospital Units has been gradual and is conditioned by the local labor shortage in many instances.

Gulfport Needs

Because of the rapid discharge of many C.P.S. men at Gulfport, there is a need for replacements. C. P. S. men with less than six months of service are desirable. About ten voluntary service workers are also needed including the following: 1 person to teach Bible in the rural community schools, 1 recreational leader, 1 office secretary, and two registered nurses. Applications should be sent to Elmer Ediger, Akron, Pa.

Study Aids for S.S. Lessons

The Sunday School lessons for the quarter, which began on July 7 are on Christ's interpretation of the ten commandments with applications for our day.

Two books have been written on this theme which may be helpful in the preparation of the Sunday School lessons for this quarter. Both of these books are a series of messages on this over-all theme. The first is: "Ten Rules for Living" by Clovis Chappell. The second is: "Foundations for Reconstruction" by D. Elton Trueblood. The first is written in a more popular style than the second one, but both will be stimulating.

Needless to say the reader will not agree with all that is found in these books. This is particularly true of Dr. Trueblood's chapter on: "Thou shalt not kill." However, there is much that will be of value in both of these books. — Paul R. Shelly, member of the Curriculum Committee.

SISTER HILLEGONDA IS 98

(The following news report of Sister Hillegonda's birthday was sent in by Sister Helene Marie Bartsch. Following that we bring a statement by Sister Hillegonda herself.)

June 30 was the date of Sister Hillegonda's ninety-eithth birthday. Her brother, Rev. C. v. d. Smissen, the sisters from the Bethel Deaconess Home, and other friends came to pay their respect and to extend their good wishes to Sister Hillegonda.

In the afternoon seven nieces and nephews and other relatives from Augusta, Kansas; Beatrice, Nebraska; Nevada; Indiana; New York; and other states gathered in the chapel of the Bethel Home for Aged, where a program consisting of short talks, reminiscences of Sister Hillegonda's earlier years, recitation, vocal and instrumental solos had been arranged for by the relatives. After another hour of fellowship, the honored guest and others returned to their homes. Sister Hillegonda has been an active Sunday School teacher, church worker, and faithful deaconess.

SISTER HILLEGONDA'S STATEMENT

Through God's kindness I was permitted to celebrate on Sunday (June 30) my birthday, 98. I enjoyed God's grace and the kind remembrance of relatives and friends. I got over sixty cards and many letters and flowers. The Sisters sang in the morning before my door: "He leadeth me, O blessed thought." Yes, the dear Lord has lead me 98 years, and has blessed and helped me in sad and in glad days. I am thankful for his kindness.

My dear brother's children came from five different states to celebrate my birthday with us. Seven of his eight children and several of their children were here. We had Sunday afternoon in the chapel of the Home for Aged a fine, blessed time. We thanked the Lord and praised Him.

Many of my dear friends, who thought lovingly of me, I thank very much and wish you God's blessing.

Lovingly, Siser Hillegonda van der Smissen

Elenore M. Schmidt Reports from Champa, India

This year has been a year of new visions and broadening of scope for me. I have felt the burden for souls in a new way—and I have felt the burden of sin in my own life as I have never experienced it before. Thanks be to God that he leads us in triumph.

I have finished my first year course and am working on the second year work. I have been studying with a tutor three hours a day while here on the plains. Besides this I have also been working part time in the hospital here in Champa. Now that it is time to go to Landour for school again, I am a little sorry that I have to go, because I am getting into the swing of the work. It was a mighty temptation to leave the studying go and work more, but I know that in the end that would not be profitable. Each day I find that my language flows a little more smoothly—that I have less difficulty in understanding the fluent flow of speech. Of course, I don't even pretend to understand Chhatisgharhi, the dialect of this area.

My work at the hospital consists mostly of supervision—and this is mainly in the operating room. We have two trained nurses, three trained compounders, besides several others practical workers. I love these people and even though they occasionally do not follow procedures in the way I have been taught, and in the way that we at home consider the right way, they are good co-workers. I am looking forward to coming back here when I finish my language study. And even though I may be stationed at a different place after next Conference, I am assured that wherever I am put to work I will be happy there because the work is the Lord's

I am happy that Miss Pauls and I are able to live together. Just now I am alone in this big house because the Claassens and Miss Pauls went to Jagdeeshpur on a visit. It seems very lonely, but sometimes when we are the most alone is the time when we are the least alone. When I go to the hills she will have her turn at being alone.

This year I am fortunate to be able to go to the hills for the hot season. Next year I won't have to go to language school so it may be my lot to remain down for at least part of the season. It will be a good education and a good test of endurance. The compensation for this is that I will be able to be here when all the young people come home from school. I have never met some of them. (April 14, 1946)

A Tribute

(In the June 25 issue we brought the obituary of Mrs. Abraham Wiens, who together with her husband began and carried on the mission that is now known as the Mennonite Bible Mission on Rockwell Street in Chicago. Mrs. Wiens is also the mother of the following: Mrs. John Thiessen of India; Mrs. August Ewert of Mountain Lake, Minnesota; Mrs. Henry A. Toews, Africa; Mrs. John Neufeld of the Chicago Mission; Mrs. George Dick of Bloomfield, Montana, and of Sarah and Esther Wiens, Chicago. Thus five daughters of Mrs. Wiens are active in our conference as the wives of missionaries and ministers. The following poem was written by Mrs. John Thiessen of India, who dedicated it to her mother.)

MY MOTHER

Early she taught me the heavenly way,
  And carefully nourished and guarded my soul;
She lived her religion and so day by day,
  Her faith became ours for life as a whole.

She gave of her time and taught me to draw,
  When yet for school I was too small;
So many songs we learned from her
  Which opened new vistas for us all.

A life of service she has lived,
  And by her many have been blessed;
The poor, the sick, and the bereaved,
  By her love have been carressed.

E'en though seven daughters grew up there,
  She wanted the home to be neat and clean;
And many guests who came, have shared
  Her meals, so tasty and nourishing.

Long is it now since I left the brood,
  But still I fondly cherish the advice
Of one who loved me next to God,
  Who paid for me a great big price.

Her meaningful message comes to us now,
  And this our motto must be, and goal—
"Whatever we do, that it may be
  An honour to Him who loves the soul".

Dedicated to Mother Wiens by
Mrs. John Thiessen, India

From the Editors Point of View:

(Continued from page 2)

dition what mixing the cake batter does for a cake. The batter may have all the ingredients that will make a good cake, but if these ingredients are not related to each other in a close and helpful way by mixing, the cake will not rise very well. Our lives may be full of various experiences. Unless these are helpfully related to each other through meditation, there can be little new strength from them, no deep peace of mind, and only a little growth. Extended vacations permit us to do things that we cannot enjoy in the usual routine of life. Daily vacations are just as necessary, if not even more so, for they help to give us that refreshing of which we are constantly in need. The quiet hour is "the pause that refreshes."

Jottings

—**Fred A. Johnson** writes from Oraibi, Arizona, that he has resigned from the Mennonite mission work in Hopi land. Brother Johnson left the work May 15. He writes that some of the packages intended for the Mennonite mission work have been forwarded to him in Oraibi, and he wants it made plain that he is no longer at Moencopi, Tuba City, Arizona. Fred Johnson's mailing address is now Oraibi and not Tuba City. (Howard G. Nyce, Secretary of the Foreign Mission Board, writes that until further notice all sewed articles, etc., intended for Moencopi should be sent to John P. Suderman at Oraibi.)

—**Bethel Church, Inman, Kansas:** On June 23 we had a festival of welcome in honor of the boys who had returned from service. Eighteen have returned. After the program the entire congregation had refreshments in the basement. Sol Ediger, who worked in the mental hospital at Ypsilanti, Michigan, showed slides of the institution and inmates at our monthly C. E. program. —Dan E. Neufeld, Corr.

—**Paso Robles, California:** The combined choirs of the First and Second Mennonite churches presented a program at the Second Church on July 14. Miss Anne Wiebe of Beatrice, Nebraska, who is visiting some of the California churches and C.P.S. camps this summer, planned the program. The music was under the direction of Mrs. Louis Bergman of the Second Church and Mrs. Alfred Heer of the First Church. The program included such well-known favorites as "O Power of Love" and "My God and I."

—**Gospel Church, Mountain Lake, Minnesota:** Children's Day and Mission Festival was observed on July 4. The morning program was followed by a fellowship meal at noon. Rev. D. J. Unruh and Rev. M. M. Lehman were the guest speakers of the afternoon meeting. Mrs. Herman Andreas, who suffered from cancer for several years, passed away on June 30.—Elizabeth Lohrenz, Corr.

—**First Church, Beatrice, Nebraska:** On July 7 a quartet from the Rochester Baptist Seminary rendered a sacred program in word and song and the union services in the evening. Rev. Walter H. Dyck officiated at communion June 30. Mrs. P. R. Schroeder, a representative of the Visitation Committee of the Ladies Mission Societies, recently met with the ladies of our congregation to share information.—Margaret Albrecht, Corr.

—**Correspondents** should now address all jottings material to: Editor, **The Mennonite**, 722 Main Street, Newton, Kansas, for the editorial office has been moved from North Newton, to Newton. All other mail for the editor should also be sent to the new address.

—Bethel College Church, North Newton: Kirby Page will bring the morning message on July 28. Rev. J. R. Duerksen spoke on India at a recent Sunday night meeting. Dr. R. C. Kauffman left July 10 for Arizona where he is to teach courses in psychology at the University of Arizona during the summer months.

—Paul Boschman, ministerial student at Bethel College, is serving the Mennonite Church at Hanston, Kansas, during the summer.

—First Church, Sugarcreek, Ohio: Arnold Nickel of Mountain Lake, Minnesota, is assisting our pastor, Rev. William H. Stauffer this summer. Rev. Stauffer is traveling through the western states at present in his capacity as executive secretary of the Mutual Aid and the Home Mission boards. He expects to be home again to fill the pulpit July 7. Twenty-four of our young people have just returned from a splendid weeks retreat at Camp Mack, near Milford, Indiana. The church provided transportation for the group.—Wiley McDowell

—Johannestal Church, Hillsboro, Kansas: The Mission Society bought our pastor a mimeograph machine and now we have church bulletins every Sunday morning.—Mrs. Arnold A. Plenert, Corr.

—The address of Rev. Marvin J. Dirks for the summer is: Halstead, Kansas. Mr. Dirk's work for the summer is largely in connection with young people's retreats in the States and Canada. He will teach mission classes and conduct choirs.

—Zion Mennonite Church, Souderton, Pa., has purchased and installed an Electronic Carillon and Amplification System as a "Thank Memorial." The basic unit of two 50 watt power amplification units, six 25 watt trumpets in the church tower, and the loud speaking system are so arranged that other auxiliary equipment such as electronic chimes or carillons can be added without changing the basic unit. The chimes are now heard each evening from the church tower and the system is also used during the Sunday services. The unit was purchased with the thank-offering brought by members and friends as a thanksgiving for the many blessings received, especially the safe return of sixty-six of the eighty-four members who have been released from service. The Junior Choir presented an inspiring program of sacred music on Sunday evening, June 9. The choir of twenty-two voices is directed by Mrs. Ellis Graber, Minister of Music. Our two-week vacation church school came to a close with the program and exhibit on display on Sunday evening, June 30. The school was well organized and well attended. Outstanding features were the music classes taught by Mrs. Graber in each of the five departments and instruction in oil painting and wood carving by Miss Treva Zuercher, one of our members who is an art student at Bluffton College. Rev. Graber taught a course in Mennonite History to the students of high school age.

—Grace Church, Pandora, Ohio: Miss Mary Elizabeth Amstutz sailed June 23 for India for two years service in relief work with the M.C.C.

Mrs. Henry Ensz
710 East Fourth Street
Newton
Kansas

Rev. and Mrs. Forrest Musser and family of Rockville, Conneticut, (former pastor) spent an evening with us recently. Rev. Musser spoke to the congregation after which a social hour was held.

Thirteen young people attended retreat at Camp Mack, Indiana, and gave a report of their experiences at the regular Sunday evening service June 30. The Sunday School pays $2.50 toward the expenses of each person attending the Retreat. Miss Viola Amstutz was an instructor in the Junior Camp, and was also a cabin counselor.—Mrs. S. W. Steiner, Corr.

—Mt. Olivet Church, Huron, South Dakota: Several hundred people attended the services commemorating the first anniversary of the Mt. Olivet Church on June 16. Guest speakers from several of the neighboring and out-of-state churches included Jacob B. Hofer of Dolton; Rev. Victor P. Graber of Delft, Minnesota; Rev. Frank W. Loewen of Doland, and Rev. Piper of Bridgewater. Those churches were also represented with various musical numbers, readings, and illustrations. Lunch was served after each session of the program. Mr. and Mrs. Rueben Hofer, who were recently married, were honored at a miscellaneous shower Sunday evening. Donald Tschetter of Walsey recently enlisted in the marines and is now stationed in San Diego, California. Mrs. Rebecca Wipf and Matt J. Hofer were married June 23.—Mrs. J. E. Walters, Corr.

—Eight farms throughout the nation have now been set up by the Church of the Brethren to care for heifers given for European relief. It is hoped that these farms will be able to handle five hundred heifers per week. The "Heifers for Relief" program, originally launched by the Church of the Brethren, is supported by many religious groups. Heifers will be collected at these farms and boarded until they can be properly grouped for shipment. The location of the collection farms: Hammond, Illinois; Nappanee, Indiana; Elkhart, Iowa; Spencer and Gettysburg, Ohio; Green Lake, Wisconsin; Weyers Cave, Virginia; Union Bridge, Maryland.

FREEMAN JUNIOR COLLEGE

Pres. J. D. Unruh and family left for Canada last week where they will spend the month of July. Their first stop on the way was at Warroad, Minnesota, with Rev. Arthur Ortman's congregation. From there they went to Winnipeg and on to Rosthern where they will participate in a retreat sponsored by the Youth Committee of the Saskatchewan Conference of Mennonites. From July 10-17 they will visit churches at Hague, Osler, Aberdeen, Saskatoon, Dundurn, Clavet, Hanley, and Watrus, Saskatchewan. July 18-20 they will visit in the Drake community. Finishing their work in Canada, July 21-28. President Unruh will serve as instructor at the Elim Gospel Beach at Swift Current, Saskatchewan.

The Mennonite

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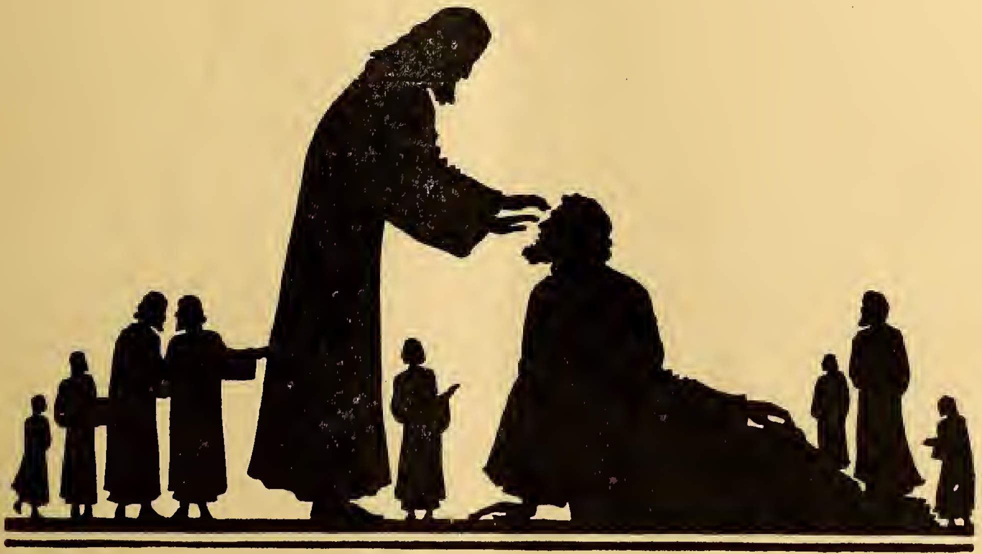

Cut Courtesy "Gospel Messenger"

He Would Heal Today

"Apart from the physical side of illness, there is also the mental, not just the reaction to being sick, but being sick because of the mind. It is not unusual for an individual to come to his doctor's office, obviously a sick person. However, the most careful examination or the most thorough laboratory checkup fails to reveal any physical basis for the illness. It is reliably estimated that fully one-third of all patients that consult a doctor belong to this group. During periods of stress, this percentage rises; when national economy is good and our lives are more stable there are noticeably fewer of them. That does not mean that these people are not sick. On the contrary, they are definitely so. However, the foundation for illness is not in their bodies, but in their emotions and mental attitudes. We all know the effect of grief on a human being. We have seen the changes in health, in energy, in body weight, in appetite, even of body temperature that is produced by grief or fear. These are extreme and obvious examples. Now consider the person with lesser experiences of grief, or fear, or anger, or greed. That individual also has body changes, not so marked at first, but later making him really sick. He knows he is ill—he is losing weight, or cannot sleep, or does not eat well, or is nervous, or any number of other things that are very real. That person has such an emotional disturbance which he cannot quiet, that he establishes a physical ailment as an outlet, otherwise something will "break" and he will have a tantrum, or a spell, or something.

People that are properly balanced emotionally seldom, if ever, have these disturbing physical "outlets." The true Christian, who believes that all things work for the good of him who is a child of God, seldom has a fear that sets him apart as a sick person, or has he the deep sorrow that creates illness as an outlet for grief, nor has he anger that eats as surely as a slow growth. By being a truly Christian group it should be possible for a community to be rid of about a third of its ills, all those that are due to the mind."

(The foregoing is taken from the article, "For Better Health in Mennonite Communities." See page 3 for the article.)

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

M.C.C. activities deserve our special attention at this time when there is so much need in this world and when the M.C.C. nears its twenty-fifth birthday. These activities cannot be adequately stated in dollars; nevertheless it is significant to note that M.C.C. War Sufferers Relief Contributions from July 1, 1937, to November 30, 1944, totalled nearly one million dollars and that by this time they have passed this mark. Contributions for Civilian Public Service from December 1, 1940, to November 30, 1944, totalled over two million dollars. Through the Mennonite Central Committee various Mennonite branches have put love into action. Could those who have benefitted from M.C.C. relief participate in the birthday celebration, they undoubtedly would feel like singing a happy birthday song. It was a happy day for the soundness and growth of the Mennonite Church when on July 27 nd 28, 1920, representatives of several Mennonite relief committees met at Elkhart, Indiana, and adopted a resolution that called for the creation of a central committee, which was then later officially organized on September 27, 1920. Not only have Mennonites shown love to the needy through the M.C.C. but through it they also have moved closer together in cooperation and fellowship, a very significant thing for those who are to have in them the Spirit of Him who is Love. The M.C.C. has prepared an interesting and informative anniversary booklet which may be secured from the M.C.C., Akron, Pa., for fifty cents a copy. It is entitled "Twenty-five Years."

THE JEHOVAH WITNESSES need to be understood to be appreciated. Undoubtedly behind much of their militant aggressiveness lies a history of personal disappointment, confusion, and pain. For it is out of such painful experiences that compensatory aggressiveness is born. When individuals who have suffered strong feelings of frustration and inferiority join up with a very "select" group, they tend to rise in their own estimation even though that may be a superficial satisfaction. It would seem that the way the Jehovah Witnesses—and not they alone for that matter—are able to hold in disrepute other groups, would help to give them a certain feeling of self-esteem and superiority that they could not otherwise enjoy. Furthermore, to approach others with something exceedingly valuable and to try to do good to others and win them to the true faith, would also tend to aid this feeling of superiority or satisfaction with self. It is unfortunate that man so readily chooses superficial ways to satisfy his fundamental needs. A man must achieve a basic self-respect if he is to be at peace, but this true self-respect cannot come by looking down upon others or seeking to "do them good." It can come only when the individual truly loves, for that is what God wants him to do. But before an individual can love, he must experience the grace of God. The Jehovah Witnesses are not in need of denunciation or resistance. They need our understanding, fellowship, and love.

"IS FUNDAMENTALISM ENOUGH?" an article which appeared in the January issue of the "Moody Monthly," is indeed very thought-provoking and an indication that man's basic hunger to be in right relationship with God and man cannot be downed. Some quotations from this article are given here: "Orthodox primness is insisted on by a conservative wing of the theological world, whose adherents have adjusted their doctrinal dress with the most meticulous precision. Doctrinal correctness, fastidious credal manners, and dogmatic insistence on certain articles of the Christian faith are in evidence on every hand . . ." "But alas, with all of this contention for doctrine, there is a spiritual coldness and apathy that is appalling." "The rancor, jealousies, and strivings rampant in Fundamentalism savor of the fact that while our theology may be correct, our lives are not." "Our fundamental creeds are not enough! Truth on ice will not disturb the sinful soul. Truth aflame in daily living, creeds manifest in conduct, statements translated into service and precepts become practice will stir afresh a world for God." ". . . the Christian is not called to a life on the natural plane, but to a life lived on the high plane of victory, in which life the grace of God so bears the fruit of the Holy Spirit, that we grow utterly unconcerned about our own plans, ambitions, rights and attainments, and

(Continued on page 12)

THE MENNONITE

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For Better Health in Mennonite Communities

by A. K. Ratzlaff, M.D.

There are two main parts to this business of helping maintain the health of any community: the one has to do with disease or sickness of the body; the other has its main interest in emotions and the mind. Both the body and the mind should be sound and whole, so that the community can be benefitted by our being a part of it. We all know of exceptions, but as a rule we must have mental and physical health together.

In trying to improve the health of our bodies, we owe it to ourselves to keep them as active and free from trouble as we can. Not only do we owe it to ourselves, but we must always consider them to be the dwelling places of our souls, and that those houses must be well kept.

I believe that as Mennonite rural people we have a tendency to look down on our bodies, to use them hard and expect them to carry us to the end. If they partly break down as a result of our activities, then it is a "gift" of God and must be borne patiently. Our primary religious instruction has always emphasized the soul,usually has degraded the body because of its lusts and sinful tendencies, and thus has laid the foundation for early infirmities. I believe that intelligent consideration for the needs of the flesh must be kept in mind—not that we are to worry about each ache or pain, but that we are to treat our bodies with the respect they deserve, for we have been wonderfully created.

Physically, there are several things which we would do well to observe. First is the matter of diet. As farmers, we raise a great variety of foodstuff, nearly everything we need. During the war years our government dietitians told us about the basic foods our bodies need to remain active and healthy. As a result of this educational activity, our tables have had a greater variety of food for the day's meals, so that we have been eating more of the things we need. Some of the items that we raise are sorely needed in the cities nearby, and usually bring good prices. I am wondering if ofttimes we do not feel that it is too costly to have these items in our own diets. Instead of consuming them, we sell them and purchase a less expensive substitute, or perhaps, just go without. Maybe we would be better off if we ate a greater variety, even if it meant that our table cost us a little more.

A number of our farmers are selling milk to larger dairies. It is a common story among them that before they could sell to the dairies and get the added price for grade A products the barn had to be fixed up just so, the flies had to be screened out of various buildings, equipment had to be especially cleaned, the cattle had to be tested for contagious diseases, etc. Even now, the only reason we go to the expense of the improvements in our barns and yards is that thereby we get more money for our products. We do not see, apparently, that these improvements help prevent the spreading of disease and sickness and that we ourselves are healthier because of them. As a community we could be much healthier. We would have to insist, of course, that our houses, barns, buildings, and yards be clean and sanitary and that no disease could spread through *our* milk, *our* well water, and *our* system of sewage disposal.

I believe that there are more and more people going to the doctor when they feel that there is something that really needs attention. It is difficult at times to know whether our ailment is only trifling or is something leading to a more serious sickness. One does not like to go to the physician needlessly. Most of us doctors would rather see our patients (who are also our friends) come to consult us too soon than too late. We can always tell you cheerfully that an ailment will leave you unharmed, but it hurts us mightily to have to tell you that we can no longer help, that you waited too long.

Apart from the physical side of illness, there is also the mental, not just the reaction to being sick, but being sick because of the mind. It is not unusual for an individual to come to his doctor's office, obviously a sick person. However, the most careful examination or the most thorough laboratory checkup fails to reveal any physical basis for the illness. It is reliably estimated that fully one-third of all patients that consult a doctor belong to this group. During periods of stress, this percentage rises; when national economy is good and our lives are more stable there are noticeably fewer of them. That does not mean that these people are not sick. On the contrary, they are definitely so. However, the foundation for illness is not in their bodies, but in their emotions and mental attitudes. We all know the effect of grief on a human being. We have seen the changes in health, in energy, in body weight, in appetite, even of body temperature that is produced by grief or fear. These are extreme and obvious examples. Now

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Dr. A. K. Ratzlaff has lived and worked in a number of Mennonite communities. He was born at Moundridge, Kansas, in 1906. Later he attended school at Newton, Kansas, and Carnduff, Saskatchewan, and high school at Buhler, Kansas. In 1928 he graduated from Bethel College. Next he completed his medical training. In 1935 he began his services as physician in the Hillsboro, Kansas, community. Since 1940 he has been serving as doctor in the large, Goessel, Kansas, Mennonite community.

consider the person with lesser experiences of grief, or fear, or anger, or greed. That individual also has body changes, not so marked at first, but later making him really sick. He knows he is ill—he is losing weight, or cannot sleep, or does not eat well, or is nervous, or any number of other things that are very real. That person has such an emotional disturbance which he cannot quiet, that he establishes a physical ailment as an outlet, otherwise something will "break" and he will have a tantrum, or a spell, or something.

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The Jehovah Witnesses

A book review by Winfield Fretz

The Jehovah's Witnesses by Herbert Hewitt Stroup, New York, Columbia University Press 1945, 180 pp., Price $2.50.

There have been a number of articles written about the Jehovah's Witnesses but to date Mr. Stroup's study of the Jehovah's Witnesses is the most scholarly and complete book published in English on this subject.

The rural readers of *The Mennonite* may not be quite as familiar with the Jehovah's Witnesses as are the urban readers, but it is safe to assume that almost everyone has had first-hand contact with some Jehovah's Witnesses and certainly everyone has heard of them. Stroup, a teacher of Sociology and Anthropology in Brooklyn College, New York, made numerous first-hand observations, interviewed many leaders and lay members, and attended many Jehovah's Witnesses meetings, as well as carefully studied the literature and the organization and activities of this growing American religious group. Mennonites are especially familiar with them because of the Witnesses' refusal to salute the flag and the refusal to go to war. A number of the Jehovah's Witnesses served in Civilian Public Service camps.

About the Book

Those who are interested in knowing more about the "insides" of the Jehovah's Witnesses will find this book contains most answers to their questions. It is clearly written and is objective in its views throughout. It is well documented and discusses the subject matter in seven chapters, taking up first, the history of the group and a description of its leaders followed by chapters on the oragnization and finances, the literature and the workers, the converts, the ways of the Witness, the Witness as believer, their attitudes and relations. Stroup believes that the Jehovah's Witnesses represent one of the four typically American religions. He lists the Mormons, the Christian Scientists, and the Negro religions as the other three distinctly American types. I think most readers along with the reviewer will have some question about Stroup's classification of the Negroes along with the other three groups. The Jehovah's Witnesses have in times past been known by other names, such as the Russellites after the founder Charles Taze Russel, Followers of the Millennial Dawn, Watch Tower Bible People, International Bible Students, and Rutherfordites.

Work and Activity

It will be of interest to the readers of this book as well as the readers of the review to note that the sect has its headquarters in an eight-story Brooklyn, New York, building at which place about two hundred followers find employment. These followers live in what is called Bethel House in what they claim is a state of primitive Christianity. Bethel House is a seven-story brick building located on the old Henry Ward Beecher mansion grounds. The residence is provided with laundry, shoe shop, tailor shop, and common dining hall. The factory and the residence buildings are valued at about one million dollars. The workers in the print shop and factory receive maintenance plus ten dollars per month for incidentals. The Witnesses own several farms in New York State from which food is supplied to the Bethel House residence, and in addition, the sect maintains a large printing house in England. The workers give generously of their time. There are the group of workers known as the Publishers of which there were 106,000 in 1943, 64,995 of them in the United States; and the full time workers known as Pioneers of which there were 7,624 in 1943 and of which 4,204 were in the United States. The Pioneers are the backbone of the group and were earlier referred to as "Pilgrims" and "Heralds." The Publishers were expected to give from thirty to sixty hours a month to the cause of the Witnesses. The main technique of witnessing is through the distribution of literature. By comparison with America's best sellers the Witness circulation of books is far ahead. Claims are made for three million of the book "Children" and twenty-two million circulation for the book called "Crisis" and it is claimed that the combined circulations of Rutherford's twenty books and over five hundred articles is said to be over ninety-three million. In addition to the literature the group owned 323 sound trucks in 1941 and in 1937 claimed thirty-five thousand phonographs were in use.

Religious Beliefs

To understand the religious beliefs and attitudes of the Jehovah's Witnesses and to get an idea as to who joins the Witnesses and the process of becoming a Witness, the reader must read Stroup's book. It is very much worth reading. Mennonite ministers who have lost members to this sect will be able to understand the appeal made to the members a little more clearly if they are familiar with Stroup's analysis. While one must respect the devotion, sacrifice and service of the ndividual members, one does not have a high regard for the bigotry, self-righteousness and ingratitude of the sect leaders and followers. One has even less appreciation for the Biblical exegesis and the Christian ethics that characterizes the Jehovah's Witnesses. Naturally, one cannot appreciate the teaching of the sect that all organized religion other than the Witnesses themselves is of the Devil, and the view of the Protestant Clergy as well as the Catholic Hierarchy is in for repeated and bitter attack. Because the group is so secretive and so exclusive to all outsiders it was dificult for Mr. Stroup to get some information which would have been very helpful in understanding the reigious movement with regard to matter of finances, eadership, and their source of authority. It was also often difficult to get anything authentic from the Witnesses themselves.

MENNONITES THE WORLD OVER

By Cornelius Krahn

From the Ruins of Hamburg. Rev. B. Harder, who s in charge of the Hamburg **Stadtmission** and who had traveled extensively in America before World War II, writes: "In the summer of 1943 we were ompletely bombed out in the Dueppelstrasse. All our household goods, including my library, were gone within a few minutes. My wife and I were in the basement of our home and did not expect to survive. God's protection in this instance was a miracle. The ntire Dueppelstrasse is a heap of rubble. My wife uffered so much through this experience that she will ever be restored again."

Old Mennonite Church Destroyed. The **Stadtmision**, which owned buildings in and outside the city, met for their services in an old church formerly wned by the Mennonites in the heart of Hamburg-Altona. About these buildings Harder writes: "Our uildings in the city were frequently more or less amaged until finally the old church became a heap of rubble and the homes next to it were ruins. In all these dangers none of our co-workers perished. What that means you can hardly imagine. We have a God who helps."

The Mission Work Continued. Rev. Harder writes that they had evacuated the homes of the city mission into the country and continued their work there. Though under difficulties, they had been able to continue their work under Hitler. All homes in the country are intact. Mr. and Mrs. Harder also live in the country. They have become slender, that is, Mr. Harder has lost forty-five pounds. His address is B. Harder, Hamburg-Altona, Otto Billmannstrasse 4, Germany, British Zone.

Widening the Channels of Private Relief. In the previous issue we reported in detail about how starving friends in Europe can be helped through CARE food packages. We stated that the American Zone of Germany had been added to the many countries in which CARE operated. We are happy to report that meanwhile the British and French Zones of Germany have been opened for CARE food packages.

Briefly we repeat the procedure.

A. Obtain application blanks for CARE packages from the MCC office or local banks.

B. Fill out the blanks, make checks or money order payable to the MCC and mail to the MCC, Akron, Pa.

C. If you have no address, the MCC has lists of needy people.

Danzig Mennonite Writes. Richard Nickel, who was in an insurance business for twenty-five years in the city of Danzig and a member of the Mennonite Church at that place, has written to friends in America and would like to contact his relatives (Kroeker?). He writes: "The church has been destroyed like this whole city of Danzig in the course of the heavy fighting during the last days of March, 1945, and the members of our large Mennonite community have been dispersed all over the vast territory from far Siberia to Denmark and the Russian and the British Zones of occupation; as far as they have escaped the murderous fightings and that followed famine. I left Danzig in August, 1945, and since the 22nd of December am living here in the British Zone, a homeless fugutive with no more property than I am bearing on my body. The last year has led us through all depths of human existence and has brought us indescribable misery, great distress, grief and sorrow. Our youngest daughter, a girl of twenty, died in the Russian Zone."

Seeking a New Home. "It is my greatest wish, together with my wife and my oldest son, to seek a new home in a Mennonite settlement in North or South America and to build up there a new modest existence. Is there any possibility to realize this plan in your country?"

The writer of this column remembers Mr. Nickel from the Mennonite World Conferences in Danzig (1930) and in Amsterdam (1936). Even at that time Mr. Nickel wanted to leave Europe with his family to escape the approaching storm. Now he has lost a daughter and does not know whether one of his sons is living, and is looking for a refuge. He is one of the few German Mennonites who had conscientious objections to war to that degree that he considered migration to another country seriously and was one of the few signers of a peace statement at the Mennonite World Conference in 1936.

Jagdeeshpore Mission Area Very Active

(Missionary John Thiessen reports on church and school activity in the Jagdeeshpore area of the General Conference mission field in India in the following article. The report centers mainly around the Bethel church there and the Jansen Memorial School. Rev. Thiessen's address is Jagdeeshpore via Rainore, C.P., India. The report was written April 5.)

Fraternal Greetings with I John 3:14. This love of the brethren must needs extend to the uttermost parts of the world. The atom bomb teaches us the need of this afresh. If those who name Christ as their Lord in the whole world would really love and regard each other the world would soon know that there is spiritual power in this universe which can even overcome the atom bomb; and what is more, the world would know that Christ really has followers in this world. (John 13:34)

The work as a whole has gone on quite well since my last report. The church conference of our whole mission area met here at Jagdeeshpore in December, 1945. That was a time of refreshing and encouragement for all Christians, especially for the many new Christians in this area. Human beings are human enough to be impressed with numbers. When our people in this area see the many hundreds of Christians gather and their own church leaders conduct conference, then they realize that the Christian church is no small affair in this area, and they feel that the Christian teaching has reality, and then they want that too. We, of course, cannot say definitely that the new outbreak in this Basna area is due to the conference meeting here, but it is very remarkable that since conference way over three hundred people have been baptized in this our Basna field (since New Year's Day some three hundred have been baptized.) It is always a great joy to us and our coworkers when there is such a fine response, not merely in words, but also in action—in actually coming out for Christ in full and receiving baptism, and joining the church, and living a real Christian life. However, our task is not done when people come into the church. We must then teach them to observe all that Jesus has taught us. And this brings us very close to grips with life.

First, I wish to report about the local church here in Jagdeeshpore. You will recall that our three thousand Christian community is scattered in over one hundred villages. The largest single group is here around Jagdeeshpore mission station with some over eight hundred souls. Four hundred and fifty baptized members. This is the Bethel church. Then there are five other churches in this Basna area, namely, the Bethany, the Eden The Emmanuel, the Salem, and the Antioch. Our Bethel church asked me last October (1945) to serve them as pastor. I responded by telling them that by the grace of God I was willing to serve as interim pastor until they could find an Indian brother to shepherd them, one who could give his entire time to the church only. I have very many administrative duties in school and boarding homes and many supervisory tasks which eat up a person's time and energy. The church board of deacons and trustees promised to stand by me and help me, and they have done so very faithfully these months. There are always problems in the church—there are family quarrels—and then the frequent, recurrent problem of a brother running away with another man's wife and so on. Then the church board has a headache and the pastor still more. But in the early apostolic church not everything was according to Jesus' will either, and we read so clearly in the Corinthian letters. The bright side however is also there. Since my pastorate two groups have been baptized here in the local church, a total of thirty-four; and now there is a class of forty young people in preparation. Many of them are students in our school. Some of these will be baptized in their local churches where their homes are. But that they have become willing to follow Christ while in school here, is encouraging to us.

This brings me to the teaching end of our work. Our school is growing (I should say schools, because outside of our central station school we have a dozen smaller schools in the area). The school year is just closing these days, and the final examinations are being held now. School will remain closed from April 18 to June 18. Next year in April we hope to have our first high school graduates. We expect to have eight fine Christian young men in our graduation class. We fondly look forward to these eight young men that they will really be our coworkers in building up God's kingdom in this area.

In the middle and high school we had one hundred and fifty students this year in what we call the high school years in America. We had forty-nine students in the high school department. Of these, we believe with reason, there will be a goodly number who will be a high grade help in the Christian church of the future. Then we will not always need to call in help from other church areas, which is at best only temporary.

Our boarding homes are again overcrowded. We have just finished an addition; now we have to plan for further enlarging again. We want growth, but it is very hard to keep up. It is very remarkable. In so many church areas where faithful preaching has also been done, workers have to wait and wait for results. In this area we cannot catch up taking care of the results. Though we are often tired, we thank God for the results. Please keep on praying for us. I know you are.

Children May Send Goodwill Christmas Bundles

Although the war ended more than a year ago, liberated peoples all over the world are facing the most desperate winter yet, because of the lack of food, fuel and clothing. In Europe alone it is estimated that thirteen thousand people will perish from famine and exposure this winter. More than half of them are suffering from tuberculosis. These pitiful conditions must be relieved. The weak cannot help the weak. Here is an opportunity for Christians to act, to live their Christianity, toward aiding those suffering ones.

Through UNRRA 8,500,000 children have been assisted with food; 3,075,000 with clothing and other supplies since VE day. We, as Christians, should consider what we want to do over and beyond what the government can do.

Children have been exiled en masse where they have been separated from their parents for months and years, some to be left orphaned and homeless. Tuberculosis, diarrhea, and malnutrition are rampant. Perhaps some days there is food of only a slice of bread, thin soup, coffee, and sardines. These children should receive at least two thousand calories a day which should consist of a well-balanced diet of milk, vegetables, fruit, meat, eggs, and cereals.

Many schools run without any equipment. There are no pencils nor tablets for the students to use, no books for the children to read, not even desks at which to sit. Of all the many kinds of play equipment that children can use, none is at the disposal of these unfortunate ones. Think how difficult it must be for anyone to be deprived of even the very essentials of life.

They do not understand why such tragedies have come upon them. It must be hard for them to remember that there is love in the world. They are young, innocent, and sad-faced children, but nevertheless hopeful of a brighter future. They exist from day to day not knowing when next their young lives will cease to be.

It is with this picture in mind that we can look upon our own fortunate children with thankful hearts. Our gratefulness to God can be shown by sharing all that we have with deprived peoples everywhere.

We already have a food for relief program and a clothing program to which adults have responded so greatly. The children, too, can be taught the meaning of sharing and giving as never before. They can put into practical use the idea of giving and feel the satisfying results of, "It is more blessed to give than to receive."

Christmas is the time children associate with the giving of gifts. It is then that they can extend their giving to a realm beyond their group of immediate friends. When children can give for the pure joy of giving without receiving in return, a true spirit of goodwill and love for others has been established.

This year children will again be given the opportunity of sending Christmas packages to those in need of them. Last year the Mennonite church responded more generously than any other participating church group in sending Christmas packages. Such favorable reports should be encouraging to us to continue with strengthened zeal.

Detailed information on the GOODWILL CHRISTMAS BUNDLES will soon be released. The BUNDLES will be simple, compact, and easily handled as they will be wrapped in a towel and held with safety pins. In them will be placed such articles as clothing, games, toilet articles, and other tokens of friendship which will contribute much to make these children happy. Some of the articles can be made; all will be inexpensive and usable. New Testaments will be available in eight different languages to be put into the BUNDLES at Akron if the children designate that they want them.

The children may choose the age and sex of the person to receive the BUNDLE, and the country or area to which they want their gifts to be sent. BUNDLES will be shipped to the following countries: Paraguay, Puerto Rico, China, India, Philippine Islands, Ethiopia, Italy, Belgium, France, Germany, Holland and Denmark.

If the children desire, they can enclose letters, Christmas cards, snapshots, and maps of the United States. This will establish in children a foundation for permanent friendships and will help demonstrate our goodwill toward them.

The project can be undertaken by Sunday School classes, Junior sewing circles, Junior missionary societies, and other youth organizations. Individuals or families too can use this method of contributing at Christmas.

All of the BUNDLES will be due at the Mennonite Central Committee, Akron, Pennsylvania, by September 15. Pamphlets will soon be sent to the churches giving suggestions as to the contents, method of packing, etc.

It is in this way that our children can share the responsibility of giving for the relief of war-stricken children. Although we generally speak in terms of millions, the part that each child contributes will help to relieve one more suffering child. The love and kindness that goes with the BUNDLES given "IN THE NAME OF CHRIST" can do much to help bring about "Peace on Earth, Goodwill Toward Men." —by Marcille Steiner, (via Mennonite Central Committee.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference
Editor
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The Education Fund ----
An Opportunity to Share Our Abundance

Very few of us have the opportunity of looking at our lives and our native land from 'the outside'. We are so accustomed to living in America and following our daily routines that we do not think how 'others' might see us. When Missionary Dester returned to America he said:

"After nine and a half year's absence from America and forty days on a slow steamer, we were hardly prepared for the experiences of our second homecoming to the States. The New York stores were like a fairy land. It did not seem real. Were we having a kind of 'Alice in Wonderland' dream, or were all these stores and people and things real? Were people, trains, and stations, really so clean? Could it be that people in general were so helpful and considerate? Were there really so many provisions made for our safety and comfort; soap, towels, drinking cups, and good water at every turn and when needed? Could travel be so quickly effected and with so little discomfort? (And still one hears much complaint). Is it actually possible to travel from New York to Chicago with only a few short stops on the way? Are these beautiful children, boys, girls, and grown-ups real? They wear such beautiful clothes, everything just right."

With our cars, clothes, farm machinery, stores full of things, do we look like 'super men' to people of other lands? Have we so taken for granted our way of living that we forget the lives lived by people of other lands? To what use should we put all the conveniences and the accumulated wealth we have?

First, we must grant that ours is a life of creature comfort. We do have many things. We are well fed—so well fed that we have added over an inch to our stature in the last twenty-five years. We are free to pursue any of many occupations. As a nation we are powerful and each of us in one way or another feel the results of that power. To what use should our favored position be put?

Other people and other nations are not so favored. Puerto Ricans live in little huts, are underfed and undernourished, they contract any one of many diseases and many die; they cannot get an education. Our Russian brethren now in Paraguay in the Chaco once were cultured and educated. They were able to pass on to their children a good education, they were able to train their youth thoroughly about the Bible and the Church. It is not so easy now. They can get only limited training, they cannot get the training and skills and thorough Bible training, dentistry, in mechanics, agriculture. In Europe, now a seething cauldron of hunger, suspicion, fear, and broken lives, opportunities are limited.

The need for training and consecrated leadership in these areas is great—greater even than in a more favored country such as America. Young people need to be trained to go back and serve as leaders in these lands, guiding the people to the abundant life in Christ.

We in America have all the facilities to train young people of other lands. We are in the position to share not just of our means, but of our vision of the good news of Christ. The proclamation continues to go forth from our schools that freedom in Christ means freedom from the weapons of hate, fear, strife, prejudice, and lust. The message of love and truth, faith and trust, is at the heart of our school's program and concern.

But, also, we need to learn from fellow Christians of other lands. Imagine the opportunity as Ernst Harder suggests of "going unto all the nations and teaching" if at our schools young people from Germany, Holland, Switzerland, India, China, Puerto Rico, Paraguay, and Africa would come together and spend four years of study and fellowship together. The inspiration and power of such fellowship together would undoubtedly do much to inspire the church to greater efforts in its mission to these lands.

Because of this, the Young People's Union has a project this year the raising of funds to be used to bring young people from Puerto Rico and Paraguay, Christian young people pledged to go back to their people after they have received training in our church schools. Young people have been chosen; they are anxious to come to America to be trained for a life of Christian service. This is a challenge to young people to share their abundance with fellow Christians in need. By sharing of our abundance in this way, the Gospel of Christ can be carried to other lands, for these young people are pledged to go back and use their training for the people in their lands. This is an unusual opportunity to share.

This issue of Mennonite Youth is devoted to acquaint the readers with this project. We urge you to read the articles prayerfully and evaluate for yourselves and your groups the value of this project.

What Is the Missionary Education Fund?

1. **What is meant by Missionary Education Fund?**

The Missionary Education Fund plan desires to raise money to be used to give an education in our church schools to young people from foreign lands and underprivileged young people in the United States. It is a mission in education because it is understood that these young people will return to their own people as trained Christian leaders. They will receive a training otherwise impossible, for the young people chosen will not be financially able to obtain an education on their own.

THE MISSIONARY EDUCATION FUND

2. **Who is eligible?**
   - a. Mennonites from Paraguay.
   - b. Mennonites from Europe.
   - c. Young people from the conference foreign mission fields—China, India, South America, Africa.
   - d. Young people from Puerto Rico.
   - e. Under-privileged young people such as negroes in the South who cannot go to school except through special aid.
3. **What requirements must these young people meet to be eligible?**
   - a. They must be sincere Christians.
   - b. They must be interested in the work of the church.
   - c. They must have leadership potentialities.
   - d. They must go to school with the expectation of going back to their home communities and serving their own people.
   - e. They must be scholastically qualified to make their education worthwhile.
4. **Who is sponsoring this fund and how much is to be raised?**
   - a. This fund is being sponsored by the Young People's Union. Verney Unruh of Freeman, South Dakota, is serving as the head of the planning and promotion of the project.
   - b. A plan to raise two thousand dollars a year is the goal of the fund.
5. **How is the money to be raised?**
   - a. The Fund is a part of the Young People's Union annual budget. Local young people's groups, by contributing to the Young People's Union and designating this as a project they wish to support, will support this fund.
   - b. The decision to support the fund is in the hands of each local group.
   - c. The Young People's Union officers are responsible for the proper use of funds received.
6. **How are young people chosen as being eligible for this Fund's support?**
   - a. The young people must be personally interested in the education and the use of the education as the requirements are outlined.
   - b. Young people desiring an education and meeting the qualifications are recommended by missionaries, relief workers, or ministers whose judgment the Young People's Union finds sound.
   - c. The college to which the student will go must find him acceptable to their standards.
7. **Will any young people from foreign lands enter our colleges this fall?**
   - a. A young man from Paraguay, Jacob Friesen, will come to America for training.
   - b. Two Puerto Rican natives, with whom the Mennonite C.P.S. unit has worked, have been accepted as eligible for the Missionary Education Fund.
   - c. President Ernest E. Miller of Goshen College and President Ed. G. Kaufman of Bethel College are in Europe contacting young people there who, because of the war, cannot continue their education. Plans are that European young people will enter our colleges.
8. **Can I help?**
   - a. Yes, by giving a portion of your earnings and your substance, you can help.
   - b. By making this one of the projects for your own Christian Endeavor, Young People's Group, or Youth Fellowship.
   - c. By prayerful concern for the young people to receive the education and for the people the education will prepare them to serve.

How an Education in America Looks to a Mennonite from Paraguay

by Ernst Harder

To study in a foreign country has always been considered an enriching experience in the life of any student. Usually this period was the crown of scholastic achievements in the home country. Universities and seminaries are still offering scholarships to foreign schools. Through this contact with foreign people and studies in the leading schools of other countries a deepening and broadening of the student's mind and life is sought.

There is, however, another student who needs to be taken out of his environment, which offers him no opportunity for a higher education, and needs to be brought into the atmosphere of a Christian Mennonite college. This is the Mennonite student from Paraguay. Deep in the Chaco of Paraguay where more than four thousand Mennonite pioneers struggle to build their children a future home, educated leadership is becoming increasingly scarce. Generally our Mennonites from Russia have always tried to give their children as much schooling as they could. The progress of their educational system depended somewhat upon their economic well-being. With prosperity the level of educational opportunities rose until teachers and preachers could be trained in Mennonite schools.

The first schools in Paraguay were very primitive. They had no equipment, but met under the open sky in the shade of some jungle trees. Almost before every settler had an adequate little house, they built cooperatively a schoolhouse in the middle of their village. Soon every village had a schoolhouse which was also used for worship services. Farmers and ministers who had some training were asked to teach. Some of the teachers who had gotten a good education in Russia soon organized a high school which grew until it included four years of training. Even teachers' training courses were added for several years.

However, pioneer life is not without its setbacks. The crop failures, personality clashes, idealogical and political conflicts were mirrored in the development of our schools. Our Zentralschule (high school) was closed for a time because of internal disagreements in the colony. Trained leadership could not be replaced by local personnel. Through M.C.C.'s relief teachers, of whom Mr. Waldo Hiebert and his wife were the first ones, it was possible to foster unity and bring the Fernheim Zentralschule to a new start. But Fernheim and Friesland do not only need teachers; they need their own doctors, better trained ministers and missionaries, mechanics, electricians, agriculturalists, etc., all of whom are thoroughly Christian and believe in the soundness of the Mennonite way of life. Mennonite ideals will live on in Paraguay also, if you and I practice them wherever we are. There is probably now no other place in the world where one can catch a glimpse of the vision of our forefathers better than in our Mennonite colleges in the United States. Our future leaders and specialists in one field or another who will work in Paraguay will need beside the complete committment to our Lord and Savior this vision that Christ and His teachings are practical and can be lived now.

The Great Opportunity

Can't you see what great opportunity you have in America? Your country is the only large power which has been spared large-scale war destruction and to you the world looks for leadership. Can you see what it means for world Mennonitism? It does not seem impossible, if you are willing to meet the challenge, that Mennonite students from Holland, Germany, Switzerland, Canada, Brazil, Paraguay, India and China will join hands on the campuses of Mennonite colleges in the United States. Can you see what the poet might have seen when he wrote the lines, "In Christ there is no East or West, in Him no North or South . . . ."? It is all part of fulfilling Christ's commission when he said: "Go ye into all the world and teach."

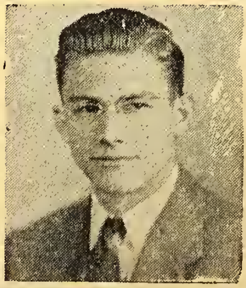
Puerto Rican "Natives" In Our Schools

by N. Paul Stucky

In our first few years in Sunday School we all sang, "Red and yellow, black and white; they are precious in His sight." At that time it was just a song. We had no feelings pro nor con. We were merely happy to know that Jesus loved all of us children.

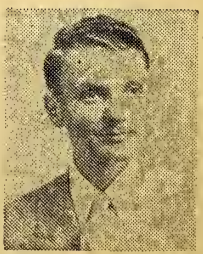
In spite of the fact that American history tells us and the New Testament tells us that people are equal, it is difficult for us to live in the usual routine of life and have any great concern for our brothers on the other side of the waters. The reason is obvious; it is hard for us to be concerned about people whom we do not know. Why is it that the returning missionary is all enthusiastic about his work? He has learned to know those people as human beings and that their potentialities are similar to yours and mine.

Less than three years ago, the Mennonite Central Committee sent its first group to Puerto Rico to begin work there. From the very beginning, we were very welcome because we had come to help the people. These



Cut, Courtesy Bethel College

Ernst Harder is a Chaco Mennonite of Paraguay. He came to America to receive his education, has gone through our colleges and one year at Mennonite Biblical Seminary. He now returns to Paraguay to serve his people as a trained Christian leader.



Cut, Courtesy Bethel College

N. Paul Stucky was a member of the C.P.S. unit at La Plata, Puerto Rico, for two years where he worked in the hospital laboratory. N. Paul joins the Bethel College faculty serving as instructor of physics this next fall.

people (natives, as you call them) were just as eager to help us as soon as they saw that we had no selfish motives. No matter how busy they might have been, they would have been glad to take off an hour or two just to help us get a few new words added to our meager Spanish vocabulary. Which one of us would take off an hour during the middle of harvest just to teach a stranger a few words of our language so that he might be able to get along better in our land?

It is not hard to see that these people whom we went to serve have in some measure received a glimpse of the vision which first started the project. At first it was difficult for them to see why anyone should come to help them when he owed them nothing. Nevertheless, they never objected and with the help of a number of Puerto Rican Protestant Christians, our position was soon cleared in the minds of many.

The work there is continuing, but we must do more. We must help the people to help themselves, both materially and spiritually. A few leaders and persons with skills could do much. In short, we need to help them in the field of education—Christian education. It is true that among them are many devout Christians, but to be most effective they need training. We must open our doors and allow them to come to study among us and to prepare themselves adequately.

Our work in Puerto Rico is continuing, but the people whom we have sent there cannot always continue. We can, however, train a few young people in our schools so that they can return and continue to make live the spirit which was the initial inspiration.

No doubt such a project will also be of infinite value to us. Ever since the time of Abraham people have seen the value of kindness and fellowship with strangers. If we can make our Christian schools a place where our "brothers" of other lands can come to study, to return later to their own people, we can build a work which may in effect be one of the greatest missionary enterprises of our church.

After these students arrive, let us show every possible kindness so that they may return to their own land with only pleasant thoughts of the "natives" of the United States, for certainly God expects nothing less of us. If we believe in the equality of all men, we can do nothing less than to make it possible for them to study with us.

Thoughts of a Relief Worker on Education for Chaco Mennonites

by Dr. A. M. Lohrentz

We should remember that the Mennonites in the Chaco are of the same faith that we are here in the United States, as well as in Canada. They have divisions just like we have, differing in minor things which are not of great importance. Since we have these differences, and since there are at least four different Mennonite colleges in the United States, Bluffton, Tabor, Goshen and Bethel, any student or students that do come from Paraguay, should have at least one year at each of the above named colleges. We would learn to know them, and they would learn our various ways of thinking.

We should further remember that the facilities in Paraguay are not many as far as education is concerned. There is one Protestant college in Asuncion, but that is not Mennonite, and in the Chaco they do not have much more than six years of grade school work. A few have the chance to go two and possibly three years extra in the Zentral Schule, and that is the extent of schooling in the Chaco. The Paraguayan Government does not accept this education, and will not accept them in their schools, unless they are willing to start from the very beginning. I rather think that in case they had teachers with more years of training, that in a few years the government would give them more credit than they do now. Keeping in mind that they do not want to lose the heritage that we as Mennonites have, which, no doubt would happen, if the students would enter government schools, which are mostly Catholic. After one has a firm foundation, one could go through a Catholic college, and not lose himself.

We like to have our children go to higher schools than the high school, and so would the Chaco Mennonites like to have their children go on. Before they could enter our colleges, they would very likely have to attend some academy first to prepare them for the college work.

I for one believe that it would do us good, too, to have some of the young folk come here. We should be willing to go fifty-fifty. That is, we should learn from them as well as they learn from us.

Financially our brethren in South America are unable to carry out such an undertaking. It takes money to come here and go back again, as well as for the time spent here in school, even if they can do part time work.

By this undertaking we would establish a tie that would bind us closer than ever—not only as Mennonites, but as true Christians should be. The effort that the Young People's Union of the General Conference would put forth, would not only benefit the Paraguayan brethren, but also the young people, as well as us older ones here in the United States. Our forefathers all came from the same region, speaking the Plattdeutsch and various other dialects. I am sure that it will be a great blessing to everyone concerned.

Dr. A. M. Lohrentz is from McPherson, Kansas, and served as a medical doctor under the Mennonite Central Committee among the Chaco Mennonites in Paraguay.

ON "SHUSHING"

The habit of putting a straight jacket on your child in public accomplishes little or nothing. A little fellow who sat in church yesterday made some noise with a piece of paper, but the wise father did not get excited. By "shushing" their children, parents often prove more disturbing than the children.—Hazen G. Werner

Youth Events

The Pacific District Conference young people have set up for themselves a budget of $1600. This budget will serve to support the district projects as well as the Young People's Union. Anne Wiebe, music instructor in the Hillsboro, Kansas, high school is spending her summer giving music instruction in four California churches and at the Camino C.P.S. camp. Reports indicate her summer is a worthwhile and enjoyable venture.

* * * * *

A joint meeting was held by the Lustre and Wolf Point churches at the end of June at which Miss Anna Baerg, missionary from the Lustre church to the Indians in Arizona, Miss Aganetha Fast, missionary to China, and Verney Unruh, representing the Young People's Union spoke. Ben Rahn and Virgil Flickinger both spoke giving inspirational messages.

* * * * *

A World Christian Youth Conference is being planned for next year. This conference is scheduled to be held in Oslo, Norway. Christian Youth from all nations will send delegates to the conference.

* * * * *

At the retreat held at Camp Mack, Indiana in June, four young people pledged themselves to full time Christian service. Each year at the end of the retreat, a consecration service is held at which time the young people are called to consecrate themselves to Christ and those that are called to full time service are given the opportunity to consecrate themselves publicly.

* * * * *

In many small communities, the problem of youth's recreation facilities is acute. Either they travel around in gangs in cars, congregate at the corner filling station or drug store, or just loaf. Christian churches cannot avoid thinking about and doing something in this area of youth activity and life. Wholesome, creative recreation activity can serve as a powerful influence in a church's program of evangelization. What youth can forget those moments of spontaneous song around a piano, or playing games at a picnic? Christ can be in the midst of such gatherings—and He must be! Many communities are concerned about and doing something to provide recreation for their youth. Let our churches and our youth seriously consider this problem in their communities and work in the direction of wholesome recreation—if they do not now have it.

* * * * *

The Young people of the Aberdeen, Idaho, church raised and contributed $130.00 to the Summer Service project sponsored by the Board of Home Missions and the Young People's Union at the Chicago Mission. Young people are at the Mission this summer doing needed work there in cooperation with Rev. John Neufeld. Three young people from Aberdeen are in Chicago this summer. They are: Laverne Linscheid, Jeane Wedel, and Wilma Harms.

WESTERN DISTRICT RETREAT FOR YOUNG ADULTS, JULY 26 to 28

Young married couples and young men and women who hesitate to attend the Camp Wood retreat are invited to the week-end retreat arranged for them on the Bethel College campus. Young adults who wish to have physical relaxation, mental stimulation, and spiritual refreshment are urged to attend. Registration is $3.00; room and board, $5.00. Registrations should be made in advance, sending blanks and a one dollar deposit to Helen Hiebert Mueller, 706 East Broadway, Newton, Kansas, by July 25.

The Young People's Retreat will be at Camp Wood July 29 to August 3. Registrations close July 23. The Second Annual Intermediate Retreat is scheduled for August 4 to 9 on the Bethel College campus.

Blanks for all retreats may be secured from your pastor.

From the editors point-of-view:

(Continued from page 2)

passionately interested in the blessing and progress of others . . . Our Fundamentalism ought to produce this result. If we loudly proclaim our belief in the free grace of God, then we must permit grace to do her tender work in our lives as believers." "Fundamentalism needs a fresh baptism of God-given longsuffering." "Competition between organized groups in the ranks of Fundamentalism has produced a spirit of satisfaction at the reversals or outright failures of other groups or individuals. How few there are to lift up *in love,* and what a tonic to one's soul it is to meet a child of God in whose life Fundamentalism has given birth to the grace of forbearance." "A Fundamentalism that shouts her doctrines from the housetops, but indulges in the dissipating sins of criticism, contention and rivalry is of no avail for God. Orthodoxy which does not abandon itself to the sovereign control of truth leaves behind a trail of ruin, heartaches, broken churches, stunted growths and defeat." "Keeping yourselves in the love of God is indeed one of the lost arts of the Christian Church." From the article just quoted and from other sources it seems that there is in Fundamentalism some heart-searching that raises important questions.

RELIEF

July 12, 1946

Relief Worker makes Supreme Sacrifice

A note of sadness comes to us with the news that one of our relief workers died en route to her field of service in India. Marion Nafziger, R.N., who sailed from San Francisco on April 28 was removed from the ship and transferred to a hospital in Sinapore for an appendectomy. We learn through the American Consul in Singapore that the operation was performed on July 6 and that pneumonia complications immediately followed resulting in her death on July 8. Complete details have not yet been received.

Marion Nafziger was the daughter of Enos R. and Elizabeth (Erb) Nafziger, Waterloo, Ontario, born August 10, 1921. A memorial service was held on July 14 at the Erb Street Mennonite Church, her home congregation, Waterloo, Ontario.

25-Year Anniversary Booklet

Twenty-Five Years, The Story of the M.C.C. 1920-1945 is the title of a new publication just off the press. The pictorial 24-page booklet is 8½ by 11 inches in size and summarizes briefly the activities of the M.C.C. since 1920. The front pages are devoted to Mennonite heritage and "How the M.C.C. Began" followed by chapters on Relief, Colonization, Civilian Public Service, Peace, and Mutual Aid. The price is 15 cents per copy. Send orders to the Akron office.

Departures

Magdalen Friesen, Mountain Lake, Minnesota, relief worker appointee for Holland is expecting to sail from Norfolk, Virginia on the S. S. **Rathael Simmes** on July 14. Farewell services were held on July 11.

Arrivals

Ruth Fisher and **William Ewert** arrived in Shanghai, China on July 7.

MATERIAL AID NOTES

Relief Food Shipments

Recent food shipments have enjoyed a favorable increase in volume. A shipment of canned meats, vegetables, and fruits weighing 71,576 pounds with an evaluation of $18,147.74 cleared port on May 15 on the **American Importer** en route to Germany. A 335 case shipment of whole milk powder, evaluated at $4,120.50 left port on June 7 destined for Germany aboard the **American Banker.**

A small shipment of assorted fruits cleared port for England aboard the **Empire Yukon** on June 7. Weight of this shipment was 3,672, evaluation $248.40.

On June 8 two shipments left New York harbor for France. These shipments consisted of home processed meats, vegetables, fruits, soups, and beans with a total weight of 173,088 pounds and an evaluation of $18,542.50.

Community Canning Projects

Several announcements have been made concerning the relief canning program for this year. However, for those who missed these announcements and because there has been some delay in the release of the new food folder we are again presenting a few of the general facts covering this aspect of the Material Aid Program.

Reports from the field and from recently returned workers indicate that the following home-processed goods fill a very real need. They are listed in the order of their importance.

1. Canned meats and fats
2. Canned and dried fruits
3. Dried and canned vegetables

The need for meats and fats remains a primary one. There has been and there will continue to be a shortage of fruits, and therefore people living in fruit growing sections are particularly encouraged to give support to this project. Dried fruits, because of their high sugar and calorie content, are very acceptable. Canned and dried peas and beans are most acceptable among the vegetables. Corn has high nutritional value but is not too well known in certain areas of the world. Dried corn is acceptable for China. Some vegetables such as pickles, sauerkraut and beets do not make a desirable relief product.

When possible people are encouraged to can in tin. Loss through spoilage and breakage are less when canning is done in tin. However, loss due to these two factors has remained comparatively small, and therefore when facilities are not available for canning in tin, we hope people will continue to can in glass.

The M.C.C. will pay for jars in the same manner as in previous years. However, an increasing number of people desire to supply these as part of their contribution and this procedure certainly is acceptable. New jars are preferred. However, used jars with new rubbers and lids may be used.

C. P. S.

J. David Hooley, dairy tester in Butler County, Pennsylvania, drowned on Saturday, June 29 while swimming with a group of four people. It is believed that David could not swim very well and while wading stepped into a hole. His body was taken to his home at Bellefontaine, Ohio, where the funeral was held on July 2. His death is the sixteenth in Mennonite C.P.S. Camps.

C.P.S. Directory

A **C.P.S. Directory** has been compiled by the National Service Board for Religious Objectors. It includes a list of all men assigned to C.P.S. before July, 1946, their address, year of birth, number of camps in which they served, date of induction and date of release, church affiliation, and occupation. The Directory also contains lists of all units, staff members, summary of systematic discharge schedules, a list of the men who died in C.P.S., of participating churches, and the number of C. O.'s from each denomination as well as handy reference material and statistics. The directory may be obtained by writing to N.S.B.R.O., Post Office Box 1636, Washington 13, D. C. The price is 50 cents per copy.

Meeting with S. S.

Selective Service called a joint meeting with the

National Service Board, the Brethren Service Committee and the Mennonite Central Committee on July 9 and 10. The purpose of the meeting was to obtain a perspective for the future planning of C.P.S. and to determine what the church agencies wanted in terms of work projects beyond October 1, 1946. Scheduled for July 11 was a meeting of Selective Service with the respective technical agencies to determine their needs. Following these two meetings it is expected that a rather definite policy will be announced by Selective Service.

Selective Service tends toward a simplification of the work projects and will likely be in the direction of soil conservation and forestry service. It is expected that two M.C.C. base camps will remain open after October and that camps in the mid-west will be closed this fall. There will be no inductions during the summer but will begin on September 1.

MENNONITE BIBLICAL SEMINARY & BIBLE SCHOOL

One of the high points of graduation week at the Bethany Biblical Seminary is the Brethren Love Feast (communion service) which is observed the evening prior to the graduation exercises. The Brethren this year graciously invited the Mennonite students and faculty to participate in this service. It was a new experience for most of us, but we were deeply touched by the sanctity of the occasion and the suggestiveness that such a service holds for those who graduate from this institution.

The Brethren Love Feast is observed quite differently from the communion service as held in our Mennonite churches. Feet washing is practiced, and before the communion elements are partaken of, a simple meal is enjoyed by all the members who are seated around tables. One of the additional features of this meal was the bread dipped in a broth which represents the sop which Jesus used.

Though our Conference as a whole does not observe feet-washing, the writer felt a special significance at this occasion as the faculty members mingled with the student body. Washing one another's feet spoke of a true inner humility. Through years of study these graduates had sat at their teachers' feet and now as they were being sent forth to proclaim the good news of salvation they were imbued with the spirit of humble service and mutual brotherhood.

Other Mennonite Seminary students in previous years have witnessed varied denominational observances as they attended other schools. They, no doubt, have learned much from these church groups and experienced many rich blessings from such services. Those of us who are privileged to attend our Mennonite Biblical Seminary are looking forward to even greater heights of spiritual insight when we shall observe the first communion service in our own sanctuary and in the intimate company of our student fellowship.

"And he (Jesus said unto them, with desire have I desired to eat this passover with you before I suffer . . . ." Luke 22:15.

Jesus had spent approximately three years with his disciples. He had led them into many wonderful truths by his teachings. They had shared many experiences as they toured the countryside preaching and healing. Jesus knew that he was facing the cross; and so desired to have this intimate recourse with his faithful followers before he left them. He desired to break bread with them to institute the new bond of communion which was to be observed by all disciples until his return.

We as students have been sitting at Jesus' feet likewise seeking and learning the wonderful truths of his teachings. We have experienced an intimate fellowship with fellow-students and our instructors. As we face the parting of ways, especially those who enter foreign fields of service, we seek a bond which will unite us in a closer fellowship and preserve the many wonderful memories of these years. What can be more appropriate and meaningful than to gather at the Lord's table and experience anew the impartation of God's love and grace.

New heights of spiritual ecstasy will be the common experience of all as we partake of the cup and bread. Christ's institution of the Lord's Supper in memory of his sacrificial death and atonement for our sins will take on new meaning and scope. This will result in a closer unity in our common endeavor to serve Christ and mankind through our churches. This is the hope of all students attending the Mennonite Biblical Seminary and Bible School. — Arnold J. Regier.

Purchase Home for Seminary and Bible School

The news that a home has been purchased for the Mennonite Biblical Seminary and Bible School came in the following telegram on July 13:

CONTRACTS FOR SEMINARY AND BIBLE SCHOOL HOME CHICAGO ARE SIGNED. POSSESSION BY AUGUST 15TH. THE LORD IS LEADING. WE ARE HAPPY TO INFORM CONSECRATED YOUNG PEOPLE THAT THERE IS ROOM FOR THEM IN OUR SCHOOL. WE TRUST THE LORD AND HIS CHILDREN ALSO FOR THE FUNDS. A. WARKENTIN.

In Rome, an interdenominational evangelistic center has been established at the Waldensian Theological College by a council of pastors, which includes Waldensians, Methodists and Baptists. The center will sponsor conferences, discussions and publications. Protestant religious services are broadcast. It will be interesting to note that M.C.C. relief workers have been in contact with the Waldensians in Italy and have had very inspiring conferences with Protestant councils in Italy such as the one mentioned above.

Jottings

—**Bethel College Church:** Rev. and Mrs. Lester Hostetler, accompanied by Dr. and Mrs. P. S. Goertz, left July 14 for Green Lake, Wisconsin, to attend the Stanley Jones "Ashram" which is to be held there July 15-25. From July 25 to August 15 Rev. and Mrs. Hostetler will be at Twin Maples Orchard, Sugarcreek, Ohio.

—**Grace Church, Dallas, Oregon:** On June 30 Rev. Homer Leisy reported on the recent session of the Pacific District Conference. Now Mr. and Mrs. Leisy and the young folks are at the retreat, which is being sponsored by the five Oregon churches. The retreat is being held in a camp east of Portland in the mountains. Mr. and Mrs. Jake Neufeld from Shafter stopped here on their way home from the conference, and Mr. Neufeld showed some wonderful pictures of California and other places. Rev. Edmund Miller was in our church Sunday and gave us a very good message. People from different places have been visiting our church this summer. Cherry picking was very good this year, but the growers wouldn't let all the cherries be picked. It is a shame to see them go to waste.—Mrs. Balzer, Corr.

—**The Fellowship of Reconciliation** will conduct a national conference September 6-8 at the First Methodist Church and Garrett Biblical Institute, Evanston, Illinois. Dr. Robert M. Hutchins, Chancellor of the University of Chicago, will give one address, the subject "The Nature of the Present Crisis."

—**Eicher Emmanuel Church, Noble, Iowa:** The oats harvest is nearly completed and the corn crop is very favorable this year. Considerable fruit is also being canned in the community. Erwin Graber is at present engaged in relief work in Austria, having gone there from France. He is serving under the Friends Service Committee. The young people who attended the Oskaloosa Training School and the All-Mennonite Retreat reported blessings of spiritual value. Glen Graber is expecting to enter relief service under the M.C.C. His field of service will probably be China. Dale Nebel, who went to China, is at present in the Philippines where he is directing the M.C.C. unit. The young people are preparing for the Iowa Retreat to be held at Donnellson August 3-4. Dr. Warkentin from Chicago is to be guest speaker. Edward Freyerberger surprised folks here as he came back from C.P.S. service in New Jersey where he was an attendant in hospital work. Rev. Zimmerman from the Jewish mission in Los Angeles was a recent guest in our church.—Corr.

—**Swiss Church, Alsen, North Dakota:** Our S. S. Convention and Youth Conference were held June 9-11. Rev. Jacob Hoffman from Lustre, Montana; Rev. David Pritchard, American S. S. Union missionary, and Rev. David Wiens of Munich, North Dakota, were the main speakers at the convention. For our youth conference we were very fortunate in having Dr. Norman B. Harrison, widely-known Bible expositor and author, and Rev. Tygert from the Prairie Bible Institute, Three Hills, Alberta, as our main speakers. Rev. and Mrs. J. P. Barkman, missionaries from the Belgian Congo, were with us and told us of their work, June 23. Our pastor, Rev. Flickinger, has been away several weeks in evangelistic work. He served two weeks at Doland, South Dakota, and one week at Wolf Point, Montana.—Corr.

—**Mennonite Church, Deer Creek, Oklahoma:** The C. E. Society voted to purchase a bicycle for use by village pastors in India. We were fortunate in having Dr. Dester at our meeting. He approved this donation, stating that societies that wished to do really good in the salvation of souls would find a good opportunity in such a donation. More bikes are needed.—Mrs. Willard Reusser, Corr.

—**Bethany Church, Quakertown, Pa.,** May 30, Arthur Keiser, the pastor's assistant for the summer preached for us. Rev. and Mrs. Neuenschwander were away for a week attending the Canadian Conference. July 7 the combined C. E. meeting of the Swamp Charge was held at Bethany. Rev. John W. Boehr, at present serving the First Church in Philadelphia, gave us an impressive and beautiful service in song.—Mrs. Ed. K. Stoneback, Corr.

—**Jacob J. Fast,** a refugee in Germany, is trying to locate his uncle, John Reimer, who in 1922 moved from the Caucasus to the village of Kleefeldt in the Ukraine. From here he migrated to Mexico in 1925 and two years later to the U.S.A. He would like to establish contact with his uncle. Anyone having information on the above should contact William T. Snyder, M.C.C., Akron, Pa.

—**Zion Church, Elbing, Kansas:** Ever since the official closing of the Mennonite Bible Academy at North Newton there has been a desire on the part of many friends of that school that some other way might be found whereby young people could receive secondary education in a Christian school. This is to be met by the newly organized Christian Layman's Association,

HEADQUARTERS OFFICE CORNER

If you were to visit our "Conference Home" (722 Main Street, Newton, Kansas,) today, you would, no doubt, be impressed with the several hundred bales of relief clothing being stored temporarily in the rear of our building. You might also notice a new desk and typewriter, the purchase of which has overdrawn our office equipment account. By fall, we would like to be able to install an adequate heating system. We are humbly grateful to "Conference Friends" who have thus far made the furnishing of "our Conference Home" possible. — Walter H. Dyck, Office Manager.

which has undertaken to open such a school. Suitable buildings have been secured and are to be moved to a site at or near the village of Elbing. Rev. Lester Wuthrich of the Swiss Church brought the morning message July 14. Marvin Dyck of the Emmaus Church and just discharged from the C.P.S. unit at La Plata, Puerto Rico, was the guest speaker at our C. E. July 14. By word and picture he impressed upon us the dire need of food, medical care, and the gospel.—Mrs. Louis A. Janzen, Corr.

—**Rev. Alvin van der Smissen,** who has served as pastor of the Hebron Church, Buhler, Kansas, for nearly ten years, has resigned his position. Rev. van der Smissen will serve until the end of July. Son Eugene van der Smissen has joined the C.P.S. unit in Puerto Rico, where he will do laboratory work in the hospital. Eugene has had one year of medical school.

—**Menno Kliewer,** formerly pastor of the Sichar Church, Cordell, Oklahoma, has gone to Caldwell, Idaho, to serve as pastor of the new Mennonite community that is developing there.

—**Bethel College** is planning to build a Farm Shop and Industrial Arts Building on a pay-as-you-go basis. The estimated cost is twenty-five thousand dollars.

—**Emmaus Church, Whitewater, Kansas:** The Lord willing, Brother Edward J. Wiebe, member of the Emmaus Church, will be ordained as minister of the gospel and elder at the Emmaus Church on Sunday, July 28, at 3 P.M. We covet the intercession of God's children and their prayerful attendance for this sacred event.—J. C. Kaufman, Pastor.

—**The Board of Publication of the General Conference** met July 15 and 16 at Mountain Lake, Minnesota.

—**The Committee on Doctrine and Conduct** met at Chicago on July 3. **The Foreign Mission Board** also met recently.

—**First Church, McPherson, Kansas:** Work on the new church building is progressing nicely. The concrete for the basement has been poured. Rev. Harley Stucky, who is pastor of a Methodist Church in Chicago, delivered the message on June 30.—Corr.

—**Brudertal Church, Hillsboro, Kansas:** Four young people were baptized on June 16. Waldo Nickel and Elsie Suderman were united in holy wed-lock on June 13.—Mrs. E. R. Funk, Corr.

—**Rev. and Mrs. Lester Wuthrich** are spending the summer at Whitewater, Kansas. They hope to return to school this fall.

—**Alexanderwohl Church, Goessel, Kansas:** The correspondent and Katie Wedel taught Bible school in the Meadow Mennonite Church, Colby, Kansas. Of the young people given special Bible instruction by Rev. P. A. Wedel thirty-nine were baptized here and one in the Meadow Church where Rev. W. C. Voth is the pastor. Rev. and Mrs. P. A. Wedel are happy to have his mother, Mrs. A. J. Wedel, make her home with them. Mrs. P. H. Unruh has been much weakened by illness during the last week. The following marriages have taken place during the last weeks: Bob Schroeder, Alexanderwohl and Mathilda Schmidt, Tabor; Elmer Reimer, Alexanderwohl and Anne Schmidt, Lehigh; Calvin Janzen and Marjorie Franzen both from Alexanderwohl. The Young People's League sponsored a program of gospel songs given by the M.B. Male Quartet of Hillsboro to an appreciative audience Sunday night, July 14.—Wanda Schmidt, Corr.

Mrs. G. A. Linscheid
222 South Pine
Newton
Kansas

—**Rev. Curt Claassen,** new missionary in India, has been hospitalized because of yellow jaundice and malaria, according to a letter received by his parents, Mr. and Mrs. Ed Claassen of Whitewater, Kansas.

—**Zion Church, Arena, South Dakota:** We had a wonderful time with Rev. Barkman and the male quartet on June 22, 23. Rev. Peters also showed his film, "The Man Who Forgot God" on Saturday night, and Rev. Barkman gave a message on consecration. Five consecrated their lives to Him. On Monday Rev. Peters showed his film in Wing, North Dakota. The ladies' mission sale on June 26 was very successful. Two daily Bible schools were held here, one in Arena and the other at the Harriet school.—Mrs. H. Peters, Corr.

—**Emmaus Church, Whitewater, Kansas:** On July 7 this church celebrated its seventieth anniversary and the emigration of its first members from Europe. Six of the charter members are living today. Brother Edward Wiebe, who for the past years has been working in the "Go Ye Mission," is to be ordained into the ministry on July 28 at 3 p.m. Brother Kaufman has received a number of letters of gratitude from families in Holland who have received some of the flour and raisins that were sent.—Susan Thiessen, Corr.

—**First Church, Sugarcreek, Ohio:** Missionary Martha Burkhalter spoke at the morning service on July 21 and showed colored movies of her work in India in the evening. Our young people are making plans for the fall Tri-Church Youth Conference which will be held here the second week-end of October. Mr. E. W. Baumgartner of Berne, Indiana, will be the principle speaker. Rev. and Mrs. Stauffer and Mr. Arnold Nickel, our assistant pastor, attended the Rural Ministers' Conference at Camp Ohio.—Wiley McDowell, Corr.

NOTICE

We have been offered a wholesale distributorship for the famous Doehla and Bluebird lines of Christmas and Everyday cards. These cards, we find are superior in quality to anything we have ever handled. And because we now have a wholesale set-up, we will have PLENTY of cards so that we can sell wholesale to churches, societies and individuals who would like to sell these cards and earn EXTRA money. Anyone interested should write at once so that all arrangements can be made before the rush season.

MENNONITE BOOK CONCERN
Berne, Indiana
"Make money for yourself while helping your conference book store."

The Mennonite

Volume 61 — July 30, 1946 — Number 30.

Picture by Gordon Palmquist. Cut courtesy "Gospel Messenger"

Rest Awhile

Rest gives us new and greater power to function. God seems to insist upon the principle of application and relaxation just as he does upon day and night. Inability to relax well makes for a lot of wear and tear and inefficiency. Dr. David Fink goes so far as to suggest that thorough relaxation can make "unmotivated anxieties disappear" and "unreasonable jealousies evaporate." He further suggests that progressive relaxation is "a form of emotional re-education that stops the body from saying the wrong thing to the mind." He points out that emotional attitudes shape our muscles into certain patterns of tension. These patterns of tension tend to remain unless dissolved by relaxation. Thus our body is affected by the mind, but it also affects the mind. For example a very fatigued body results in loss of courage and patience. We cannot be at our best spiritually when we are not at our best physically. Rest and relaxation are necessities for him who would have peace of mind. The above picture suggests rest and relaxation from activities that strain. It can suggest more, namely, that in the ordinary run of life we can through the grace of God come to a depth of relaxation that enables us to conserve our energies and to feel at peace even while the problems of life bombard us. To disciples who didn't even have time to eat Jesus said, ". . . . rest a while."

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

A READINESS TO CRITICIZE is quite often an indication of an inferiority feeling. When one feels inferior one tends to compensate for it. Criticizing or drawing attention to the mote in someone else's eye is one form of compensation that is frequently engaged in when the one who criticizes feels ashamed or guilty of something in his life. Eager to hide his own sinfulness he seeks to center attention on the faults of others or at least make them seem as sinful as himself. Such an individual sees himself comparing more favorably with others when he can "take them down a notch or two or several." The critic feels restless and disturbed enough within himself to break out in criticism, but seldom, if ever, does he clearly recognize what is behind his disturbed emotions that claw out and tear at the faults of others. Feeling ashamed or guilty of certain things in his own life he represses them into the unconscious, for they are too painful to consider consciously, to live with. However, though buried in the unconscious, these factors which have aroused feelings of shame and guilt, do not lie idle. They ever agitate the feelings that pick at the flaws in others. Thus the critic may feel that he is truly defending and promoting justice, righteousness, etc., while he is really defending and trying to soothe his own hurt feelings. The true way out of his inferiority feeling does not readily dawn upon him, for he does not realize why he behaves as he does. But there is a way out for the person who feels distressed by an inferiority feeling and readily criticizes as a result of it. The way out for him is to pluck the beam out of his own eye. First, he will not recognize that there is one, but if he finds himself very critical he can quite certainly assume the presence of such a beam. To find that beam he must begin to confess, perhaps openly to some counsellor, the things in his own life of which he does feel guilty and ashamed. As he does so, he will remove more and more of the defending cover that lies over the beam until finally so much has been uncovered that the beam will lie bare. Like removing a deep splinter, this whole process will be painful, but it will also be curative. Along with this negative operation must go positive growth in becoming more loving to others, that is, in promoting their welfare. There is hardly anything which gives one such a feeling of self-respect as knowing that one is really coming into fellowship with other human beings by promoting their welfare, that is, by cherishing their rightful needs and desires. The critic is not helped by counter-argument and refutation of his criticism. This only aggravates his feeling of inferiority and causes him to be only more disturbed and anxious to elevate himself in some way. The critic needs from others firmness and kindness and above all understanding. Here we might also mention that what is sometimes regarded as the positive function of criticism can be much more accurately described as helpfulness grounded in understanding and love. When the one to be helped can feel deep in his heart that the one who would help him genuinely understands and appreciates him, then such helpfulness is generally very welcome. Criticism is usually not of this nature. Thus criticism that tears down is very often a symptom of a painful inferiority complex, the possessor of which can be healed by confession, repentance, and growth in grace.

EVANGELISM is a sharing of the good news of Jesus Christ. Perhaps people are more eager for evangelistic messages than is sometimes thought. That is, a great many people have problems to which they would like solutions. The message that gives them these solutions is to them good news. It makes for a vital change in their lives. It gives them that which they have been looking for. Especially eager for such solutions are those people who have been and are severely pained by their life problems. Too often, however, such people are disappointed by the words of those who claim to have a message and yet leave untouched those very issues that tear at the hearts of men and women hungry for wholeness. Consequently, much of what is termed evangelism has fallen into disrepute, and many have

(Continued on page 15)

THE MENNONITE

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Board of Publication Meets

Report by J. M. Suderman, Secretary

The Board of Publication of the General Conference met for its annual session on July 15 and 16 at Moun-ain Lake, Minnesota. All members of the Board were resent. A brief report on the actions taken and the esolutions passed at this meeting follows:

The financial reports by the Mennonite Book Con-ern of Berne, Indiana, and the Mennonite Publication Office at Newton, Kansas, showed that the finances f both of these institutions are in a satisfactory con-ition. It was agreed, however, that henceforth the ooks of both institutions be audited annually by ecognized competent accountants.

In view of the constantly rising cost of labor and materials, the question was raised whether an advance n the price of the *Bundesbote* and the *Mennonite* might not be necessary in order to avoid too large a eficit in connection with the publication of these eriodicals. The *Mennonite* thus far has carried itself nancially, due to the rapid increase in subscriptions uring the past few years. But the *Bundesbote has not* ad this advantage, and, as a result, the annual deficit or this periodical has increased considerably in re-ent years. In the face of these facts the Board voted 1) to make no change in the price of these periodicals or the present; (2) to continue to publish the *Men-onite* as heretofore; (3) to change the publication of he *Bundesbote* from a weekly to a semi-monthly basis eginning with January, 1947. This last step was taken luctantly, but it was deemed best to do this rather han risk the necessity of having to discontinue the pa-er entirely.

For some time the supply of the English Minister's anual has been exhausted, and a reprint of this book urgently needed. However, when this was brought the attention of the various conference boards at eir joint meeting in February of this year, they de-ded that a revision of the Handbook should be made fore a reprint is undertaken. This revision was placed the hands of the Executive Committee of the General onference. In regard to this the Publication Board ted to urge the completion of this revision at the rliest time possible because a number of ministers are waiting for the Handbook, and some of the young ministers are compelled to use handbooks published by other denominations.

Rev. Rempel, the Canadian representative on the Board, emphasized the need of having a conference bookstore in Canada. In response to this appeal the Board voted to appoint a committee which is to investigate the advisability of such a move and to make a report to the Board of its findings. Further action in this matter will depend on the nature of this report. Rev. Rempel was asked to serve as chairman of this committee.

The Board also decided to enlarge the book department now being operated in connection with the Mennonite Publication Office at Newton. The plan is to move the present stock of books and other articles to a new location and to enlarge this stock into a complete conference bookstore. Since this will require additional help, it was decided that J. M. Suderman, the present manager of the Mennonite Publication Office, be placed in charge of the Newton bookstore and that B. Bargen, formerly in charge of the commercial department at Bethel College, be made manager of the Mennonite Publication Office.

Another matter that was discussed at the meeting of the Board was the proposed "Mennonite Encyclopedia." Preliminary planning with reference to the publishing of such an encyclopedia had already been done by representatives of the Publication Boards of the various branches of the Mennonite denomination. After a thorough discussion of this project, the Board voted its approval of the same, and also that our Board be one of the participating groups in the promotion of the project.

A number of other matters were discussed and action taken on some of them, but announcement of these will be made through our periodicals at a later date. Many problems are confronting our Board at this time, and we feel the need of divine guidance as never before. We therefore urge the members of the conference churches to remember the work of the Publication Board in their supplications before the Throne of Grace.

J.S. View of Canadian Mennonite Conference

by A. J. Neuenschwander

June 29-July 3, 1946, marked a high-tide in the nadian Mennonite Conference as it convened in the icious high school auditorium at Beamsville, Ontario. As one heard the delegates' names and their voting strength read by the secretary and the response, from the fair shores of Georgian Strait, which empties into the Pacific Ocean in the West, to the thundering roar of Niagara Falls in the East, and all the thousands of miles in between, one had a feeling of sitting in on a General Conference. Not only the larger and older congregations but the younger and smaller churches, like the ones in the Carrot River regions in the far north of Saskatchewan, were represented by delegates.

Rev. J. J. Thiessen, 443-3rd Avenue N. Saskatoon, Saskatchewan, served as President and directed the conference in a masterful manner. If anyone raised a question, a satisfactory answer had to be given, and in this way the whole Conference moved forward solidly. When the motions, questions and remarks had a tendency to become entangling, either the President, the Vice President, Jacob Gerbrant, or perhaps the Secretary, John G. Rempel, would call for the singing of a spiritual hymn and by the time this was completed the conference could go on again.

IT WAS LIKE A GREAT REUNION

Since this was the first time the Canadian Conference convened in Ontario, many of the Russian refugees that came to Canada 1923-30 saw each other again after many years. The intermission periods were used by many to refresh old friendships that had been broken off abruptly in Russia. While at times, certain hard experiences were recalled, in the main there were expressions of gratitude to God and appreciation to the government of Canda for the kindly consideration given them since they landed there.

YOUTH PARTICIPATION AT CONFERENCE

That the Canadian Conference is mindful of the place and importance of youth was evident by the prominent part they had at the Conference. Splendid choirs from Waterloo, Leamington, Vineland, and Niagara-on-the-Lake, Ontario, rendered spirited choir numbers at the Conference and on Monday evening the whole program was given over to the youth organization. On Tuesday evening the young women were prominent, as this evening was given over to the Women's Missionary Societies.

MISSIONS AND RELIEF MAIN INTERESTS

While the Canadian Conference is very much school conscious and is making heroic efforts that all young people might have an opportunity to get training in one of their academies or Bible schools, the project that received primary consideration was relief work in Europe. This is easily understood, since many suffered privations, hardships and hunger only a decade ago. Now their hearts are overjoyed when they are able to send clothing and goods to friends and relatives and are able to make plans to help them come to Canada!

COLONIZATION

The Colonization Board has labored in a most self-sacrificing manner to help the many thousands that came to Canada during the twenties. The huge traveling debt, of approximately two million dollars, was reported to be about completely paid off to the Canadian Pacific Rail Road, as soon as all the provinces sent in their quotas. The Board was continued, and the hope is that they may, under the grace of God, be helpful to other Mennonites in Europe who want to come to Canada.

Quite a number from the United States attended the Conference. Rev. J. N. Smucker, president of the General Conference and family, Missionary H. J. Brown, Professor W. H. Hohmann, Dean P. S. Goertz, Mrs. A. M. Lohrentz, Miss Aganetha Fast, Mr. Ernst Harder, Rev. and Mrs. John J. Plenert, Rev. and Mrs. John J. Plenert, Rev. and Mrs. A. J. Neuenschwander and Dr. A. Warkentin.

Because many of the problems of the Canadian Home Mission Committee and the General Conference Board of Home Missions are closely related, the Brethren Plenert and Neuenschwander met several times with the Committee. The two Board members also met with all the Canadian workers that labor under the Board. Mrs. Neuenschwander represented the Women's Missionary Association, Literature Committee and had a quantity of literature for sale, Mrs. Plenert assisting her. The Canadian people showed a good interest and a large amount of literature was bought and ordered.

Before the Plenerts and Neuenschwanders returned home, they visited the United Mennonite Church in Toronto, a Home Mission field, and conducted a service in the newly renovated church building and visited a home mission worker and his daughter, who are patients in the Brant Sanatorium, Brantford.

Thinking of the Canadian Conference we were moved to say with the Psalmist: "Thy righteousness also, O God is very high, who hast done great things: O God, who is like unto thee!" Ps. 71:19

Why Use Graded Sunday School Lesson Material?

by Mrs. L. W. Jantzen

In the public school, the curriculum is carefully graded and prepared. Experts are hired to study the various ages of the student and his ability to grasp knowledge. Then material suitable for that age is prepared. The boy in the sixth grade would soon lose all interest in his arithmetic if his problems were as simple s those of the third grade. The Sunday School material sed by the majority of Sunday Schools is not preared to interest the growing boy and girl of junior, ntermediate, and early adolescent age. Teachers of hese ages often give up in despair because they canot hold the interest of their class. Could it be that ve are trying to pound into their heads that which they ad as beginners and primaries? We treat the adolesent boy as though he were a mere child. They want nd need something to stimulate their thinking.

The Bible contains suitable educational material or the infant and for the philosopher, and for all who ome in between these extremes, but the material must e suited to the stages of mental and spiritual developent of the individuals. THE UNIFORM LESSONS, VHICH ARE SO WIDELY USED, ARE SELECTED RIMARILY FOR ADULTS AND ARE NOT COMREHENSIBLE TO LITTLE CHILDREN. Moreover, ecause of constant repetition they are not interesting our boys and girls sufficiently to keep them in the Sunday School.

All Christian educators are agreed that the graded principle must be adopted in the Sunday School if our children are to secure any comprehensive and complete knowledge of the Bible. There are truths for children, more advance instruction for early adolescence, more mature instruction for later adolescence, and some of the "deep Things of God" for mature youth and adults. For that reason each Sunday School should today provide a curriculum which covers the Bible just as thoroughly and systematically as a course of mathematics in our public schools.

We as Mennonites have always prided ourselves that we hold our young people in the Sunday School and Church. But today we must confess the Mennonite church is losing some of its young people. Let us awaken and provide them with interesting as well as instructive Sunday School material.

The Congo Inland Mission

by R. L. Hartzler

Initial steps looking toward the founding of the ongo Inland Mission were taken by the Central and efenseless Mennonite Conferences at their annual essions in 1910, by which both expressed themselves s favorable to the initiation of a joint missionary nterprise in the Congo. After some preliminary meetngs the United Mennonite Board of Missions was oranized on March 22, 1911, consisting of four repreentatives from each of the conferences named. Later, anuary, 1912, this Board incorporated under the name, ongo Inland Mission. At present the Board conists of fourteen members, six from each of the original ounding conferences, and one each from the General nd Evangelical Mennonite conferences who are now ctively cooperating in the work of the mission.

The first missionaries to be sent out under the new rganization Rev. and Mrs. L. B. Haigh, who sailed rom New York for Congo via Europe, on April 19, 911. After a long and circuitous journey, taking time o gather as much information as possible meanwhile, hey arrived at Leopoldville, capital of Congo, on July 7, 1911. From thence they traveled up the Congo and asai Rivers to the Presbyterian mission at Luebo, inending from there to explore the unoccupied territory o the west of Luebo. After an arduous journey of 450 iles through the primitive jungle, Rev. Haigh proosed to the board the founding of two stations, one at alamba in the southeastern part of the territory and ne at Djoka Punda, later called Charlesville, to the estward of Luebo.

The board approved of Rev. Haigh's proposal and authorized that he and Rev. A. J. Stevenson, who was then on the way to the field, proceed to open work at the two points named. Thus began the work of literally and figuratively hewing out a sphere for the work of the C.I.M. in that untouched field. The first missionaries to Charlesville had to pitch their tent in a native village until a site could be cleared in the jungle for their tents and later the first crude buildings. These beginnings were hard and most taxing with material fever a constant threat. As a result Rev. Stevenson's term of service was cut short by his untimely death in February 1913, only about nine months after arriving on the field. But the Lord has undertaken for our workers and he was the only one to be thus taken and buried on the field during the thirty-five years of the mission.

New workers arrived meanwhile and with wondrous devotion the missionaries persevered, and the work went forward; so that just before Rev. and Mrs. Haigh left for furlough in May, 1915, he had the joy of baptizing the first two converts in the Congo Inland Mission. As the work took on wider proportions at the two original stations, the matter of establishing additional ones was considered. With the approval of the home board two new stations were opened, Nyanga in December, 1920, and Mukedi in October, 1923. From these centers the gospel has radiated outward with marvelous results in this land of darkness and fear.

The work of the mission is largely based on an educational-evangelistic program. Boys and girls are taught in the mission schools and given Biblical and other training to become teachers and evangelists among their own people. They are then stationed in outlying villages where they conduct schools and religious services for the natives. From this valuable supplement to the work of the main stations with the added services of the medical and general educational departments, has come a large ingathering for the Lord; so that the baptized membership of the church in Congo is now more than one and one-half times the combined memberships of the two conferences which initiated the work.

Miscellaneous statistics: No. missionaries on the field, 34. (Several will be coming on overdue furloughs soon); No. native helpers, pastors, deacons, 19; Membership increase in 1945, 523; Total baptized membership (Dec. '45), 7,313; Sunday morning attendance at the four stations, 2,650; Average school attendance, stations and outstations, 12,554; No. native medical helpers, 21; No. cases treated in 1945, 12,500; No. days hospitalization, 8,588.

(For a complete history of the C.I.M. see "Thirty-five Years in Congo" by Rev. W. B. Weaver, published by Congo Inland Mission, 1326, W. 72nd Street, Chicago, 36, Illinois. Price $1.25.)

Ruth and Harold Ratzlaff Report from Jagdeeshpur

We have been in Jagdeeshpur now for about six months. The first three months or so the Duerksens and the Desters, whose work we have taken over, were still here with us. This gave us a good introduction to our field of labor. The evangelistic field here covers many square miles in every direction. To get acquainted with that field is not easy. To be able to find one's way through fields, over rice dams, through rivers, and over many little traveled roads to 110 villages where there are Christians is not a matter learned in a day. To be able to work with one's predecessor for several months also gives one an opportunity to learn more in detail of the methods of work carried on, the problems connected with the work, the points of strength and points of weakness. It also helps one get better acquainted with our Indian co-workers. So both of us were thankful that we could work with the Duerksens and the Desters for a while.

The work here in the Jagdeeshpur field is very much more extensive than in the Champa field. There one finds thirty or forty village Christians; here about 1,700 at present. There one has about ten Indian evangelists and Bible women to work with and supervise; here there are thirty-two regularly employed workers. In the Champa area there are no village schools, here there are about ten or twelve which must be supervised. Hence, one feels the heavier responsibility, but we thank God for strength to carry on, and indeed it is a great joy to work among so many Christians.

During the first two months of this year extensive touring work was done in about fifty-five villages. During this time approximately thirty additional evangelistic people were asked to help with the touring work, so that in all there were over sixty people preaching, teaching, and singing the Gospel of Jesus Christ in these various villages. Many of these people are lay workers, evangelists' wives, deacons, and others who are willing and capable of helping for a few months out of the year. Indeed the harvest was plentiful this year, and with hearts full of gratitude we humbly thank God for the many, many who took baptism. During the last year from April 1, 1945, to March 31, 1946, there were 448 baptisms in this area. Of this number, 280 occurred during the first three months of this year. The field was white unto harvest, and soon after the touring season started, the flood of baptism started—twenty-six in this village twelve in another, thirty here and fifteen there. It was indeed an inspiring experience, but at the same time a very humbling one. These people are baptized when they have had an experience of God and when they believe that salvation comes through the acceptance of Jesus Christ as their Savior, but they have little knowledge of the Bible and the Christian way of life, and so our work does not end when they take baptism. It is just beginning. Then they must be taught. It has been one of our great concerns and a matter of much prayer to find evangelists who can remain in these villages, live with the people, and teach them. It has meant that for sometime regular evangelists have had to leave their regular posts of duty and teach the new Christians. Some new helpers and teachers have been employed. Right now three men from Champa have come to help us out for six weeks or so. "The Laborers are few; Pray you therefore to the Lord of the harvest that He will send Labourers into his field." This is our prayer and we trust that our friends in America will join us before the Throne of Grace. I might add here that a year ago there were Christians in ninety-eight villages of this area; today there are Christians in 110 villages.

Thus faced with the necessity of providing spiritual growth for these new Christians there has been a great increase in the money expanded for evangelistic work. This increased expenditure is not due only to the increased number of workers but also to the necessity of providing houses in which they may live and buildings in which services may be held. The matter of moving the workers to their appointed places is also a great item of expense. Thus we have been compelled to lay out money far in excess of the budget. At present this debt amounts to about one thousand dollars.

The hospital here has been considerably crippled by the going home furlough of Dr. Dester. Although we have two good capable Indian doctors here, yet the people of this area have not yet learned to place their trust in doctors of their own nationality. They place more faith in a white face. For a time after Dr. Dester's leaving the work continued strong, but for the last month or so, the work has been very slack. This, however, is due to some extent to the time of the year, for hospital work in India is very seasonal. We trust that after some time people will again feel that our Indian doctors are efficient—as we feel they are—and come to obtain the services available here. Miss Alida Schrag and I are trying to do our best to keep the standards of service high. Miss Schrag tends to the nursing end of the work while I take care of the administrative end of it. I feel that with Miss Schrag here this hospital is being taken care of much better in the absence of a missionary doctor than the one in Champa was where I was alone to tend to all phases of the work.

During March and April there was quite a cholera scare here in the district. During that time we sent our compounders quite frequently into the villages to give cholera vaccinations. I do not have the records here, but I estimate that about 1,500 injections were given. We feel this is one way of serving the surrounding community.

This is the hot season and just at present we are alone on the station. The Thiessens and Miss Schrag are up in the hills. Every day we wait for word from Miss Nickel, but have heard nothing from her since she was in Manila.. We are almost getting worried about her. The temperature runs up to 110 degrees daily. At 7 P.M. the thermometer often stands at one hundred degrees. Nights are still bearable if we sleep out under the stars. However, we thank God for good health even though we do not have too much pep these days and do not try to exert ourselves too much.

(Written from Jagdeeshpur, via Raipur, C.P. India, May 17, 1946.)

MENNONITES THE WORLD OVER

By Cornelius Krahn

Dutch Mennonite Youth Activities in a Motion Picture. Just before the outbreak of the last war the **Doopsgezinde Jongeren Bond** (Dutch Mennonite Youth Organization) commemorated the tenth aniversary of its founding. During this occasion the ocal and national organizations and activities of the Dutch Mennonite Youth movement were filmed. The ilm illustrates how the young Mennonite people in Holland receive religious and catechetical instruction, how they are being baptized, and meet in local outh organizations. Possibly the climax of the film is the beautifully portrayed meeting at the various camping grounds. The Mennonites of Holland are fortunate in having one camping ground located on a spacious heather, one surrounded by water for swimming and boating, one in the sand dunes near the shore, and another one which resembles an exclusive summer resort. The film shows all the activities of the young people including that of the publication of their own paper. In order to give the American Mennonite young people an opportunity to acquaint themselves with the Mennonite young people in Holland this film has been procured for duplication. Churches or other organizations interested in showing it should contact the Bethel College Slide Service, North Newton, Kansas.

Mennonites Help Waldenses in Italy. For generations it has been believed that the Waldenses were forerunners of the Mennonites. Even though this may be more fancy than truth, there are still some Waldenses, who originated long before the Mennonites, in thoroughly Catholic Italy. Ever since their beginning their lot has been difficult. Now after World War II the Mennonite Central Committee is helping the Waldenses in their rehabilitation and reconstruction project.

A Letter from Middle Asia. "Dear Brother. . . . and Sister . . . . I am in Middle Asia. Thank God, I now have the barest necessities of life, but where is my dear Susie (wife)? We have been separated since August, 1941, and have had no contact. If there were not a God I would despair. I just heard from Greta, who has returned from Germany, that my family has remained in the English Zone. . . I long for a sign from my dear Susie. Please help me find my loved ones. your brother . . . . . ("Menn. Rundchau")

This is the fate of one among thousands of our Mennonites from Russia. Husband in Siberia, wife in Germany waiting to come to America, and children scattered all over Europe.

We in America cannot escape the consequences of today's happenings in Europe. This is the final sentence of a report on conditions in Central Europe, June, 1946, published by the American Friends Service Committee. From the Report of Health Conditions we quote only the following paragraph: "Instead of disease epidemics, 'medical suicides' are epidemic in the large cities such as Berlin. The 'will not to live' has caused the death rate of old people in Berlin to increase from 91 per month in 1938 to 2,700 per month in March, 1946. Deaths due to heart disease averaged 582 per month in 1938 and in March, 1946, 2600 per month."

Outstanding Canadian Mennonite Passes Away. D. P. Enns, Secretary-Treasurer of the Mennonite Board of Colonization, Rosthern, Sasketawan passed away June 4. For nearly twenty-two years he was active in liquidating the debt of the Canadian Mennonites to the C.P.R. that had been incurred through their immigration after World War I. Incidentally his busy life came to a close when the debt was just about liquidated. For many years the chairman of the board under which he worked was David Toews was who recently succeeded by J. J. Tiessen.

Pastoral Prayer in the Worship Service

by Willard Claassen

It is the moment of prayer that the minister most clearly reveals himself. Then his skill and scholarship take second place. Prayer is truly worship.

SOME REMARKS ABOUT THE NATURE AND PURPOSE OF PRAYER. What we think about prayer will influence our use of it in the pulpit. (1) a definition of prayer—"Prayer is communion with God, in which we adore him, confessing our sins, thank him for mercies received, and under the Holy Spirit's influence ask for things agreeable to His will and all in the name of Christ", — Marshall P. Talling. (2) Public prayer is a term applied to all devotion in which one voice leads the worship of others. (3) The purpose of prayer is not primarily instruction or persuasion, but communion with God. (4) Fellowship is not merely a goal in prayer but its very condition. (5) Nothing will atone for lack of sincerity in prayer. (6) The pastoral prayer takes up the more personal needs of the congregation—confession of sin, prayer for forgiveness, intercession for human needs, for others, for the state, the church, the world-wide kingdom of God.

PREPARATION FOR PUBLIC PRAYER. The minister should no more think of venturing into the pulpit with an impromptu prayer than an impromptu sermon. (1) The leader must prepare himself. Know what prayer is. Communicate the reality of God. Demonstrate it in a godly life. (2) He must have insight into people's needs; this is largely a pastoral task. (3) Prayers should be given in a beautiful literary form. Prayer is akin to poetry. Accent the verbs. Keep the sentence structure simple. Use direct address. Biblical language is appropriate in prayer. (4) Where to go for inspiration and ideas for prayer: a. The Bible-Psalms, Prophets, N. T. prayers, b. Liturgical material. c. Manuals and collections of public prayers. d. Dramas, novels, biographies. (5) The parts of a prayer: a. Adoration. b. Thanksgiving. c. Confession. d. Intercession. e. Dedication.

THE VALUE OF SILENCE IN PRAYER Clement of Alexandria said we have become like old shoes, all worn out but the tongue. Even our tongues need to be silenced, bodies need to be rested and relaxed. In silence one comes into the presence of the Silent One. Silence gives opportunity for confession that puts us under the gaze of God. A few moments of silent prayer enhance the value of audible prayer. Dangers to silent prayer are: (1) inevitable distractions, conflicting desires, demands, problems. (2) One may simply go on pleading his own justification. (3) Without discipline one may do nothing with the moments of silent prayer. The mind may simply wander. Directed prayer may be a corrective.

SOME COMMON FAULTS IN PUBLIC PRAYER. The use of identical expressions, sameness of thought—frequent repetition of a few Scripture passages—unmanly prayer, giving people the impression that prayer is a soft, easy escape—immodesty in prayer; it is doubtful whether one should pray for himself in the pulpit—high-sounding phrases that outstrip feeling—exhortation in prayer—sermonizing in prayer—telling the Lord and the congregation what they already know—not the place for the praise or the abuse of men—needless repetition—a too familiar spirit in approaching God in prayer; reverence, awe and humility are in place—irreverence may be shown by demeanor in the pulpit—wandering, rambling, repetition—the over-use of terms of endearment—misquotation of Scripture. Stop when you are done!

SOME COMMENDABLE QUALITIES OF PUBLIC PRAYER: (1) Prayer ought to have a pervasive quality about it that can only be distilled in the devotional life and communion with God. This is easier felt than described. (2) Prayer ought to be appropriate to the occasion, Christmas, Easter, seasons, etc. (3) It should be universal in its spirit—the very opposite of sectarianism.

C. F. "The Art of Conducting Public Worship" and "O Come Let Us Worship" by A. W. Palmer. "Extempore Prayer," Marshall P. Talling, Revell, N. Y. 1902.

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"A United Mennonite Youth in Christ"

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Youth Preparing for Life

by Arthur Isaak

(The valedictory address which follows was given by Arthur Isaak at Aberdeen, Idaho. Arthur is a member of the Mennonite church in Aberdeen. Ed.)

VALEDICTORY

We are climbing the mountain of life. At the top of this mountain is our goal. This goal is not in arm's reach or something on the same level we are. In climbing we must let go of the plains below and reach for higher plains, as expressed in the poem—

"You have to let go of the rung below
When you reach for the rung above;
There is no other way to climb, you know;
Each upward step brings more of the glow
And warmth of the sun of love.
But you have to let go of the rung below
When you reach for the rung above."

Any mountain climber must have preparation. He must have something with which to start. This preparation has been given to us in our homes. There we receive the fundamentals which determine our characters.

A young tree, planted in such a way that the winds can blow on it will grow crooked. It must have a support to keep it from being bent by the wind. It must be given support so it will grow erect, strong, and tall and be of service to the one who planted it. The same comparison can be drawn to a growing life. If it is just left to grow and given no training or instruction it will grow to be a life that is of no service to man. A young life that is given good training will grow to be a strong, noble life ready to serve mankind and to make this a better world in which to live.

Our Home Life

Some of the ground work we receive from our homes should be these: We learn obedience, and respect; we learn to work, to have faith and to worship. All these are essentials for climbing the mountain of life.

Madam Schumann Heink defines the home as—

A roof to keep out rain. Four walls to keep out wind. Floors to keep out cold. Yes, but a home is more than that. It is the laugh of a baby, the song of a mother, the strength of a father. Warmth of loving hearts, light from happy eyes, kindness, loyalty, comradeship. Home is the first school and the first church for young ones; where they learn to do what is right, what is good and what is kind; where they go for comfort when they are hurt or sick; where joy is shared and sorrow eased; where children are wanted; where the simplest food is good enough for kings because it is earned; where money is not so important as loving kindness; where even the teakettle sings from happiness. That is home—God Bless it.

Most of us have known that kind of home. With such a foundation our character should now be fairly well established.

We leave our homes to seek new experiences in school. Here we receive further preparation. "Energy of a child is like high, pressing water in a dam. If that water cannot be channelled into turning massive turbines for the production of electricity, then it must be permitted to spill unused over the dam. When the energy of a child is not guided into constructive and productive channels, it has to spill over the dam in an uncontrolled and sometimes damaging way." To guide this energy is a tremendous problem for any teacher.

Our School Experience

Through our school we receive the life value of having our energy directed into useful channels. We have learned from our teachers and by working together with our classmates how to co-operate. As mountain climbers we must co-operate and help one another to reach the top. As we climb we are able to help one another to secure the best things of life.

Each climber must have courage. Courage is that quality of mind which enables one to encounter difficulties and dangers with firmness or without fear. A person who has little courage generally accomplishes very little. In our climb to reach the goal one cannot afford to give up or lack courage. Goethe said, "If we lose our wealth, we lose something; if we lose our reputation, we lose much; if we lose our courage, we lose everything."

Education is often referred to as a priceless possession because it cannot be taken from the one who has acquired it by force or foreclosure. The world, in which learning is a highly prized commodity, does not appraise a person by what he knows. It is not a question of what he has acquired or how he has been trained, but of what he can do and what he is. Yet education can be put to evil uses unless backed by a sterling character. Education may make a tyrant more powerful or a criminal more cunning. It is therefore, necessary to develop character—a combination of loyalty, integrity, morality and righteousness—as an essential of beneficial education.

What the Church Means to Us

Through our church we also climb. It is always beside us and ready to aid us. Life always gives us an opportunity to put into practice those things we have learned at home and at school and in the church. We need the church and the church needs each of us.

Many great men have traced their success to something they have received through the church.

When James Garfield was inaugurated as President of the United States, he placed the following tribute to the Bible and his godly parents. When he had taken the oath of president he turned to his mother, kissed her wrinkled brow, and then took the New Testament from his vest pocket and said to the audience, "I give my mother and this book the credit for having brought me to this especially great success of my life that I am this day inaugurated as the President of the United States."

Christ, Our Guide

As we continue our climb there is yet another person who must always be with us. He is Christ Jesus, my savior. He has promised to be with us, our guide through life if we will accept Him and place our lives in His hands. He is indeed our friend. He will guide us in such a way that all will work out well if we but follow Him. To Him we owe our life and obedience for He has certainly given us His all.

On our mountain top we will realize a better America for we have learned through our homes and schools what a democracy is and what is needed for a better one; a better society because we have learned how to co-operate and understand and live with others; and better individuals have we but learned to take Christ Jesus as our standard and guide.

This occasion, long eagerly anticipated gives us an unexpected sadness, for our class must now separate. The bonds of friendship must be broken as each goes his way to climb life's mountain path.

To you, the board of education, we do extend our heartfelt thanks for providing us with this fine school which has enabled us to receive an education.

We cannot express in words our appreciation to you, our patient teachers for guiding us this far in the climb to our goal.

Nor can we express our gratitude to you our parents for having sacrificed much to give us an opportunity to receive an education.

May our lives be such that they will reflect the credit on our home, school, church and country, and upon God who is our constant guide throughout life.

Eastern District Elects New Officers

At their annual business meeting, the Eastern District Young People elected the following officers to serve as leaders during the coming year:

OFFICERS:

Honorary President—John Moser, Box, 46, Bechtelsville, Pa.

President—Edwin Miller, Jr., Cherry Street, Richlandtown, Pa.

Vice President—Ralph Lewis, 6th and Vine Sts., Perkasie, Pa.

Corresponding Secretary—Elaine Rupert, Constitution Drive, Allentown, Pa.

Recording Secretary—Harvella Rosenberger Mease, Richlandtown, R. D., Pa.

Mission Secretary—Betty Mae Schell, Bally, Pa.

Treasurer—Andrew Bauman, Quakertown, R.D. No. 1, Pa.

Junior Supt.—Mrs. Lester Shaffer, Quakertown, R. D. No. 2, Pa.

Intermediate Supt.—Mrs. Ted Moyer, Line Lexington, Pa.

Editor C. E. WITNESS—Mrs. Raymond Miller, West Broad Street, Quakertown, Pa.

Peace and Temperance Sec.—Robert M. Landis, Zion Hill, Pa.

"Mennonite" Correspondent—Grace Binder, 816 W. 2nd St., Lansdale, Pa.

Hold Reunion of Ex-C.P.S. Men

Becoming rather common these days are reunions being held at different central locations by ex-C.P.S. men. These reunions are largely planned as social gatherings at present. Old acquaintances who bunked together in dorms, worked together on projects, faced similar problems together in hospitals, on fire lines in Western forests, as guinea pigs, experimenters hookworm specialists, smoke jumpers, are now curious to know what Joe who used to bunk across the aisle and would snore so loudly, or Bill with whom you could sit down and have a real session about economics or politics or religion—what all the 'old gang' is doing.

In late April, twenty-nine 'ex-conchies' and wives gathered together in a Kansas pasture, ate a picnic lunch, visited a lot, and decided to have a larger reunion.

On a hot June 9 the second reunion was held in the Student Union Room of Memorial Hall at Bethel College. Roland Bartel, ex-Colorado Springs, Crestview and Mulberry Flordia, Camino, California, was chairman. About fifty were expected to gather. Instead there were three hundred people present. About

60 per cent were ex-CPS men. The rest were wives and friends.

A business meeting was held and future plans were discussed. There was considerable interest in orgaininzing and in taking over a project, but no one was very clear in his own mind what it should be. An informal vote showed unanimous support for more reunions with which inspirational programs were to be combined. On the question of organizing the group voted to take no action but consider it again at the next meeting. On the question of electing a committee to study the possibility of organizing, the vote was 25 per cent in favor with the rest undecided.

The committee elected to arrange for the next reunion and program are the following: John Reimer, Richard Blosser, both of Newton, Kansas, and Milo Goering, Rufus Baehr, and Roland Bartel of North Newton, Kansas. The group sent its greetings and encouragement to relief workers in the field and to those remaining in CPS.

A pot-luck supper was prepared at which the entire group joined together. Someone observed there was not a single peanut butter sandwich—a feature which convinced them that this was not camp.

Everyone was asked to register. The registration indicated that the veterans were from Colorado, Nebraska, Oklahoma, and practically all Mennonite communities in Kansas.

The next reunion is to be held August 25 at Hesston College. A program is being prepared and, again, a pot-luck supper is being planned.

Middle District Young People Meet

At the Middle District Conference held at Nappanee, Indiana, June 9-11, the Young People met, electing officers, chose a project for the coming year, made resolutions.

Officers elected were the following:

President: Carl Lehman — Bluffton
Vice President: Edward Burkhalter — Berne
Secretary and Treasurer: Doris Garmatter — Ebenezer
Committee Member: Evelyn Liechty — Berne
Field Secretary: Weldon Lehman — Berne

Adopt Resolutions

The following resolutions were adopted by the delegates:

Resolutions

1. Each C. E. Society send at least one delegate to represent their group at the M.D.C. Young People's Session, and that those societies who have not helped support the 1945-46 Budget (C.P.S. $150; Relief, $150; Expenses of "Vine Press," $80; Traveling expenses, $75; making a total of $455.00), promptly make special effort to do so, so that our goal might be realized. The time to get in delingquent quotas is to be extended to July 1.

2. We, the M.D.C.Y.P., emphasize a progressive educational program including discussions of social problems in the light of the Christian Gospel,—both domestic and international.

3. Mennonite young people take advantage of and cooperate with our denominational schools, hospitals, and other institutions.

4. We be on the alert for techniques and methods of promoting good will, understanding, and genuine love between classes, races, creeds, and nationalities.

5. We investigate the possibilities of forming service units to meet the needs of given individuals or groups and urge young people to find out individually what occupations in relief work and missions are open for them, and to try to train for at least one year of service in this field.

6. We make special effort to propagate the Biblical doctrine of non-resistance during peace time: also, that the young people of the conference investigate the possibilities of an extensive radio peace program.
7. We give every assistance to returning service men (both C.P.S. and Armed Service) to help re-establish them in our communities and churches.

8. We remember those of our number in C.P.S. and the Armed Service with letters and in our prayers.

9. In the name of Christ we extend a hearty and sincere welcome to the youth of the twenty-two Central Conference churches that recently became a part of the General Conference. A rising vote of welcome was taken which was unanimous, and it was decided that the secretary would send a word of welcome to the Central Conference young people.

10. The publication of the "Vine Press" be continued as it endeavors to unite us through this paper and correspondence. Also that we send the "Vine Press" to all Middle District Conference societies free of charge, taking all the money out of the budget for subscriptions of the "Vine Press."

11. That the very earnest and enthusiastic missionary interest shown by the M.D.Y.P.U. by implemented by having the executive committee take immediate steps with the home missions committee to find a suitable field somewhere in the South and satisfactory worker for us to give our full support.

Budget for 1946

Traveling expenses	$100.00
Vine Press	120.00
Missionary fund	1000.00
	$1220.00

WESTERN DISTRICT C. E. CONVENTION
to be held at the
EDEN MENNONITE CHURCH
August 4, 1946, at 2:00 P.M. and 7:30 P.M.

Theme: UNITY IN CHRIST. "That they may be one," John 1:14.

Afternoon Program, 2:00 P.M.

Chairman .... Roland Goering
General Singing .... Elvera Voth
Devotionals .... Ruth Krehbiel
Special Music .... Herald Mennonite Church
Bessie, Oklahoma
Address .... Albert Gaeddert
Inman, Kansas
Special Music .... Second Mennonite Church
Beatrice, Nebraska
Offering (for general treasury)
Offertory Music .... Elvera Voth
Business Meeting: Election of Officers and Resolutions; In charge of Roland Goering.
Congregational Singing .... Elvera Voth
Benediction .... Garman Wedel

Evening Program, 7:30 P.M.

Chairman .... Ronald von Riesen
General Singing .... Elvera Voth
Devotionals .... Waldo Kaufman
Project Reports and Election Results —
Roland Goering
Musical Program:
Eden Young Men's Chorus
Alexanderwohl Men's Chorus
Pretty Prairie Young People's Choir
First Mennonite Church, Moundridge
Deer Creek Mennonite Church, Girl's Choir
Emmaus Young People's Choir
Brudertal Mennonite Church Choir
Ethel Dick Kaufman — Solo
Delsie Tieszen — Marimba Music
Address .... Alvin Reimer
Stafford, Kansas
Special Music .... Hoffnungsau Church
Young People's Choir
Benediction .... Arnold Epp

Youth Events

On June 27, Ernst Harder, Young People's Union representative visiting Canadian churches, had his first meeting at Leamington, Ontario. He went from there to Port Roneau. He reports the visit to be very challenging and enjoys the opportunity of making this trip.

* * * * *

The Young People's Fellowship of the Beatrice, Nebraska, Churches has decided to help support Mr. and Mrs. Melvin Boehr in their work among migrant workers this summer. The Beatrice group is also preparing for a music clinic this autumn under the direction of Prof. Hohmann.

* * * * *

A group of young people in Chicago several years ago became interested in the mission in the North Carolina mountains being conducted by Miss Elsie Grantland. This group from the First Mennonite church in Chicago, Arthur Olmand reports, decided to make a trip to the mission to study it. In order to arrange for this, they sold Christmas trees during their free time, raised the money and went down to the mission. The result was that the mission was adopted as one of their projects.

* * * * *

The annual conference of the Church of the Brethren held at Wenatchee, Washington, voted to continue the administration of the CPS program. The vote was overwhelming, however, theirs is not the desire to continue adminstration of CPS indefinitely. The Conference went on record that "in case of continued conscription we urge our government to accept alternative service projects for our younger men under church control and on a purely voluntary basis." They further directed that "in case Congress should enact a peace time conscription bill, we are unwilling to administer any type of alternative service unless it is free from government dominance."

* * * *

Former President Herbert Hoover, in a talk in Montreal, Canada, the last of June, stated that he was relieved to announce that mass starvation had been averted in the world through the food shipments made to starving areas. He did state, however, that famine would exist and continue to exist in certain parts of China. It is doubtful that this can be relieved due to woefully inadequate transportation facilities. Mr. Hoover at the same time warned that although starvation on a mass scale would be averted, the need to continue sharing of American abundance was very real. There yet remains much to be done just in the feeding and clothing of people not to mention the assurance humanity needs that there is a God in whom men can trust and men who put brotherly love at the top of the list in man's relations with man.

* * * * *

The Synodal Council of the Evangelical Church of Czech Brethren has accepted a petition for amalgamation from the Sudetan German Church. Full religious rights are reported to have been given to Protestant churches in Poland by the Soviet-dominated government.

* * * * *

The Royal Art and History Museum in Brussels suffered a fire recently which destroyed one of the world's largest libraries on ancient Egypt, comprising one hundred thousand volumes and works of art valued at more than one million dollars.

* * *

About July 1, the unit at Ypsilanti, Michigan, will issue an annual of their work entitled "Ypsi."

RELIEF

Dutch People Grateful for Food

"In the past two weeks we have been distributing 10 lbs. of flour and one-half pound of raisins to every person on the isle of Walcheren, and every person on the isle of Schouwen en Duiveland, totaling approximately 86,000 people. These isles have suffered extremely as a result of the floods, and now especially in the last two months before the new harvest comes, they appreciate more than words can tell our gifts of love. Since we have not sufficient personnel to handle all the flour, etc. ourselves, we often use local help, but in every case special care is taken to see that the actual distribution is done by one of our workers. Could the generous givers at home but hear and see for themselves the expressions of gratitude when the people have been helped, they would know that their efforts have not been in vain. It is indeed as was told to our workers and was also seen in some periodicals, that "All Walcheren is laughing."—Cornelious Dyck

News Briefs

Orlo Goering is scheduled to sail on July 19 from Halifax, Novia Scotia, for Liverpool, England. He is appointed for relief service in Northwest Europe.

Clayton Gingerich and **Eugene van der Smissen** sailed from New York on July 19 for San Juan, Puerto Rico. They will serve in the sanitation and Public Health project at La Plata.

A cable received from Shanghai, China on July 18 states that **Elvira Lehman, June Straite,** and **Mrs. William Ewert** arrived safely.

The Church of God in Christ Mennonite group have sent two commissioners, **Frank H. Wenger** and **John Penner** to Europe to survey relief needs and report on conditions in the interest of their constituency.

MATERIAL AID NOTES

Relief Cereal

A special relief cereal is being manufactured by a large mill in the midwest. This cereal contains a mixture of wheat, oats, soybeans and small amounts of other items. This cereal has been shipped to Europe and there used in feeding programs. It has been found very satisfactory. It is cooked in boiling water for ten minutes and is quite tasty. It is high in nutritive value. It contains approximately 1600 calories per pound. The price is 6¼ cents per pound fob. New York City.

Since this company is unable to secure all the grain needed for its ordinary program they are making arrangements whereby we can trade contributed grain for the finished cereal. Carload contributions of wheat, oats and soybeans will be accepted. In turn we will be given market price for the grain and credit will be given toward the purchase of this cereal.

Additional publicity on this item will be released later on. Further instructions may be obtained by writing the Material Aid Office in Akron.

Wheat Contributions

Several months ago it was felt advisable that our people sell their remaining old wheat crop and take advantage of the government subsidy offer rather than have it milled into flour. The government then purchased this wheat for relief purposes.

Recently, because price control restrictions have been eliminated, the government has suspended the buying for hunger areas, except for cheese, evaporated and dried milk. This means that purchases of wheat, meats, lard, and other essential foods have been suspended until price agreements can be reached. There may be a considerable delay before all this is ironed out. Unfortunately hunger and malnutrition are not halted while negotiations are taking place.

In light of this development, we are again encouraging contributions of wheat and flour. Arrangements are being completed whereby we can ship wheat in another form than flour also. Last year 114 carloads of wheat and flour were donated by the Mennonite people of the United States. With the harvesting of the new bountiful crop of wheat we trust that we can supply a huge amount of this basic food to those who are in need.

Since the Government is not purchasing any quantity of food for stricken countries, it should certainly be an incentive for the Mennonite people to give generously to help make up this deficit.

Heifer Project

In order that our records may be complete we should greatly appreciate having reports from people who have contributed heifers to this project. This should include reports from all groups of Mennonites and also Brethren in Christ people everywhere in the United States. In cases where a carload was contributed from a community, it would be our suggestion that some person assume the responsibility of sending in a summary report of the project. In cases where a heifer may have been contributed in a general pool along with other groups, it would be well for that person to write in direct to the Akron office and give the date, number, and place where the heifer was contributed. The submitting of such information would help greatly in keeping records covering the participation of Mennonite people in this relief project. An accurate record of heifer donations can be kept if Mennonite people who wish to contribute through this channel in the future will secure identification tags from the Mennonite Central Committee.

C. P. S.

A number of men from Mennonite communities and from the CPS Reserve are sailing as livestock attendants on UNNRA shipments to Europe. They dock at Gdansk (Danzig), Trieste and Bremen. Any

Mennonite minister or pastor who wishes to work with the men as a livestock attendant and to assist with the religious, educational, and recreational life of the group may write to the CPS Section, Mennonite Central Committee, Akron, Pennsylvania. Present arrangements for UNRRA cattle shipments may discontinue at the end of 1946 if UNRRA is not extended beyond that time.

* * * * *

Plans are being made for a six weeks cooking school to be held at the Powellsville CPS Camp beginning the last week in July. The school will be under the direction of Ruth Smucker, local dietitian, and Naomi Brubaker, former dietitian at Three Rivers camp and instructor at the North Fork Cooking School in 1945. It is hoped that another cooking school will materialize in the near future, possible in a midwest camp.

* * * * *

Colonel Kosch has announced that two camps, Camino, California, and Powellsville, Maryland, will be the only base camps to remain open after October 1. According to present plans Unit III, Boonsboro, Maryland, and Unit IV, Clearspring, Maryland will close August 30.

Personnel Changes

Menno Fast and Harold Moyer are replacing Paul Albrecht and John Oyer in the CPS history and research department. Raymond Ewy is assisting in the foreign relief office. Donald Beachler is replacing Arthur Voth as Personnel Secretary. Arthur Voth is secretary to Director of CPS' replacing Otto Sommer. Clifford King and Harold Steiner are arranging and organizing CPS files in the CPS Archives. The names of Arthur Blosser and Daniel Hershberger have been added to the Material Aid Program. Wayne Henard has been Material Aid representative on the field since early 1946 and will now be assisted by Lester Glick; they will help organize local canning projects and interpret relief needs in Mennonite communities. Sam J. Miller, assistant in the Mennonite Aid Section, has been appointed Educational Secretary of CPS.

IN MEMORIAM

REV. CHRISTIAN J. VORAN

Christian J. Voran, eldest son of Jacob and Anna Stucky Voran, was born March 4, 1866, in Volhenien, Russia, and departed this life on July 20, 1946, at the Memorial Hospital in Kingman, Kansas.

When the great migration from Russia took place in 1874, he, at the age of eight years, accompanied his parents to America where religious freedom was promised them. They at first established their home on a farm near Moundridge, Kansas, where he grew to manhood. He was an ardent reader of the Bible and at the age of seventeen gave his life to the Lord and was baptized upon confession of his faith by Elder Jacob Stucky and received into fellowship of the Hopefield Mennonite Church near Moundridge, Kansas.

On March 4, 1886, he was united in marriage with Carolina Kaufman, and together they shared the joys and sorrows of this world for nearly fifty-seven years. One of the joys of their married life was their golden wedding celebration by the Bethany Mennonite Church. This union was blessed with twelve children, six sons and six daughters. One son, Albert Theodore, and one daughter, Emma, having preceded them in death. On October 2, 1942, he had the sad experience of losing his life's companion in death.

In 1895 the Hopefield congregation elected him to become their pastor, which great task he faithfully performed for twelve years. In 1907 he answered a call from a group in Kingman County to come and help organize a new church. The Bethany Mennonite Church was the result and for eighteen years he was their pastor. They located on a farm seven miles southeast of Kingman which was their home until the end. Those who learned to know him will long remember him as an outstanding Christian character.

He leaves to mourn his departure five sons: Edward, Gustav, Henry and Fred of Kingman County Kansas and Philip of Kinsley, Kansas; five daughters: Anna, Lydia, Clara and Esther of Kingman County, Kansas, and Amelia of Gentry, Arkansas; Thirty-one grandchildren, fourteen great-grandchildren; two brothers: Jacob J. of Kingman County, Kansas and Joe F. of Belpre, Kansas; two sisters: Mrs. Andrew Schroeder of Hutchinson, Kansas, and Mrs. J. H. Kaufman of Kingman, Kansas; and a host of friends and relatives.

Miss Elma Basinger, daughter of the late Moses and Sophia Aerni Basinger, was born December 28, 1894, and passed away June 14, 1946. Miss Basinger was a member of the St. John church, Pandora, Ohio, and continued a cheerful Christian throughout her seventeen years of invalidism, twelve of which she was bedfast. Surviving her are three sisters and three brothers. During all her sickness she was taken care of by her sister Mary and brother Cyrus with whom she made her home.

Christian C. Krehbiel, son of Tobias J. Krehbiel and Maria (Goering) Krehbiel, was born on March 6, 1884, on a farm near Moundridge, Kansas. He was baptized in 1899 and received into the membership of the Eden Church, Moundridge, Kansas. In 1902 he was joined in holy matrimony with Anna Wedel, who now survives him. He passed away suddenly July 17. He is mourned by his wife, two sons, Art and Ted, and one daughter, Alice (Mrs. Philbert Kaufman).

Sylvanus Welty, son of Amos and Sarah (Suter) Welty, was born March 25, 1893, and died of a heart attack at his home one mile west of Bluffton, Ohio, June 27, 1946. He is survived by his widow and two children, Omer and Mrs. Naomie Jones, both of Bluffton. Funeral services in charge of Rev. J. N. Smucker, assisted by Rev. G. T. Soldner, were held in the First Mennonite Church.—L. I. S. Corr.

'Tis Life Beyond

I watched a sail until it dropped from sight
Over the rounding sea. A gleam of white,
A last far-flashed farewell, and, like a thought
Slipt out of mind, it vanished and was not.

Yet to the helmsman standing at the wheel
Broad seas still stretched beneath the guiding
keel.
Disaster? Change? He left no slightest sign,
Nor dreamed he of that far horizon line.

So may it be, perchance, when down the tide
Our dear ones vanish. Peacefully they glide
On level seas, nor mark the unknown bound.
We call it death—to them 'tis life beyond.

—**Anonymous**

Responsibility

Grace Noll Crowell

I have a clean, soft bed on which to sleep,
I have a table set with gracious things—
How can I pray the Lord "my soul to keep?"
How can my heart lift up on joyous wings
While there are those about me in the night
Who toss on filthy rags and cannot rest,
Who have no food, no raiment, and no light?
How can I sleep unless I do my best
To ease and comfort them, and how can I
Be deemed a follower of the Christ until
I heed humanity's unbroken cry
And move to feed the hungry, heal the ill?
God help me keep remembering—help me to see
How great is my responsibility.

From The Editor's Point-of-view

(Continued from page 2)

rown rather hopeless in their search for help. Such eople are anxious to fellowship with those who can ay, "I too was troubled, but this is the way out that found." Then and there is given a message of the hrist that means life abundant. News which does not ve people a key to their perplexing problems is hardly ood news. The evangelist needs to know from experi- nce what he is talking about, otherwise his words will e empty. As evangelism takes on this honest, heart- -heart, helpful nature, it becomes the good news for hich many are eager.

Jottings

-**First Church, Nappanee, Indiana:** Our pastor is udying at the University of Chicago three days a eek. He is working toward his Ph.D. degree. Couple weeks ago for our evening service we had brief ports on "My Impressions of the Conference." Last unday night Mr. Isaac Schmucker, a member of the cal Brethren Church who spent some time in Puerto ico, showed some pictures and told of his work. We ill have our vacation Bible school for boys and girls om July 22 to August 2.—Mrs. Loyal Corwin, Corr.

-**Missionary J. R. Duerksen's** present address is: 4 East Street, Reedley, California.

-**Hebron Church, Buhler, Kansas:** Mrs. Abraham Siemns, age seventy-seven was laid in her final resting ace on July 3. She was born in Rudnerweide, South ussia, and came to America with her parents in 75. She made her home in the Buhler community. e is mourned by ten children and their families. he Candle-Lighters and their families enjoyed a cnic in the Harvey County Park. Rev. and Mrs. n der Smissen and Betty were their guests. The van r Smissens are leaving the first of August to serve C.P.S. camps.—Corr.

-**First Church, Monroe, Washington:** Children's Day on July 14 was held at beautiful Everett Park and included Sunday School, a program, and a picnic dinner.—Corr.

—**Stirling Avenue Mennonite Church, Kitchener, Ontario:** This church is now a member of the Eastern District Conference. The congregational vote was completed on June 30. For the past several years the church sent a delegate to the conference sessions. Nineteen members attended the Souderton Conference last May. Most of the members of the Stirling Avenue Church are of Pennsylvania German stock and are descendants of the early settlers who came from Pennsylvania during the early part of the last century. Although separated by the international border and 450 miles, the congregation is looking forward to the fellowship of this new conference relationship.

—**Salem Church, Dalton, Ohio:** This congregation is making plans to celebrate its sixtieth anniversary on August 4. The congregation was organized on May 19, 1886, and the church building was dedicated in the fall of that year. A homecoming is being held in connection with the anniversary, and it is expected that several former ministers as well as many former members and friends will be present. Thirty children of the church participated in the Dalton Community Summer Bible School for which Salem Church also furnished two teachers. Dr. J. E. Hartzler preached at a recent Sunday evening service, his subject being "Ships of Peace." He gave us a stirring message. The C.P.S. and

HEADQUARTERS OFFICE CORNER

Quite often we are asked, "On what basis should our contributions to missions, C.P.S., relief, and others, be divided so as to be fair to the needs of each?"

If the budgets for the present year, totaling nearly $500,000, adopted at the Council of Boards Meeting, February 20, 1946, were to be met, each $10.00 gift sent through this office would need to be divided as follows:

$3.24 for Foreign Missions; **$2.80** for C.P.S. and Peace Committee (estimate based on C.P.S. needs in February, 1946 ; **$2.53** for Emergency Relief; **86c** for Home Missions; **26c** for Educational Rehabilitation (tuition for C.P.S. men in Mennonite Schools); **15c** for the Board of Education; **7c** for the Generel Conference treasury (including Conference expenses and funds for Historical Committee, Church Unity Committee, and Placement Committee); **1c** for Doctrine and Conduct Committee; and **1c** for general expenses of Mutual Aid Board (loans not included).

This does not include: (1) The fund for the aid of needy ministers and wives, for which 10c per member per year has been requested; (2) Office Equipment Fund (for the purchase of a new heating system in the Headquarters Office, etc); (3 Publications, for which no budget has been adopted; (4) Mennonite Biblical Seminary, which adopted an annual budget, and is now also soliciting funds for the purchase of a seminary property in Chicago. Contributions for the Seminary should be sent to E. W. Baumgartner, Berne, Indiana. ALL OTHER GIFTS may be sent to the GENERAL CONFERENCE HEADQUARTERS, 722 Main Street, Newton, Kansas. — July 30, 1946

Summer Service Units of Cleveland State Hospital gave a program relating to the units and to mental health in our church on Sunday evening, July 21. Elnore Rosenberger of this church is a member of the Summer Service Unit.

—**Bethany Church, Freeman, South Dakota:** Rev. Hugo J. Mierau is again serving this church after completing his work at the Hartford Theological Seminary. The parsonage has been repaired, and the Mierau family is living in it. On June 16 the Mieraus were given a welcome dinner by the congregation at the college gymnasium, following the regular worship services. Many useful gifts were given them, and the dinner was followed by a program. The Sunday School picnic was held on July 4.—J. M. Hofer, Corr.

—**Waka, Texas:** We are happy to have Rev. and Mrs. Gerhard H. Neufeld and children of Enid, Oklahoma, with us again for the summer to serve our church. Since our group is too small to conduct its own vacation Bible school, we joined with the Brethren and Full Gospel churches in the community school which was held in the Waka school house. Teachers from the three churches taught the fifty-seven pupils. The school was very successful. The S.O.S. Gospel Team of Meade, Kansas, gave a program in our church on the afternoon of June 30.—Mrs. Herman Wiebe, Corr.

—**Upland, California, Church:** The June 9 offering for relief amounted to $445. Rev. and Mrs. Earl Salzman, and Rollin Moser, Sunday School superintendent, and wife, and L. J. Horsch attended the Pacific District Conference. Before that L. J. Horsch attended a Bethel College Board meeting and also a session of the Peace Committee of the General Conference.—W. F. Dettweiler, Corr.

—**Immanuel Church, Los Angeles, California:** On the evening of July 14 a commencement program marked the close of a three-weeks vacation Bible school, during which time 120 children attended. On the morning of June 30, the pastor, Rev. Burkholder, assisted by our Men's Chorus, presented a thirty-minute broadcast, released by KMPC of Los Angeles. The chorus is preparing to render special music at a neighboring church in conjunction with their evangelistic program beginning July 21.—Mrs. Ira J. Stevanus, Corr.

—**Dr. Ed. G. Kaufman, President of Bethel College,** and Dr. Ernest Miller of Goshen, College, who are on a trip to European countries in the interest of the M.C.C. and Mennonite colleges, have by this time visited England, Holland, Belgium, France, Switzerland, Alsace Lorraine, and Italy. They are visiting all M.C.C. relief centers and are investigating the possibility of having European students study in the United States and vice versa. Dr. Kaufman and Dr. Miller expect to be back soon after the middle of August if all goes as planned. They are returning by ship.

—**All corrospondence for the Editor of "The Mennonite"** should be sent to him at **722 Main Street, Newton, Kansas.**

—**Rev. Walter H. Dyck,** Executive Secretary of the Conference, plans to go by car to California to participate in the young people's retreat at Lake Sequoia. The Dycks plan to stop at the Oraibi mission station on their way home.

Mrs. C. A. Linscheid
222 South Pine
Newton
Kansas

—**Garden Township Church, Halstead, Kansas:** The congregation observed holy communion on July 21. Four boys and four girls were baptized on the previous Sunday.

—**Rev. Don Smucker** is to speak at the Stirling Mennonite Young People's Camps to be held at Braeside Camp, near Paris, Ontario, July 26 to August 2.

—**North Star Church, Drake, Saskatchewan:** During the past month the following have visited our church: Mrs. Lohrentz, McPherson, Kansas; Rev. J. J. Esau, Omaha, Nebraska; Prof. W. H. Hohmann, Bethel College; Dr. J. D. Unruh, Freeman Junior College; Ernst Harder, Paraguay; Rev. Hans Dyck and male quartet, Swift Current Bible School. Nineteen young people were baptized on July 14.—P. Schroeder, Corr.

—**First Church, Wadsworth, Ohio:** The Women's Missionary Society held its annual picnic July 23. A soap collection sponsored by the society resulted in 107 cakes of soap for M.C.C. relief.—Mrs. J. Millard Fretz, Corr.

—**Grace Church, Dallas, Oregon:** The young people's retreat was held at Front Creek Camp east of Portland, July 8-15. The Dean of the Grace Bible Institute was there, and he also showed pictures in our church. —Mrs. Dave Balzer, Corr.

—**Grace Church, Pandora, Ohio:** Four young people have volunteered for foreign relief work under the M.C.C. Miss Ruth Hilty left in October and has been serving at Amsterdam, Holland. Miss Mary Elizabeth Amstutz sailed June 23 for two years service in India. Mr. Ralph Sommer sailed July 3 for three years service in China. Miss Viola Amstutz leaves July 22 also for three years service in China. Plans are under way for a complete renovation of the church organ which was installed thirty years ago. A gift from Andrew Carnegie at that time assisted in the purchase of the organ. Mr. Delvin Kirchhofer of Bluffton, who returned recently from two years of service for relief in Egypt, Italy, and Europe, gave the first showing of his pictures and told of his experiences to the audience at Grace Church Sunday evening.—Mrs. S. W. Steiner, Corr.

—**Dr. J. Winfield Fretz, Rev. D. V. Wiebe of Reedley, California; Dr. C. W. Wiebe of Winkler, Manitoba; and Dr. A. D. Stoez of Lincoln, Nebraska,** left for Old Mexico on July 27 and expect to return August 15. These four men are going there as representatives of the M.C.C. to foster closer relationships between the Mennonites of Mexico and the United States.

—**St. John Church, Pandora, Ohio:** Rev. and Mrs. Frank S. Harder, new pastor and wife, and son were welcomed with a reception on July 7. A basket dinner was served in the church basement after the morning service. A short program was given in the afternoon, and the Harders gave a response.—Corr.

The Mennonite

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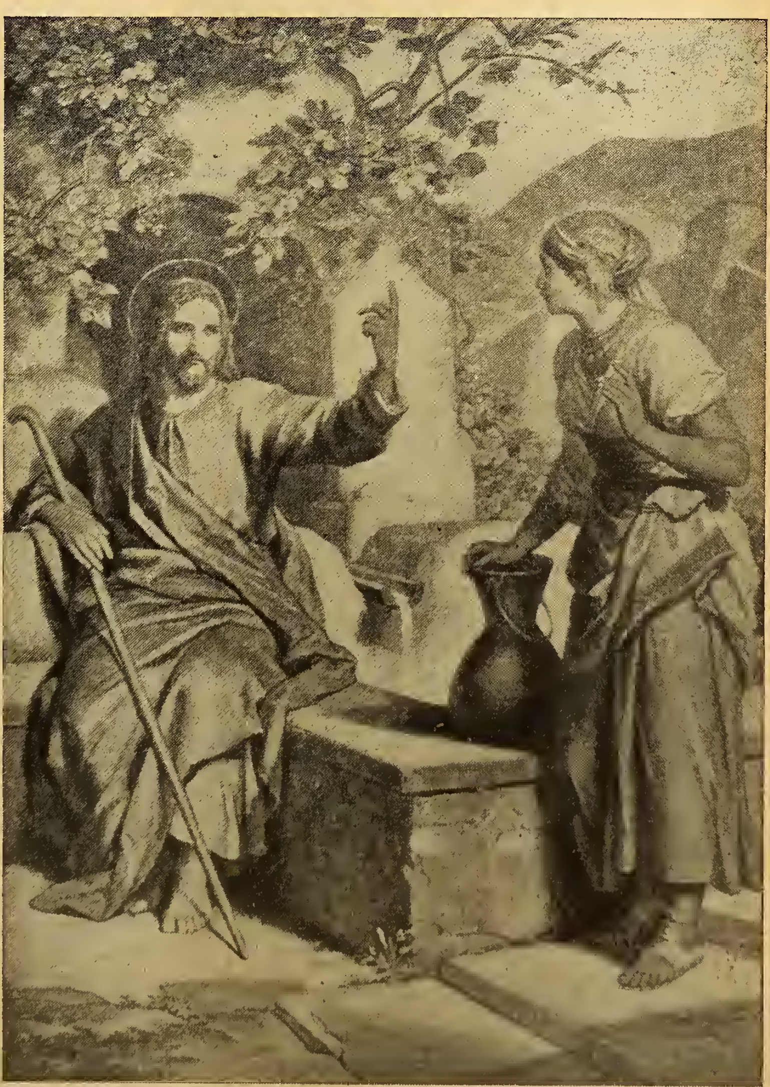
Will Never Thirst



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Jesus answered, "Anyone who drinks this water will be thirsty again, but anyone who drinks the water that I shall give him will never thirst any more;" John 4:13,14, Moffatt. What is the essence of the living water that Jesus gives? Is is not the love which floods the heart of the one who is born of The Spirit? So many satisfactions are temporary, but love is a permanent one. The individual who is once enabled by God's grace to love has something on which he can always depend for satisfaction. Nothing can keep such a spiritually-born person from loving. He may be blocked in achieving health, material comfort, an education, etc., but he can always persist in an attitude of vital concern for others through the grace of God. The joy of loving is truly a spring of living water for such an individual. Undoubtedly, the Samaritan woman had been very unloving. It seems that she was so tied up in emotional knots that she had been unable to get along with five husbands. Her defensiveness in the conversation is further evidence of her unloving attitude. Love had not prompted her to be open with her life, so it was an event when someone told her everything that she had ever done. She saw herself as she was, and here was someone, who, seeing her as she was, did not despise her. Through him she experienced God's unmerited love. He offered her God's grace to the end that she might be transformed from an unloving wo-

(Continued on page 14)

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

ANGER is an emotional response that can be considerably lessened by an understanding of its essential nature and function. Physiologically anger prepares the body for fighting. It causes additional sugar to be poured into the blood stream as the necessary fuel for action; it directs a large amount of blood to the large muscles of the arms and legs, and it causes the heart to beat faster. Thus physiologically anger seems to be a reaction preparing the body for the fight for self-protection. If one is much interested in self-protection and believes in fighting to insure it, then anger is something of a blessing. However, the rather common consensus is for the control of temper. An angry person, someone has pointed out, is not a very pleasant sight to most people. Jesus definitely taught the wrongness of anger. Yet anger comes to a good many people, and this is not strange, for it is the immature reaction we tend to slip into when we are frustrated beyond our capacity of grace. It is the hasty preparation we make for our security when the danger signal shows up. The trouble is that we fail to see in the hurry and worry moments of life that it is a very poor and ineffective preparation, for it hinders our power to think and certainly our power to love. As we grow in faith that we don't have to have our way just so and now, we do not sense the sharpness of the usual frustrations, and furthermore we learn to see how thinking and loving enable us to overcome or ameliorate our frustrations ever so much better than anger.

A DEPRESSION for the end of 1947 or the beginning quarter of 1948 is being predicted by some economic experts. This has serious implications when considered in connection with our prayer "Give us this day our daily bread." It is also being pointed out that when America goes into another depression, the whole world will again be very much affected by it. Such a a depression coming when millions are on the verge of stravation or starving, will make for incalculable tragedy. What should Christians think about such a possibility? It is being pointed out that Christians should realize that such depressions are inevitable in an economic system that permits such a large control of wealth in the hands of such a few. It is reported that it is not an exaggeration to say that the majority of the automobile industry is dominated by about a hundred men. The same is true of at least another great business. If one out of ten men on an island in the Pacific should get into his control ninety-nine of the hundred dollars in circulation on such an island, the chances are that business would slow up considerably. Christians help to bring on depressions whenever they support a mal-distribution of wealth that makes such depressions inevitable.

CHRISTIAN COOPERATION is making possible "the largest mass movement of mission personnel in foreign mission history," according to a report by the secretary of the Foreign Missions Conference of North America. "Approximately four hundred Christian missionaries returning to fields in China and the Philippines expect to sail from San Francisco on August 28 on the *SS Marine Lynx*." "The four hundred represent the vanguard of some eight thousand Protestant missionaries who will return to fields in various countries in East Asia and the Pacific Islands as rapidly as their employing mission boards in the United States and Canada can clear passports and passage, and supplies for their maintenance and the rehabilitation of their mission stations." Thus far missionaries going to China, etc., have been faced with a transportation bottleneck in the Pacific. The *Marine Lynx* is the first of two or more "missionary ships" being sponsored by the Foreign Missions Conference in the attempt to facilitate the transportation of missionaries. Twenty-nine mission boards with work in the two countries will send personnel on the first ship. Great and effective things can be done in the Spirit of our Lord and Saviour, Jesus Christ.

THE MENNONITE

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The Problem of Financing in a "Spiritual" Vocation

by Lloyd L. Ramseyer

(This article was written at the request of the editor of *The Mennonite*)

It has always been assumed that he who enters a profession of full time work for the church should do it with a deep sense of commitment to the task. Consecration is one of the chief requirements for such work. No one should enter such a vocation because of hope for personal gain, prestige, ease, glory, or any other selfish purpose. One of the oaths which the Catholic clergy take is the oath of poverty. Personal possessions are given up for the good of the church.

We of the Mennonite church have taken unfair advantage of the consecration of our church leaders. We seem to forget that they, too, have financial obligations which must be met. The Catholic clergy take the oath of poverty, but they have no families to care for, and their own physical needs are guaranteed them. In periods of illness or old age, the church to which they gave their lives assumes the cost of their care.

Our full time leaders have families for which they must provide. Their children must be educated, and one cannot blame them for wanting an education for them at least equivalent to the college education which they themselves received. There is the "rainy day" to give concern and old age comes on for all, a period when expenses continue but income ceases. Our group has not yet evolved a workable pension system for our church employees.

Salaried employees are always caught short during an inflationary period such as this. While expenses mount, salaries do not keep pace. As a result, the margin between income and expenditures diminishes until one finds it difficult to meet living costs even after the utmost caution has been exercised. This is especially true when the salary received always has been so low that little if any margin remained and it has been impossible to lay aside any surplus for time of need.

Let us consider the situation with respect to our ministers. Inquiry reveals that many receive $1500 or less per year, $1200 is not uncommon, and some are getting even less. We expect them to have seven years of education above high school. If they are to bring refreshing and instructive sermons on Sunday morning, they must spend much time in reading and study. Pastoral calls must be made. There are numerous meetings of committees and organizations of the church which must be attended. If a pastor is to do his best there is no time left for earning "on the side" as many of our ministers used to do and some are still forced to do. To be sure the church may provide a rent-free parsonage for his living quarters, but he has other expenses which tend to balance this saving, for example, the item of automobile expense for pastoral calls which few church members even consider in estimating the financial requirements of their minister.

Members of college faculties are also expected to have a large investment in education. Their educational preparation should also be seven years above the high school, a type of education which is even more expensive than that of the minister. A survey made last school year of salaries paid by four senior Mennonite colleges indicated that the salaries paid to full professors averaged $2224.00 for a year of eleven months, running down to an average of $1546.00 for instructors. If these averages are applied to the staff of one of our colleges, its teaching employees would average $1816 for the eleven months. This does not include any living accomodations. One of our colleges is paying a top salary for professors next year of $2250 for eleven months. Another is paying a top salary of $2100 for nine months next year, with an average of $1780 for the entire full time teaching staff.

Let us compare these salaries with some others so as to get a little better idea of the sacrifice involved. One of our recent graduates is going into public school teaching in September, without experience and with only his Bluffton College education, at a salary of $2150. Two others get $1900 each and another $1800. On the other hand our faculty members with years of experience and with much greater investment in education receive not more than $2100 for the same period, and an average of less than $1800, with some as low as $1550.

Or let us see what some receive in industry with very little investment in education. The Ohio Bell Telephone Company recently ran the following advertisement in the daily papers, "Starting rates at the Telephone Company are now $28 for a 40-hour week. Earnings increase on a regular schedule. Many jobs pay over $145 per month after only three months experience. Vacations with pay and other attractive benefits." In other words, earn $1450 per year while you learn, then $1740 per year, without any investment in education above the high school level. The 1943 average annual earnings of Ohio workers in manufacturing was $2505.00, according to the Bureau of Business Research of the Ohio State University. Here, too, no expensive education is necessary and there are no high living standards to be maintained. The minister or faculty

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Dr. Lloyd L. Ramseyer has been president of Bluffton College since 1938. He is also a member of the Board of Education of the General Conference.

member, on the other hand, must wear reasonably good clothes, keep a good subscription list of magazines and buy books to keep himself informed, and belong to learned societies and clubs to keep up to date and maintain his social contacts. In addition, the government and employer help in providing the industrial worker with social security in his old age and unemployment insurance if he is laid off.

I have personally approached capable men to accept positions in the College who would reply something to this effect, "I am willing to make some sacrifice. I realize the importance of the work you are doing and which you want me to do. But I just don't see how, in fairness to my family, I could live on what you are able to pay." We lost two good faculty prospects from CPS during the last few months, both with Ph.D degrees, because they felt that after several years without income they must accept positions with better pay. As Christians, how much dare we expect in sacrifice from those who serve us above that which we ourselves are willing to make? Of course the servants of the church should serve with a sacrificial spirit, but is there any reason why this sacrifice should be so much above that of other members of the church? Suppose a minister earning $1500 per year serving the church could earn $2500 in industry, as factory workers in Ohio did in 1943. That means that he has given $1000 in a year as service to the church, or 40 per cent of his possible income. Or suppose a faculty member works for $2000 per year in one of our schools when he could earn $3500 in a state school. He is contributing 43 per cent of his possible income to Christian education. Yet so few church members give even 10 per cent of their income. It has often been said that if all Mennonites would tithe, the activities of the church would be well financed.

The needs of our full time workers could be better provided in two ways. One would be by giving more to church activities so that better salaries could be paid. The other would be to give full support to plans now being formulated for retirement allowances. The laymen of the church should insist that such plans be put into operation very soon. These retirement allowances should apply to all full time workers of the church rather than to any special group of such workers.

There must be a realization that we are all servants of the Lord. He has not set some apart to do the sacrificing for the entire group. Even though engaged in a so-called secular occupation, the chief aim of the Christian must be to glorify God. His willingness to sacrifice and to dedicate his all to God should be just as great as that of the minister. When each church member is willing to make his share of the sacrifices, then all will have plenty and none need fear the approach of the "rainy day," wondering how his family will live through that possible period of his own illness or how he will live during his old age without accepting charity or being a burden on his family. Then instead of feeling that some should have faith enough to trust the Lord for such periods while others lay by of material goods, we will all trust Him enough to give sacrificially so that all might have equal opportunities and the work of the Lord might progress.

MENNONITES THE WORLD OVER

By Cornelius Krahn

The Story of the MCC has been published in commemoration of its twenty-fifth anniversary. After some introductory chapters the **Twenty-Five Years** of service are summarized in three chapters: Russia Famine Relief, Paraguay Colonization, and Relief to War Sufferers. A map of the world clearly illustrates that the MCC operates Relief Collection Centers at Akron, Pa.; Newton, Kansas; Goshen, Indiana; Kalona, Iowa; Lehigh, Kansas; Silver Springs, Pa.; Winnipeg, Manitoba; Saskatoon, Saskatchewan; Yarrow British Columbia; Coaldale, Alberta; and Kitchener, Ontario. the supplies of which are distributed in fifteen American, European, African, and Asiatic countries. Contributions for this purpose from 1937 to 1944 totaled nearly a million dollars. Additional chapters deal with Civilian Public Service, Peace, Mutual Aid, and Organization of the MCC. Total contributions for Civilian Public Service through MCC channels exceeded two million dollars by November 30, 1944. This well illustrated booklet can be ordered for fifty cents from the MCC, Akron, Pa.

Problems of Dutch Mennonite Youth. Dutch Mennonite young people are frank and thorough in the discussion of their problems at local and camp meetings as well as in their youth paper entitled **De Hoeksteen** (The Cornerstone). In a column headed "In the World" they usually discuss Mennonite principles and their relationship to society. One of the youthful writers brusquely states: "Mennonitism and military service cannot be harmonized." (Remember Dutch Mennonites had given up nonresistance a century ago.) Another writer demands under the heading "Five Minutes of Twelve" the establishment of a Dutch Civilian Public Service system for those who conscientiously object to serving in the army. Others emphasize that the traditional Mennonite emphasis on the freedom of the individual conscience does not permit the enforcement of these principles even though they may be Scriptural and historic Mennonite principles.

Dutch Mennonite Young People Camp Again. From August 3-7 two youth retreats will be held at the Dutch Mennonite camping ground, Elspeet, these being the first retreats held since the war. Among the topics to be discussed are; "Mennonites, Past and Present," and "Righteousness and Mercy."

(Continued on page 14)

Report of Money Received During the First Half of 1946

The following is a report of all money received by the General Conference Headquarters Office, 722 Main Street, Newton, Kansas, for the first six months of 1946. These are gifts received for the various phases of our Conference work and for our Conference boards and committees. Those amounts listed by receipt number represent contributions from individuals and from sources other than church groups, and the items which are starred represent income from sources other than direct gifts. Contributions listed under "General Conference" include Ministers' Aid, Placement Committee, General Conference Historical Library, and Committee on Doctrine and Conduct.

May we once again request that all checks be made payable to: General Conference Headquarters (NOT to Walter H. Dyck, P. A. Penner, or any certain Board).

	Foreign Mis.	Home Mis.	Relief	Peace	Gen'l Conf.	Education	Publication	Total
Alberta Community, Portland, Ore.	31.94	5.00	37.00					73.94
Alexanderwohl, Goessel, Kansas	2630.21	342.47	3115.36	2483.04				8571.08
Apostolic, Trenton, Ohio	68.80	34.40	76.05					179.25
Arlington, Arlington, Kansas	145.00	40.00						185.00
Beatrice, Beatrice, Nebr.	297.00	15.00	669.70	397.68				1379.38
Bell (or First) Fredonia, Kansas	37.19	32.31						69.50
Bergtal, Corn, Oklahoma	115.00	55.00	165.00	19.50	18.00	5.00	12.00	389.50
Bergtal, Pawnee Rock, Kans.	398.91	191.38	914.50	494.51				2009.30
Bethany, Freeman, S. Dak.	124.15	67.00	39.60	103.34				334.09
Bethany, Kingman, Kans.	184.57	100.75		65.28	21.04			371.64
Bethany, Quakertown, Penna.	95.00	51.00	35.00		12.00	52.00	23.00	278.00
Bethel, Dolton, S. Dak.								
Bethel, Enid, Okla.	244.34		179.50	123.57				547.41
Bethel, Fortuna, Mo.	55.12	74.69	153.50	27.96			16.18	327.45
Bethel, Hydro, Okla.								
Bethel, Inman, Kans.	433.24		388.00	805.00				1626.24
Bethel, Langdon, N. Dak.				18.37				18.37
Bethel, Lustre, Mont.	119.28	76.20	134.77	91.16		14.46		435.87
Bethel, Mt. Lake, Minn.	1732.79	760.39	4377.77	1287.22		50.00	50.00	8258.17
Bethel, Perkasie, Penna.								
Bethel, Perryton, Texas				81.00				81.00
Bethel, Winton, Calif.	48.70	20.00	72.00	40.00				180.70
Bethel, Wolf Point, Mont.	144.95			104.16				249.11
Bethel College, N. Newton, Kans.	535.70	72.20	1161.07	417.91		105.18		2429.42
Bethesda, Henderson, Nebr.	3108.28	1268.42	1460.37	2323.98				8161.05
Bethesda, Marion, S. Dak.	100.00	33.95	592.03	717.00				1442.98
Bethlehem, Bloomfield, Mont.	366.61	183.80		153.29				703.70
Brudertal, Hillsboro, Kans.	464.20	56.26	655.99	382.49		89.68		1648.62
Buhler, Buhler, Kans.	436.48	173.12	379.63	440.00		100.00		1529.23
Burrton, Burrton, Kans.	139.50		164.23	150.68				454.41
Butterfield, Butterfield, Minn.								
Calvary, Barlow, Oregon	185.34		84.25	52.50				322.09
Calvary, Mechanics Grove, Pa.								
Deep Run, Deep Run, Penna.								
Deer Creek, Deer Creek, Okla.	373.32	43.57	457.78	152.00		40.58		1067.25
East Swamp, Quakertown, Penna.	175.00		75.00					250.00
Ebenezer, Bluffton, Ohio	20.84		177.96	18.00				216.80
Ebenezer, Gotebo, Okla.	122.00		109.21					231.21
Ebenfeld, Montezuma, Kans.								
Eden, Inola, Okla.	140.00	28.78	157.73					326.51
Eden, Moundridge, Kans.	5933.75	614.50	3441.00	1500.00	215.00		200.00	11,931.65
Eden, Schwenksville, Pa.	702.50	50.00						752.50
Eicher Emmanuel, Noble, Iowa	333.21	92.37	366.74	173.87		13.80	200.00	979.99
Einsiedel, Hanston, Kans.	52.58			23.81				76.39
Emmanuel, Denver, Penna.	130.00	90.00						220.00
Emmanuel, Doland, S. Dak.	29.75		91.01	9.00				129.76
Emmanuel, Galva, Kans.	83.69	35.12	211.74	127.26				457.81
Emmanuel, Pratum, Oregon	1303.75	592.51	229.27	27.50				2153.03
Emmaus, Whitewater, Kans.	1524.50	144.10	2925.39				24.50	4618.49
Fairfield, Fairfield, Penna.								
Fairfield-Bethel, Huron, S. Dak.			110.03					110.03
First, Aberdeen, Idaho	706.35	378.10	4133.03	306.65	194.75	70.48		5859.36
First, Allentown, Penna.	217.21	147.34						364.55
First, Beatrice, Nebr.	942.07		625.66	543.04		24.72		2143.49
First Berne, Berne, Ind.	8121.45	2306.12	338.61	689.60	130.28			11,716.33
First, Bluffton, Ohio	452.50	230.00	401.68	378.25	69.26	37.18		1568.87
First Burns, Burns, Kansas			50.56	30.09				80.65
First, Butterfield, Minn.	75.89	75.95	187.53	5.00				344.43
First, Chicago, Ill.	38.70	79.06	16.72					134.48
First, Colfax, Wash.	359.81		525.00					884.81

	Foreign Mis.	Home Mis.	Relief	Peace	Gen'l Conf.	Education	Publication	Total
First, Geary, Okla.	59.00		418.17	15.00	10.00	60.00	10.00	572.17
First, Halstead, Kans.	298.59	58.48	368.38	265.08	49.86	18.83	39.25	1098.47
First, Hillsboro, Kans.	521.11	128.10	368.10	553.81				1571.39
First, Hutchinson, Kans.	422.11	253.88	796.38	90.60				1562.97
First, Lima, Ohio	118.98		65.10					184.08
First, McPherson, Kans.	50.80		264.41					315.21
First, Madrid, Nebr.	72.40	17.73						90.13
First, Monroe, Wash.	368.14	84.62	363.10	54.29				870.15
First, Mt. Lake, Minn.	878.80	176.31	1362.62	611.95				3029.68
First Nappanee, Nappanee, Ind.	200.00	50.65		22.00				272.65
First, Newport, Wash.	86.09	70.02						156.11
First, Newton, Kans.	656.57	208.92	1045.03	1021.42	25.00			2956.94
First, Paso Robles, Calif.	66.00	60.77						126.77
First, Philadelphia, Pa.	97.65	48.83			9.77	4.88	4.88	166.01
First Pretty Prairie, Kans.	1312.45	200.00	1794.48	1000.00	32.46	38.03		4377.42
First, Ransom, Kans.	72.24		1792.35	311.79	14.38			2190.76
First, Reedley, Calif.	331.75	50.00	4656.00	553.50				5591.25
First, Shafter, Calif.	126.48	50.41	154.76	51.24				382.89
First, Sugar Creek, Ohio	45.00	45.00			25.00			115.00
First, Summerfield, Ill.	45.00	20.00	60.00	81.00	15.00	15.00	5.00	263.00
First, Upland, Calif.	332.80	175.93	729.07	68.00			35.69	1341.49
First, Wadsworth, Ohio	30.00							30.00
1st Ch. of Christian, Moundridge, Ks.	892.10	196.50	758.35	962.78		3.11		2812.84
1st Ch. of Garden Twp., Halstead, Ks.	370.97	75.00	699.84	309.75				1455.56
Flatland, Quakertown, Penna.	33.15	27.10		3.00			3.00	69.25
Friedensberg, Avon, S. Dak.	128.65	83.64	515.00	114.45				871.74
Friedensfeld, Turpin, Okla.				103.18			31.73	134.91
Friedenstal, Tampa, Kans.	50.00			215.43				265.43
Germantown, Germantown, Penna.	17.00	15.00	73.66					105.66
Glendale, Lynden, Wash.	263.58	90.96	143.75					498.29
Gospel, Mt. Lake, Minn.	518.12		780.00	182.16				1480.28
Gnadenberg, Whitewater, Kans.	197.07	29.88	141.75	184.91			31.85	585.46
Goessel, Goessel, Kans.	216.62		302.58	632.73				1151.93
Grace, Albany, Oregon	5.00		64.47					69.47
Grace, Dallas, Oregon	433.98	174.15	80.87					689.00
Grace, Enid, Okla.			109.97					109.97
Grace, Lansdale, Penna.	68.35	216.97						285.32
Grace, Pandora, Ohio	288.52	144.32	103.22	10.00				546.06
Greenfield, Carnegie, Okla.	64.00		58.00	29.00				151.00
Hebron, Buhler, Kans.	479.37	171.97	146.68	667.38				1466.40
Hereford, Bally, Penna.	62.45							62.45
Herold, Bessie, Okla.	70.06	92.55	380.11	374.57				917.29
Hoffnungsau, Cuauthemoc Chih, Mex.	50.00		70.75					120.75
Hoffnungsau, Inman, Kans.	406.38	106.48	396.35	674.71	48.31		29.32	1709.10
Hopefield, Moundridge, Kans.	79.26	38.13	144.03	119.12				380.54
Hutterdorf, Freeman, S. Dak.								
Huttertal, Freeman, S. Dak.								
Huttertal, Hitchcock, S. Dak.			522.65	175.16				697.81
Immanuel, Delft, Minn.	281.35	26.54	109.24	16.50				433.63
Immanuel, Los Angeles, Calif.	402.58	187.35	946.31	322.76				1859.00
Inman, Inman, Kans	142.05	33.14	442.16	314.15		16.28	17.44	965.22
Johannestal, Hillsboro, Kans.	287.85	127.58	311.54	327.25	15.00	15.00	10.00	1094.22
Kidron, Taloga, Okla.								
Lehigh, Lehigh, Kans.	77.48	38.74	25.61	55.00	8.43			205.26
Lorraine Avenue, Wichita, Kans.	8.11		305.67	31.00	10.89			385.67
Meadow, Colby, Kans.	177.41		937.58	161.05				1276.04
Medford, Medford, Okla.	123.70	27.19	373.93	263.56				788.38
Menno, Lind, Wash.	1003.60	401.44	2627.56	169.00				4201.60
Mennonite Bible Miss. Chicago, Ill.	56.48		30.00	40.00				126.48
Menn. Country Ch. Monroe, Wash.	62.20	42.90						105.10
Mennoville, El Reno, Okla.			34.90					34.90
Mt. Olivet, Huron, S. Dak.								
Napier, Bedford, Penna.	45.00							45.00
Neu Friedensberg, Vona, Colo.	19.67							19.67
Neu Huttertal, Bridgewater, S. Dak.	300.00			120.00				420.00
New Home, Westbrook, Minn.	20.50							20.50
New Hopedale, Meno, Okla.	571.94	70.46	438.57	804.28				1885.25
Pine Grove, Bowmansville, Penna.					7.70			7.70
Pleasant Valley, Kismet, Kans.	38.82	38.21	112.60	31.60				221.23
Pulaski, Pulaski, Iowa	160.30	78.91		162.63				401.84
Richfield, Richfield, Penna.	63.13	63.13						126.26
Roaring Springs, Roaring Springs, Pa.								
St. John, Pandora, Ohio	308.33	156.57	206.96					671.86
Salem, Dalton, Ohio	135.36	67.68	113.77	82.21				399.02
Salem, Freeman, S. Dak.	770.00	395.00	1203.00	1920.00	25.00	25.00	25.00	4363.00
Salem, Munich, N. Dak.	136.60		1006.07	165.78				1308.45
Salem, Wisner, Nebr.	85.80	85.80	146.50					318.10

Salem-Zion, Freeman, S. Dak.	577.53	378.77	1803.01	1295.28		123.59		4178.18
Saron, Orienta, Okla.	274.88	289.70	60.75					625.33
Saucon, Saucon, Penna.	14.85							14.85
Second, Paso Robles, Calif.	210.04	91.67	1664.41					1974.88
Second, Philadelphia, Penna.								
Sichar, Cordell, Okla.	96.78	120.71	40.05	133.74	8.17			399.45
Smith Corner, East Freedom, Pa.								
Springfield, Coopersburg, Penna.								
Swiss, Alsen, N. Dak.	518.38	247.38	770.61	53.53				1589.90
Swiss, Whitewater, Kans.	348.95							348.95
Tabor, Newton, Kans.	343.18	34.19	312.00	253.36	26.64	12.24		1017.73
Upper Milford, Zionsville, Penna.								
Walton, Walton, Kans.	161.03	53.10	98.73			23.63	9.06	345.55
Wayland, Wayland, Iowa	147.65	52.40	35.52	37.00				272.57
West New Hopedale, Ringwood, Okla.	74.06							74.06
West Swamp, Quakertown, Penna.	5243.26	71.10	263.26		42.65	42.65	42.65	5748.22
West Zion, Moundridge, Kans.	283.90	141.15	1200.76	303.25				1929.06
Woodland, Warroad, Minn.			281.26					290.69
Zion, Arenà, N. Dak.				40.50				40.50
Zion, Bridgewater, So. Dak.	175.00			50.00				225.00
Zion, Donnellson, Iowa	378.00	350.02	164.27	52.11				944.40
Zion, Elbing, Kans.	721.25	200.75	875.39	420.00	6.10			2278.50
Zion, Kingman, Kans.	82.90	12.10						95.00
Zion, Souderton, Penna.	225.00	735.00		50.00	100.00	125.00	75.00	1510.00
Zoar, Goltry, Okla.	239.00		744.00	109.12				1092.12
	60361.72	16341.84	66903.21	32006.38	1140.69	1129.32	695.55	179,454.26

GENERAL CONFERENCE HEADQUARTERS SEMI-ANNUAL FINANCIAL REPORT

Receipts from 1-1-46 to 6-29-46

Foreign Missions

No. 1591—$5.00; 1615—3606.55; 1650—100.00; 1651—50.00; 1656—100.00; 1667—100.00; 1671—5.00; 1702—28.54; 1711—39.65; 1726—750.00; 1727—8.00; 1743—20.00; 1744—2.25; 1746—25.00; 1752—15.00; 1763—10.00; 1764—115.00; 1813—17.00; 1825—26.00; 1829—100.00; 1831—4.50; 1843—5.00; 1850—55.00; 1851—5.00; 1866—1303.20; 1871—10.00; 1873—16.65; 1880—218.50*; 1881—8.75; 1883—20.00; 1884—8.00; 1899—21.53; 1924—45.70; 1928—25.00; 1980—50.00; 1983—10.50; 1987—100.00; 2001—30.00; 2006—10.00; 2013—17.24; 2031—1.00; 2036—66.65; 2057—40.00; 2058—10.00; 2064—500.00; 2066—36.55; 2076—18.40; 2077—9.92; 2083—15.00; 2098—250.00; 2101—743.55; 2109—255.00; 2110—200.00; 2123—4.50; 2134—7.81; 2085—50.00; 2138—25.00; 2141—311.29; 2155—4.84; 2163—38.00; 2166—10.00; 2169—10.00; 2189—16.88; 2190—45.05; 2192—187.35; 2198—2.25; 2201—4.50; 2205—4.50; 2206—2.25; 2212—100.00; 2232—8.50; 2233—5.00; 2234—17.55; 2239—2.00; 2244—69.06; 2263—100.00; 2265—4.50; 2267—2458.97; 2270—4.12; 2279—25.00; 2285—363.46; 2286—20.00; 2295—10.00; 2296—8.75; 2298—7.65; 2322—40.00; 2330—10.00; 2340—38.59; 2385—104.77; 2387—20.00; 2402—22.49; 2412—358.80; 2415—54.77; 2418—200.00; 2433—300.00; 2437—5.00; 2448—25.00; 2462—50.00; 2469—100.00; 2479—989.40; 2492—5.00; 2516—25,00; 2547—50.00; 2548—4.30; 2557—10.00; 2560—183.99;* 2562—30.00; 2563—20.25; 2565—18.00; 2570—25.00; 2574—30.00; 2575—138.18; 2578—100.00; 2579—50.00; 2581—45.00; 2587—40.00; 2592—40.00; 2604—40.00; 2607—10.00; 2611—20.00; 2617—55.00; 2618—40.00; 2620—25.00; 2622—35.00; 2637—50.00; 2638—1.07; 2656—25.00; 2665—35.00; 2678—30.00; 2682—8.50; 2688—359.23; 2692—40.00; 2699—1016.22; 2722—20.00; 2727—19.75; 2732—18.68; 2739—272.00; 2748—15.00; 2768—18.10; 2773—70.00; 2793—10.00; 2799—15.00; 2802—50.00; 2812—29.74; 1813—5.00; 2814—65.00; 2823—232.50; 2827—20.00; 2831—240.00; 2832—23.98; 2833—151.24;* 2840—2.55; 2841—5.25; 2860—22.46; 2895—2.55; 2889—5.25; **Total — $19,400.02.**

Home Missions

No. 1615—$374.50; 1727—4.00; 1866—118.54; 1916—100.00; 1983—5.50; 1987—160.00; 2083—10.00; 2091—50.00; 2098—100.00; 2101—75.00; 2110—200.00; 2166—10.00;2232—4.50; 2285—40.00; 2376—5.00; 2479—100.64; 2505—20.00; 2565—18.00; 2598—19.75; 2682—4.50; 2688—239.50; 2699—359.14; 2748—10.00; 2823—232.50; 2836—59.10; 2847—119.75;* 2873—60.00;* **Total—$2,499.92.**

* Income from other sources

Relief

No. 1592—$400.00;* 1593—12.50;* 1608—50.00; 1615—2324.16; 1622—124.29; 1637—49.64; 1651—150.00; 1656—100.00; 1659—200.00; 1667—200.00; 1671—10.00; 1677—50.00; 1682—30.00; 1685—30.00; 1698—25.00; 1722—9.00; 1735—65.50; 1742—3.00; 1745—50.00; 1756—12.00; 1760—10.00; 1764—75.00; 1788—20.00; 1806—350.00; 1809—14.85; 1818—54.00; 1834—20.00; 1841—12.20; 1843—15.00; 1866—776.34; 1868—11,531.72; 1869—2.50; 1878—15.00; 1879—10.00; 1880—213.87; 1886—2.00; 1889—5.00; 1891—15.00; 1893—200.00; 1898—200.00; 1909—20.00; 1916—100.00; 1929—20.00; 1935—60.00; 1942—20.00; 1962—25.00; 1963—50.00; 1968—25.00; 1975—500.00; 1979—20.00; 1984—5.00; 1985—25.00;1987—200.00; 1988—10.00; 1989—50.00; 2001—$15.00; 2017—25.00; 2028—25.00; 2052—10.08; 2066—34.36; 2067—5.00; 2070—100.00; 2071—34.97; 2084—40.00; 2096—100.00; 2098—250.00; 2101—180.00; 2108—50.00; 2170—3000.00; 2178—70.28; 2192—187.35; 2193—25.00; 2209—15.00; 2211—10.00; 2213—19.75; 2223—15.00; 2230—10.00; 2231—33.74; 2255—1.00; 2263—200.00; 2279—25.00; 2285—800.00; 2294—50.00; 2304—20.00; 1218—50.00; 2330—2.00; 2360—25.00; 2423—10.00; 2434—100.00; 2437—10.00; 2447—25.00; 2454—70.00; 2463—10.00; 2467—20.00; 2473—25.00; 2478—25.00; 2479—369.29; 2480—1200.00; 2499—20.00; 2506—100.00;* 2530—10.00; 2539—50.00; 2543—100.00; 2549—50.00; 2552—20.00; 2565—64.00; 2584—50.00; 2589—890.01; 2612—100.00; 2625—36.00; 2635—25.00; 2639—84.15; 2668—25.00; 2672—50.00; 2684—20.00; 2686—10.00; 2687—30.00; 2699—508.26; 2705—2.00; 2706—50.00; 2731—5.00; 2733—10.00; 2737—7.82; 2747—10.00; 2748—20.00; 2756—150.00; 2783—31.58; 2787—25.00; 2793—20.00; 2795—50.00; 2801—10.00; 2806—300.00;* 2822—2.00; 2823—533.00; 2837—10.00; 2839—5.00; 2854—98.82; 2891—10.00; **Total—$29,453.03.**

Peace & CPS

No.1615—$474.08; 1644—25.00; 1667—100.00; 1707—50.00; 1805—10.00; 1866—241.85; 1868—1761.72; 1898—100.00; 1941—1.00; 2028—25.00; 2061—15.00; 2099—70.00; 2179—48.98; 2214—50.00; 2263—100.00; 2282—10.00; 2479—50.00; 2506—100.00; 2584—731.00; 2823—154.00; 2832—12.78; **Total — $4130.41.**

Board Of Education

No. 2029—$100.00; 2868—1.36; 2899—32.45; **Total $133.81.**

Board Of Publications

No. 1609—$100.00;* 1786—100.00;* 2002—100.00;* 2200—100.00;* 2400—100.00;* 2601—100.00;* 2826—100.00;* **Total — $700.00.**

* Income from other sources

General Conference Treasury

(Includes Ministers Aid, Historical Committee, Committee on Doctrine and Conduct, Placement Committee)

No. 1734—$12.75; 1834—10.00; 1885—28.00; 1903—131.25; 1961—12.75; 2106—8.40; 2124—19.66;* 2153—3.00;* 2237—6.00; 2300—24.00; 2519—200.00; 2602—313.93;* 2653—7.50; 2748—5.00; 2790—30.26; 2794—2.50;2807—24.00; 2817—62.50;* 2844—8.40; 2897—10.00; **Total $919.90.**

Mutual Aid

No. 1894—$200.00; 1895—100.00; 1896—100.00; 1897—500.00; 2257—1000.00; 2258—1000.00; 2259—500.00; 2513—10.00; 2803—40.04; 2804—29.46; 2805—100.00; 2858—200.00; 2859—5000.00; **Total — $8779.50.**

Young People's Union

No. 1164—$10.83; 2049—81.40; 2092—12.40; 2488—15.00; 2900—28.85; **Total — $148.48.**

* Income from other sources

REPORT OF TREASURER OF PACIFIC DISTRICT CONFERENCE

January 1, 1946, to June 1, 1946

Menn. group, Caldwell, Idaho, $19.47; Menn. group, Newport, Wash., $41.85; First Church, Reedley, Calif., $25.00; First Church, Paso Robles, Calif., $30.00; First Church, Upland, Calif., $94.74; First Church, Colfax, Wash., $120.85; First Church, Aberdeen, Idaho, $219.50; First Church, Monroe, Wash., $25.38; First Church, Shafter, Calif., $28.65; Menno Mennonite Church, Lind, Wash., $164.09; Emmanuel Menn. Church, Pratum, Oregon, $104.88; Grace Menn. Church, Dallas, Oregon, $105.24; Adult C. E. of Emmanuel Menn. Church, Los Angeles, Calif., $21.70; Bethel Menn. Church, Winton, Calif., $10.00; Second Menn. Church, Paso Robles, Calif., $75.99; Grace Menn. Church, Albany, Oregon, $5.00; Alberta Community Church, Portland, Oregon, $57.00; Menn. Church, Monroe, Wash., $12.00; Gen. Conf. H.M.B. for Winton, Calif. from Newton, Kans., $180.00. —John C. Jantz, Treas., Odessa, Washington.

Sudermans Report from Oraibi, Arizona

"Where the word of a King is, there is power." Eccl. 8:4. Much of a missionary's time in definite mission work consists of the sowing of the Word of God. Some of the Hopi Christians are finding great joy in the study of the precious Word during our six weeks of daily morning Bible classes. During the worship period we review the accounts of the men and women of faith. Miss Baerg then directs the reading of the Gospel of Mark in the Hopi language. Then Miss Sprunger gives a series of lessons on the doctrines of salvation, such as: repentance, faith, regeneration, etc. Mr. Suderman then continues with a study in the dispensations. This study is deepening the spiritual insight of the Christians as to man's total depravity and increases their joy in God's so great a salvation in Christ Jesus. It also clarifies their minds as to the present increasing world apostasy and leads them to rejoice and look forward to the imminent return of the Lord in the clouds of heaven. The fact that those who now receive not the Gospel of the Lord Jesus Christ shall after the rapture be given over to believe a lie and to follow after the man of sin is to them a great warning and concern for their unsaved people.

A while ago our missionary friends of Kingman, Arizona, knowing of our desire to have special evangelistic meetings, brought their speaker over after their meetings ended. His name is Tom Carrol from Oakland, California. He is a man filled to over-flowing with love unto the Lord. The precious gospel message just rolled over his lips. The Hopis enjoyed his simple, yet powerful, messages very much. On Sunday, the closing day, the Christians from the two neighboring Baptist missions were with us, also the Navajo Christians from a mission fifteen miles north. It was a wonderful day around the Word of God. For the simple noon meal, each family had been asked to contribute a cooked dish. In the afternoon all joined in an impromptu song festival.

It is often believed that the Indians are capable of grasping only the simple gospel stories. Quite the contrary is true. The Hopi Christians love the deep study of the Word. Willard Sakiestiwa, our interpreter, was given a few months of intensive study on the tabernacle. This he enjoyed very much. Then at the monthly Day of Prayer in December he was asked to give a message on the tabernacle. Miss Sprunger's miniature tabernacle was on display and he spoke for an hour and a half, just bubbling over with the message of salvation in Jesus Christ as portrayed in the tabernacle. Recently the study of the two witnesses in Revelation 11 brought on quite a discussion as to whether they would be Elijah and Moses or Elijah and Enoch. On our last Day of Prayer a rather prominent Christian worker from New York City beautifully and in simple terms gave a message on the subject of "Fellowship in Prayer." When on the following day a Hopi Christian was asked concerning that message he said, "It sounded good, very good. I tried to listen closely to get it all. But I did not hear anything much about Jesus nor about His precious blood." He had been aware of a deep lack—yea, of powerlessness in that message. To notice such spiritual discernment rejoices our hearts and gives us new courage to go on in teaching the Word!

During the last few years great changes have taken place here in Hopiland. Many families have moved off the reservation to secure good wages in railroad centers, defense plants, and powder dump areas. And now after the war the government is opening an irrigation project at Parker in southern Arizona for the Hopis. To shepherd this scattered group is almost impossible. The Lord marvelously is giving us entrance into the military area beyond Flagstaff (115 miles from Oraibi) for gospel work. Sunday School and preaching services are held there twice a month, your missionaries on the field taking turns.

The returning soldiers are restless and do not care

(Continued on page 13)

Y.P.U. OFFICERS

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Route 2
Newton, Kansas

Summer Service in the Chicago Mission

(At the Chicago Mission 4221 S. Rockwell St., something new is taking place this summer. Something that the General Conference has not previously undertaken. A Summer Service Unit is working at the Mission there. Nine young people have volunteered their summer to teach Bible School, direct playground activities, and help with the mission program. They are helping in the Daily Vacation Bible School program which has enrolled a total of 185 children. They are also busy with the recreation of the children in the area of the mission and are helping in a crafts program.

This is a new venture sponsored by the Home Mission Board in cooperation with the Young Peoples Union. These young people are doing pioneer work. Possibly, through their and the churches efforts, such a program of service can be expanded to touch many areas of the work of the church. By calling upon young people who willingly volunteer their time, talent, and means (for they receive a $10.00 monthly allowance, nothing more), much can be accomplished in the future for the Church of Christ. We refer you to this series of articles describing the first General Conference sponsored Summer Service Unit.—The Editor.)

Introducing the Unit

by **Jeanne Wedel**

Coming into Chicago was quite an exciting experience, and of course we didn't know what to expect never having met Mr. Neufeld or the rest or knowing who was to meet us. Finally Virgil Flickinger, our Unit Director from Pretty Prairie, Kansas, approached us and introduced himself. I understand he was looking for girls that looked like Mennonites; maybe that's what took him so long.

After arriving at the Neufeld home we met someone from home. So there are three of us from the Aberdeen Mennonite Church, Wilma Harder, LaVerne Linscheid, and myself. Here we also met Katherine Neufeld from Inman, Kansas, and Irene Zehr from Aurora, Nebraska, The next morning our girl with the Canadian accent arrived, Leona Cressman from Kitchener, Ontario.

Several days later while visiting the Museum we met our next member—John Sprunger from Berne, Indiana. Robert Mountenay from Doylestown, Pennsylvania, arrived this week which concluded our unit membership.

Becoming Acquainted with the City

by **Virgil Flickinger**

The Chicago Summer Service Unit had its formal opening amid a very informal atmosphere in a back room of the Mennonite Bible Mission at 4221 South Rockwell Street on June 25, 1946. Rev. John T. Neufeld, the pastor of the mission, introduced us to our work with a brief history of and facts concerning Chicago, the mission, and the community in which we found ourselves. For those of us to whom Chicago was new, this provided an excellent background for our few weeks in the city. Mrs. Arnold Regier of the Mennonite Seminary is also to be thanked for giving of her time in introducing us to new materials for the handwork projects.

Our orientation to Chicago also included an afternoon in Chicago's famous Loop which was preceded by a general observation of the city from its highest observatory, the Board of Trade Building. Other interesting sights we have seen include the Museum of Science and Industry which stands by beautiful Lake Michigan. We have also seen Chicago by night, a sight resulting from a midnight cruise on Lake Michigan on which we were invited by the Hi-Crusaders Club of Chicago, an organization of Christian high school folk. Aboard the ship we had the pleasure of attending a program of singing, worship, and testimony to God's saving power. A tiring but enjoyable afternoon was spent at the zoo in Lincoln Park, and the Saturday before Bible School opened we had an opportunity to become acquainted with the people with whom we were to work by spending a day picnicking with them by the lake near Gary, Indiana. No Fourth of July would be complete without fireworks. For this bit of entertainment Soldiers' Field, Chicago's largest stadium, provided the background for another evening's pleasure.

Various speakers in and visiting the city have proven a source of inspiration and encouragement to us. Among these were Don Smucker who gave us a running exposition of the book of Galatians, Rev. Ernest Miller who spoke of his experiences as a chaplain of one of Chicago's large hospitals, and Dean Harold Bender of Goshen College who challenged us with "A Program of Evanelization for the Church."

The Work

by **Katherine Neufeld**

The work of our Summer Unit is teaching Bible school in various churches. Due to the lack of teachers we were sorry we could not fulfill all the demands for teachers. The classes continue only during the forenoon hours.

Five of the workers are teaching at the Mennonite Bible Mission. John Sprunger, Leona Cressman, Wilma Harder and Jeanne Wedel with Virgil Flickinger as leader and an enrollment of about sixty. The Bible School is to continue for five weeks. Recreation is also furnished on the Grade School play grounds from 4 P. M. to 6 P. M.

Irene Zehr and Laverne Linscheid have for the past two weeks taught at the First Mennonite Church with Mrs. Harvey Lutz as leader and an enrollment of about seventy-five. The closing exercises were held July 12 and for the next two weeks they will teach at the Branch Sunday School of the First Mennonite Church with Mrs. Harvey Lutz, as the leader there also.

Katherine Neufeld is teaching at the Mennonite Gospel Mission with Rev. Robert Summers as leader, and an enrollment of about fifty. After teaching two weeks there she will join the other two girls and teach at the Branch Sunday School.

Robert Mountenay, who arrived later than the others, is working at the Good Will Center, which is a settlement house reaching the youth in that area. He is to work in the music department there.

Life at the Mission

by Leona Cressman and Wilma Harder

Here is a glimpse of a day's activity at the Chicago Mission where our Summer Unit is located.

The first alarm clock in the morning to be heard usually awakens the majority of the occupants of the Mission home. However, it is not until some have departed for their destination before the remainder of the group put in an appearance. Thus begins a day's life at the Mission home. The boys room at the Mennonite Seminary.

The entire group is occupied with Daily Vacation Bible Schools during the morning hours.

All over the Mission flat there is evidence of the work which the Unit is doing. It overflows from tables and cupboards, and the very atmostphere is charged with Vacation Bible School. Our waking hours are long and well filled. At the piano, someone is trying out a new hymn or a chorus. The dinning room table has become a work shop for handcraft. Here the unit members experiment with new materials to see if it can be adapted to their age groups. In quiet corners some are studying with diligence. Always there are lively discussions concerning meals, lesson materials, programs, problem children. Often someone is planning a trip to a church supply house, and the others are busy making out long lists of needed materials.

Experimenting with the various types of handwork materials has proved to be very interesting and educational. The result has been that the girls themselves have excelled in shell craft.

As result of our shift system, two of the group prepare meals, two haunt the food markets, and two wash the dishes. After a bit of scheming the girls were able to devise a plan whereby the male section could use their brawny muscles to shine dishes. (P. S. Hasn't proved successful as yet!)

Supervision is given in the nearby playground during the afternoon hours.

Following lunch our entire group meets for prayer each day. It is here that we can discuss our problems, and share each other's burdens. This hour has indeed proved to be a blessing to us.

"If two of you agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven. For where two or three are gathered together in my name, there am I in the midst of them.—Matt. 18:19, 20.

Oklahoma Young People's Retreat

The annual Oklahoma Young People's Retreat was held at Camp Hydro, Hydro, Oklahoma from July 23-27, 1946. The Hydro camp had improved physical facilities making the stay at the camp more convenient. Secured by the Retreat Committee were the following leaders: Dr. H. Framer Smith of Philadelphia, Pa., noted Bible lecturer. Rev. Erland Waltner of the Bethel church, Mountain Lake, Minnesota, also was present. Dr. Smith and Rev. Waltner shared in conducting Bible Studies.

Immediately following the Retreat, a Bible Conference has been scheduled. This has been held from July 28-30. Dr. H. Framer Smith served as one of the main speakers and Rev. P. P. Tschetter of the First Mennonite church, Pretty Prairie, was the second speaker.

Youth Events

The tornado, which struck Windsor, Ontario, in June, was barely thirty miles from the church settlements in Leamington. Because the power lines were ripped to pieces, the Leamington community spent several days with candle light. A group of the people from Leamington visited Windsor and witnessed the devastation caused by the twister.

* * * *

With Civilian Public Service demobilization continuing the expenses of operating the program have reduced from $68,000 per month at its peak to a monthly cost of about $38,000 at present. Continued demobilization will, it is expected, decrease costs about $3,300 per month. If the program is continued, as the National Service Act passed has continued Civilian Public Service until next March, the cost will likely become stabilized at about $20,000 per month.

* * * *

In June of this year, it was reported that over 7,000,000 men are still being held as prisoners of war.

* * * *

In the eighty-eighth general assembly of the United Presbyterian Church of North America, unanimous vote adopted initial plans for a merger with the Reformed Church in America, that denomination had taken similar action the week previous. This will bring 400,000 Christians together in one denomination.

According to the CHRISTIAN HERALD'S analysis of the religious statistics of the United States, there are 225 Protestant denominations operating in 1946. This is an increase of fifty

over 1936. Eighty-two per cent of all Protestants are members of thirteen of these denominations, and 97.4 per cent of all are to be found in fifty-five churches.

Although many new denominations are being formed by people dissatisfied with an existing denomination, the actual trend seems to be toward the merger of denominations and toward unity. Seldom is it that a new denomination newly developed has more than a few hundred or thousand members. It has been many years since 100,000 have developed a new denomination. But, merging denominations speak in the terms of hundreds of thousands and even millions.

* * * *

A part of the Seventh Day Adventist polity, it almost seems, is the way they tithe. They stand at the top of the list in American Protestantism in their giving. In 1944 the Seventh-Day Adventists of North America paid a per capita tithe of $72.77. Over and above this tithe, the following per capita contributions were made: $27.25 to foreign missions and $14.09 to home missions and local expenses. In 1944 the 206,908 Adventist members raised $14.057,373.74 in tithes, $5,638,986.01 for foreign missions, and $2,915,760.36 for home missions and local church work.

It is reported that a very active mission program is being undertaken in France now since the war is over. There seemingly is a connection between the Adventist mission program and the 1AO medics who were in the army and served on all fronts.

(Continued on page 13)

On Planning Young Peoples Meetings

We have heard on several occasions the cry for materials for planning Young Peoples Meetings. A constant challenge to the young people and their leaders is the question of what to do with the next meeting and how to make it meaningful and vital. The ability to do that depends greatly on individual initiative and understandng of the needs of young people. Further it depends on planning ahead and not permitting meetings to catch the leader unprepared. And, also, it depends on the individual's capacity to use a variety of types of meetings—music, social gatherings, retreats, projects, special tours and visits with other young people or churches and so on. Young people enjoy variety and have a variety of interests. The fact of God's presence wherever we are can be demonstrated by including such a variety of activity and interest in the long range program we plan. We recently heard a young person of one of our churches say that in her small rural community the only social activites offered were parking on the country roads with 'dates' or going to the movies. She preferred the movies. In such a situation, the church young people's meeting could and should do much by discussing the problem sincerely, openly, and frankly. A program which just condemns roadside parking and the movies will not solve the problem. More is needed. A program discussing the needs of young people socially, religiously, and recreationally and how those needs can best be met would open the way for a positive solution to a sad problem. Furthermore, that stands as a challenge to the church and community! Why aren't those young people challenged with a full program of zestful and joyous activity in the areas of education, religion, social, and recreational activity so that movies and roadside parking become a minor "attraction"? Too often it is not the young people who stand judged by what they do—it is the old people.

Program planning calls upon the creativity of the committee doing the planning? Primarily the success or failure of a program, just as the life of a community, rests on the ability of those who plan the program to relate themselves vitally with the life of their group and the faith in God their programs try to reveal.

In a Presbyterian youth paper, FORWARD, appears the following questions regarding meetings or programs. They are worthy of meditation and thought by those responsible for planning programs for the local churches.

First: It is best to place so much reliance on "canned' material for a socalled "topic" discussion without ever considering the needs and interest of youth and of the local church and community as well? Topic meetings as a steady plan, in which a few young people stand up to read, poorly, a statement or a sentence, are too dull ever to draw the wide-awake and the courageous. No topics magazine or even **The Society Kit,*** if used mechanically, will make meetings click.

Second: Is it the best policy to plan a program that selects an idea from here, another from there, a third from some other interest, and so on? The result is a hodgepodge that has no single thread of purpose. Many youth programs, I am afraid, are a collection of a lot of miscellaneous interests that wouldn't even attract attention in a museum.

Third: Is it a good policy to thin down what Christianity means in order to make it taste good to the average youth? I'm afraid this is done sometimes in the interest of increasing numbers or as a bait to catch the unsuspecting. The firmest conviction I have is the one concerning the earnestness of youth to youth to know what Christianity means and how it is lived. Young people should not be expected to come to classes and meetings that are less than sincere about the Christian faith they are supposed to represent.

Fourth: Is it good policy to be concerned about just a "program"? This attitude is far too common. Too many programs are only a series of events that endeavor to hold young people in the Church while never letting them know what it is to be a Christian.

So, is it worth-while to continue with an earnest few, adding to the group one by one? Yes, it is. This is a time to win the most alert young people to Christ and to help them to witness to him in the years ahead. This is a time for a small group of Christian friends—a fellowship—to grow because they ask God to help them to be a cell of Christlike power. This is a time to have youth meetings that seek to grow in numbers because young people are in earnest about living by Christian faith.

***The Society Kit** contains new ideas, plans and suggestions for recreation, worship and discussion. Available for $2.50 from Witherspoon Building, Philadelphia 7, Pa.

RELIEF

Christen Phlicht

(Christian Duty) is a Mennonite relief organization in Baveria (American Zone of Germany) and has received its first shipment of M.C.C. clothing and food through the CRALOG channel. Michael Horsch, brother of the late John Horsch, is chairman of Christen Phlicht. This organization will be distributing M. C. C. contributed supplies to the nine-hundred or more Mennonite refugees in Bavaria. It is expected that the participation of the German Mennonites in the CRALOG program will increase in the coming weeks and months.

From the Philippines

Reports from the Philippine Islands indicate that there are still many hungry unclothed people in the Northern Provinces. A goodly number of church buildings, hospitals, and schools have been entirely burned or partially destroyed. Black markets, banditry, and transportation are major problems. Dale Nebel, Director of the M. C. C. Unit there, is making preparations for the opening of the 14-men Unit. He writes: "My big problem now is to transport the 50-bed hospital from Manila where we have it stored, to Vigan. I can take it by rail from Manila to San Fernando but that is only half way. From it will need to be trucked and that again is a problem because of the bandit-infested highways and the rainy season. We will need to ford several rivers and cross others on rafts made of bamboo and old gasoline drums. When there is rain in the mountains the rivers rise rapidly and cannot be forded or crossed by raft. The only thing to do is to wait a few hours for the waters to subside." Dr. James Brenneman has been appointed Medical Director of the new hospital and will leave in the near future.

News Briefs

Ellen Harder R. N. and Vernon Toews arrived in New York on July 20 after a period of relief service in England and Holland.

C. L. Graber who for the past few months has been on a commissioner visit to China and the Philippine Islands returned to his home in Goshen, Indiana, on July 22.

Brother and Sister Orie O. Miller arrived in the States on July 24. They visited points in Brazil, Paraguay, and Puerto Rico on their relief commissioner trip.

Sister Margaret Janzen who is under appointment for relief service in Holland is expecting to sail on July 27 on the SS **Washington** from New York.

MATERIAL AID NOTES

Community Canning Projects

We are rapidly approaching another canning season. Canning of fruits and vegetables has already begun. Housewives, in addition to a multitude of other duties, are aware of the necessity of replenishing their shelves by canning of the bounty with which God has so richly blessed them. Many of these will be canning over and above their own needs and this they are doing for relief. It is no easy task to spend hours at a time over a hot stove in July and August. This cannot be avoided while there is canning to be done.

A number of groups throughout the country are making use of commerical canneries when such canneries are close enough to be pracitcal. They haul their products to the cannery on a pre-arranged date and have them canned in tin. When canning in large quantities they have found it both cheaper and easier to can by this method than canning in glass jars in the home. It saves housewives many hours of exhausting labor.

Following is a list of communities who have used or are using commercial facilities: Hagertown, Maryland; Mantua, Ohio; Beatrice, Nebraska—Folks at Beatrice have taken goods to Lincoln to have them canned; Shafter, California—Recently completing a canning project. Four churches cooperated in canning potatoes and beef for relief. Took these goods to commercial cannery. Results: 23,924 cans potatoes, 2,500 cans beef; Pekin, Eureka, Metamora, Illinois—Take products to Peoria to have them canned. Kalona, Iowa —A lady here who does custom canning is enlarging her facilities in order that she might can for relief. Lancaster County, Pa.—Last fall completed a canning project. 48,000 No. 10 cans of meat. Also canned tomato juice. Harrisonburg, Virginia—Portable cannery now in operation in Virgnia canning chicken. Plan to soon start canning beef and pork. This cannery spent some time in Ohio canning meats.

Hesston, Kansas, is now in the process of building a portable cannery similar to the one built by the Virginia group. There is also the possibility of a cannery being erected at Newton, Kansas, but there is nothing definite as yet on this. Undoubtedly, there are also other groups who are carrying on canning projects of various types.

All these people who are contributing their time and goods are just as much relief workers as those who are privileged to go across to distribute the goods. Without the one, the other could not function.

With the food situation as it is, it is generally felt more advisable to donate and process our own goods than to sell these goods and then use the money to purchase relief goods in bulk. For instance if someone has a beef he would like to contribute for relief it would be better to can this beef, or have it canned, than to sell it and then donate the proceeds to relief. If canned beef could be bought on the open market, the money obtained from the sale of an animal would purchase only half the amount of canned meat that could be obtained by canning this beef in the first place. This is true because the livestock buyers will take out their profit, the packers their profit, and the wholesale and retail merchants another share. A contribution tends to dwindle rapidly as it goes through these various transactions.

Canned meat is desperately needed in European countries, especially in Germany, being rich in protein and a good body building food. Meat canned with plenty of fat is greatly appreciated by these people whose diet is sorely lacking in both fats and proteins. This item is number one on the list as an essential relief food. Canned and dried fruits are second, while canned and dried vegetables come third.

Those Mennonite people who live in urban communities and do not farm can make a very worthwhile contribution to the relief effort in the form of cash or items which they can purchase. A considerable amount of cash is needed in the operation of a program of this size and cash contributions to the general relief fund are greatly appreciated.

Released via Mennonite Central Committee, July 26, 1946.

ORIE MILLERS RETURN

Dear Readers:

Our six week's assignment from M.C.C. to visit the Committee's projects at Gulfport, Paraguay, Brazil, and in Puerto came to a close on returning home from New York Wednesday evening, July.

Although travel conditions in Paraguay and Brazil were most difficult this time on account of unusually wet weather, this visit to our colonies in these two countries was the happiest one so far. These several groups are now rapidly becoming established economically. They are also settled in mind and spirit to make in South America their permanent home. They are all working hard in building homes, churches, schools, hospital and health facilities. Their leadership is again unitedly concerned in establishing their individual and church life along the lines and principles of the nonresistant faith. They are deeply appreciative of all that the North American brotherhood has done and is doing to help them and are eager for our continued counsel. They are eager to cooperate in the needed help to the refugee brethren in Europe.—Orie and Elta Miller, July 26.

Sudermans Report from Oraibi

(Continued from page 8)

to live in these outlying desert villages. One said one day, "It's just like going to dark Africa!" One of our Hopi Christian girls, a graduate nurse, was a red cross nurse together with some eighty white nurses at a base hospital just behind the front lines in the European war. Our hearts ache as we see and realize what the Godless army life has done to her! How true is God's Word, "He gave them the desires of their heart (more money) but sent leanness into their soul"!

When casualty news reached this village the Hopis trembled; some came to church; some insisted on discontinuing dances on Sundays, etc. But now all seems to be forgotten and old heathen ceremonies and dances are revived. Little girls and boys are being initiated into the ceremonies.

Added to all of this, Satan has renewed his efforts to disrupt the work of the Lord through a more comfortable message than that of an eternal judgment upon all who now reject God's great offer of salvation in Christ Jesus.

Brethren, our hearts desire is that you, on the home base, would indeed lift up your hands and voices in unceasing prayer for the faithful Hopi Christians, for the indifferent and backsliding ones, and for the many yet unsaved! Pray for us.

Some years ago eight Kansas ministers volunteered to pray for Tom Mootzka. Within seven months he and his wife were saved. Tom is now almost totally blind, physically, but he loves the Lord and is a constant testimony to those about him. A few weeks ago an old man from Hotevilla brought his dying wife to Tom's house to seek not only shelter and care, but spiritual help. This old woman had, for sometime, secretly desired to become a Christian. Tom preached unto her Jesus Christ. She believed and accepted Jesus as her personal Saviour and called for baptism. The next morning she died. Truly a brand out of the fire!

"I must work the works of Him that sent me, while it is day: the night cometh, when no man can work." John 9:4.

Yours for the salvation of the Hopis,
John and Mabel Suderman

(The above report was written quite a while ago and should be read with that in mind.—Editor)

Youth Events

(Continued from page 11)

The Methodist church is sponsoring a Crusade for Christ which is a program of evangelization bringing in unchurched people into the church. The Southern California-Arizona Conference, meeting June 26 to July 1, gives the report that in that area some twenty-thousand new members have been received into the church.

* * * *

The Nanking Theological Seminary board in China had its first major meeting since the war in June. A budget was adopted to provide for fifty students in the coming term. Also, a series of short-term courses were planned to give pastors and religious education workers refreshers in the carrying on of their work.

* * * *

With the war's end with the Japanese in China, a vast migration is reported to have begun from the Western inlands back to the Eastern coastal areas. This is causing extreme strains on the facilities in the East as well as all types of lawlessness. Privation is hard on the heels of this condition.

* * * *

The American Bible Society has purchased three carloads of paper to continue its production of Chinese Scriptures. This paper is being shipped to China. In this country the printing of Chinese Scriptures is also continuing. Two thousand Korean Testaments have been shipped and fifty-thousand more are being readied for shipment.

IN MEMORIAM

Mrs. Arthur Siemens, nee Emma Warkentin, was born July 28, 1902, near Buhler, Kansas, and passed away in the Grace Hospital, Hutchinson, July 20. At eighteen she was baptized and received into the membership of the Hoffnungsau Church. In 1921 she was married to Arthur Siemens. He and the following children now mourn her: Mrs. Marvin Schmidt of Buhler; Melvin, recently returned from a relief voyage to Greece; Ruby, R. N., at Grace Hospital, Hutchinson; and Glennis and Marvel at home.

John J. Gaeddert was born May 30, 1866, in Wernersdorf, South Russia. In 1875 he migrated with his parents, John and Elisabeth Baerg Gaeddert, to McPherson County, Kansas. In 1885 John Gaeddert was baptized and received into the membership of the Alexanderwohl Church. In 1892 he married Anna Kliewer with whom he shared life until her death in 1931. Homesteading in Washita County, Oklahoma, they joined the Herold Church in 1902. Later they moved to Hobart where he was in business until health and age caused him to retire. He breathed his last June 28. He is mourned by: Mrs. Henry Duerksen, Hutchinson, Kansas; Mrs. Ed. Dozier, Hobart, Oklahoma; and Mrs. George Schmidt, Clinton, Oklahoma.

Mennonite Biblical Seminary and Bible School

Dr. S. F. Pannabecker, who has taken over the deanship of our Seminary for the coming school year, arrived in Chicago on July 21. He was welcomed by Mrs. Pannabecker and their children as well as other relatives and friends. Dr. Pannabecker has finished his two year service as relief commissioner to China and after a short rest will take over his responsibilities as dean and professor of church history and missions at the Seminary.

The Pannabeckers and their daughter Alice Ruth visited with their children the Richard Pannabeckers and other friends until July 24. They inspected the new Seminary headquarters and made preparations for their future living quarters.

The Seminary Board has purchased the Joyce estate on 4614-20 Woodlawn Ave. It comprises about three-fourths of an acre of land with three brick buildings. The whole place is beautifully landscaped and will accommodate about fifty people, offices, library etc.

Since this institution is a venture of faith and the Lord has provided more than was expected, the school trusts Him also for the future. In order to make the full payment of $45,000 for the estate on or before August 15 our treasury still needs $23,000.

Much more important, however, than the call for finances is the call for consecrated young people who are willing to give their body as a living sacrifice to the Lord. Our school is happy to tell such people that we have room for them. The Lord and His children have provided for the necessary accommodations. We have no doubt that the treasury will be able to make the payments when the time comes.

A folder with pictures of the outside and inside of the buildings and with the most needed information is in the printery and will be ready for distribution in the near future.

Until August 15 all correspondence and gifts are to be sent to our present adderss: 3435 Van Buren, Chicago 24, Illinois. — A. Warkentin

Will Never Thirst

(Continued from page 1)

man to one full of living water of love. Whoever thirsts again and again is in need of the ability to love. Such an individual can come to love by coming to the point where he sees himself as he truly is and by experiencing through the witness of some Christian the unmerited love of God that saves from sin. To love is never to thirst again, for love is a permanent satisfaction.

Mennonites the World Over

(Continued from page 4)

A Unique Family Reunion. Raoul Auernheimer, born in Vienna, became a distinguished playwright, novelist and dramatic critic. Under Hitler he became acquainted with "Dachau" and came to this country in 1939, considering himself about the only Auernheimer anywhere. Inmagine his surprise when at Reedley, California, he was invited to an Auernheimer family reunion attended by forty to fifty members bearing that name. Words failed him when he learned that at an Auernheimer family reunion in Kansas there had been more than a hundred persons with that name. Finally he exclaimed, "Well, my 'relatives' are mushrooming in America, while we are dying out in Europe, and this is a fact!"

The Auernheimers came to America from South Germany three or more generations ago while the father of the writer went to Vienna. The famous writer says: "My 'relatives' in America are all Mennonites . . . The Mennonites are peace-loving people. To put it bluntly: they are pacifists, and in World War II their young men were one hundred per cent conscientious objectors."." **(American-German Review,** June, 1946).

China Mission Meeting

Because of the difficulties involved with the reopening of our Mission Field in China, the Foreign Mission Board called a meeting on Saturday, August 3, to discuss the China situation. All former missionaries to China and the officers of the Women's Mission Society were asked to meet with the Board members in the basement of the First Mennonite Church at Newton, Kansas. Rev. S. F. Pannabecker, who has very recently returned from China where he has done relief work for the MCC, presented a report on the situation in China.

New Couple for Moen Copi

The readers will be pleased to hear of the approaching marriage of Miss Marguerite Sprunger to Leonard Wiebe. Mr. Wiebe has been serving in CPS for the past few years and Miss Sprunger has been serving our Board as missionary in Oraibi, Arizona. After their marriage sometime about the middle of September, this couple will serve in our mission station at Moen Copi, Arizona. Let us pray that the Lord may bless this union and the services they will perform among the Indians at Moen Copi.

Jottings

—Correction: In an editorial of two weeks ago we erroneously stated that the purchase price of the M.C.C. booklet "Twenty-Five Years" was fifty cents. The M.C.C. notes of that issue gave the price at fifteen cents, so fifteen cents must be the correct price as much as we know.

—**Rev. John Loewen,** a Canadian ministerial student t Bethel College, is serving the church at Burns, ansas, from July 28 to the beginning of September.

—**First Church, Wadsworth, Ohio:** Our contribution o the local relief offering for foreign relief amounted o $174.17. This was made up of contributions from arious organizations as well as from a loose offering rom the congregation.—Mrs. J. Millard Fretz, Corr.

—**Bethel Church, Mountain Lake, Minnesota:** The Board of Publication met in our church July 15 and 6. Mr. E. W. Baumgartner, a member of the Board, poke to the adult Sunday School department during he Sunday School hours. His subject was, "The Challenge of the Layman of Our Church." Two other members of the Board, Rev. J. G. Rempel of Rosthern and r. C. Henry Smith of Bluffton, spoke to us in the vening of the same day. Our pastor, Erland Waltner, s to be one of the speakers at the young people's retreat to be held at Hydro, Oklahoma. A very large umber of people attended the union C. E. service, which was held in the city park the evening of July 1. The fields around here look very promising.—Helen enner, Corr.

—**West Zion Church, Moundridge, Kansas:** Rev. and Irs. W. F. Unruh and son are spending July and ugust in Belton, Montana, in the C.P.S. camp there. ev. Unruh is serving as camp minister. Loris Habegger has taken over the responsibilities as minister during Rev. Unruh's absence. The Mission Workers were rivileged to have Mrs. Herbert Dester, missionary on urlough from India, as guest speaker at the July neeting. The yearly offering for the Pension Fund vas also taken.—Mrs. Ernest Miller, Corr.

—**Grace Church, Dallas, Oregon:** We had Rev. J. R. ick from the Grace Bible Institute in our church esterday. He gave us a very good sermon on "High rounds." Lots of people are coming through here now o visit friends and relatives. Every Sunday we have uests in our church from such states as: Kansas, klahoma, Nebraska, and Minnesota.—Mrs. Dave Bal-er, Corr.

—**Ebenezer Church, Bluffton, Ohio:** Rev. Charles Warren is temporarily filling the pulpit of the church for he summer. He is the son-in-law of Rev. Ezra Steiner, ormerly of this community, and now for a number of ears missionary to Northern India and Tibet. Rev. nd Mrs. Warren intend to enter the Tibet field as issionaries as soon as conditions permit. Dr. A. C. chultz of Chicago was here July 21 to conduct the uneral of Mrs. Catherine Basinger. Rev. and Mrs. itchell of the Cleveland Jewish Mission spoke at the hurch Sunday evening. Viola Welty, missionary from frica, is home on furlough and is visiting the northern churches in Minnesota for two months.—Mrs. iram Neuenschwander, Corr.

—**Bethel College Church:** Dr. Kirby Page gave the rmon on the morning of July 28. Speaking on prayer, e pointed out the importance of "practicing the presence of God" by being aware of Him, by recognizing im, and by a fixed time of prayer. He suggested that hoever fails to have a definite time of prayer is mply playing at the matter of being a Christian. He mphasized the need of confession and intercession in ayer. That morning he also taught a large Sunday School class, and in the evening he spoke again. Kirby Page is the author of twenty-four books and many articles, pamphlets and tracts. His writings have been translated into ten languages and more than a million copies have been distributed. Two of his latest books are, "The Will of God for These Days," and "Now Is the Time To Prevent a Third World War." The last named can be gotten in a dollar edition. That same morning one of the Sunday School classes met in the Probate Court room, where Judge Sizemore pointed out the futility of law when there is no spirit of right-doing.

—**LaVeta Loganbill,** daughter of Mr. and Mrs. Albert Penner, Hillsboro, Kansas, and **David Habegger,** son of Rev. and Mrs. Alfred Habegger, Busby, Montana, are to be married in the Bethel College Chapel on August 18. David Habegger has been serving the Mennonite church at Turpin, Oklahoma, during the summer. In fall David and LaVeta Habegger will go to Chicago, where David will enroll in the Mennonite Biblical Seminary.

—**Sichar Church, Cordell, Oklahoma:** Brother Andrew Holliman was ordained as evangelist on July 14. Rev. Menno Kliewer officiated. Rev. Walter Goossen of Gotebo delivered a very challenging sermon. Rev. and Mrs. Menno Kliewer and children left us to take over a new field of service at Caldwell, Idaho.—Esther Kliewer, Corr.

—**Ebenezer Church, Bluffton, Ohio:** Dr. Suckau of the Grace Bible School was a guest at the Ebenezer Church July 28. He expects to canvass the settlement in the interest of the school. The Ohio-Indiana youth conference of the Mennonite churches was held at the Ebenezer Church July 27-28. A large number of delegates attended the five sessions. Rev. Richard Riley of Norman, Oklahoma, delivered the sermons.

—**First Church of Christian Mennonite, Moundridge, Kansas:** Dr. and Mrs. H. E. Dester brought us a message on July 25. They showed slides and moving pictures of the mission work in India. Rev. and Mrs. P. P. Wedel celebrated their thirty-ninth wedding anniversary on July 28 with open house in the afternoon.—Linda V. Kaufman, Corr.

HEADQUARTERS OFFICE CORNER

The precious promise, "Jesus Christ the same yesterday, and today, and forever," has in its context a reminder that we should not forget our retiring missionaries and ministers of the gospel (Heb. 13:7-8).

The reminder is worded thus: "Remember your leaders, the men who spoke the word of God to you; look back upon the close of their career, and copy their faith." (A New Translation)

Brother P. H. Richert was recently asked whether he received much mail. He replied, "The first month I received a lot of mail." Brother Richert has been in the Bethesda Hospital, Goessel, Kansas, since last February. A card or letter of encouragement would be helpful to him.

Brother P. A. Penner, another of our ardent mission workers, now resting at his home at 108 South Walnut Street, Newton, Kansas, also appreciates letters from his friends.—Walter H. Dyck, Office Manager.

Mrs. C. A. Linscheid
222 South Pine
Newton
Kansas

—A notice to the churches of the Western District Conference: The Charity Committee of the Western District Conference has exhausted the treasury for needy in the Conference. At present we have two who are in need. Please send your contributions to the treasurer, Rev. Karl Friesen, 2401 North Main, Newton, Kansas. Thankfully yours, The Committee: J. F. Sawatzky, Karl Friesen, J. R. Duerksen.

—First Church, Pretty Prairie, Kansas: Harvey Stucky and Dorothy Krehbiel were married July 28. Rev. Waldo Flickinger, brother-in-law to the groom, and Rev. P. P. Tschetter officiated. Rev. Flickinger also brought the morning message. We were surprised to find Dr. Winfield Fretz from Bethel College in our midst last Sunday morning, July 21, and an inspiring message was enjoyed.—Ralph Krehbiel, Corr.

—Hebron Church, Buhler, Kansas: The congregation joined in a fellowship supper on July 25 as a farewell for Rev. and Mrs. van der Smissen and family, who are leaving us for a different field of service. After the meal a program was given. Three choirs rendered music and Rev. J. M. Regier was the guest speaker of the evening. In remembrance of their service, the congregation presented the pastor and his wife with a Reynolds Pen and twenty-five silver dollars. Their destination will be Camino, California where they will be engaged in C.P.S. work. For the present time he will serve as camp pastor. Mr. and Mrs. Sol. Ediger who have spent a number of years in the mental hospital at Ypsilanti, Michigan, showed very interesting slides of their work on Sunday, July 21. Mrs. A. M. Lohrentz has spent a number of weeks traveling in Canada in the interests of the Women's Mission Societies. —Mrs. Arthur D. Neufeldt, Corr.

—Moundridge, Kansas: Through God's grace and help the members of the Ladies Aid and Mission Society of the Eden Church have again tried to give the name of the society its full meaning by giving aid to the needy and to missions, and bringing a bit of cheer and sunshine to sick and lonely hearts through greeting, sympathy and get-well cards. The society membership totals eighty-nine. Nine regular programs, one public program and one return program were presented. A letter was written to Sister Alida Schrag, who is a missionary in India, every month by a member of the Society. The society served dinner at the annual church business meeting, helped serve lunch at the World's Day of Prayer in the West Zion church of Moundridge, and served at the Junior Senior banquet at the High School in Moundridge. Some canning was done in the church basement. Ladies of the society came with pressure cookers and hot water pack cookers to can peaches, vegetables, soup, pork and beef. Food that was canned and collected from members of the church and society and given to relief and C.P.S. amounted to 4,463 quarts of meat, fruit and vegetables, 1,460 pounds of dried fruit and vegetables, 87 pounds of soap, 551 pounds of lard, and 147 cases of commercially canned fruit, vegetables, meat and milk, 3,657 lbs. of clothing were also collected. fifteen and a half bales of blankets, baby blankets and comforts were sent to the M.C.C. for needy in Europe. The ladies were very willing and enjoyed doing relief sewing. The quilts were sewed and those which were donated were either sold or given to relief. Seven camp kits were given to boys who left for C.P.S. during the year. Money collected during the year amounted to $2,085.22 and was given to Foreign and Home Missions, Puerto Rico, Christmas gifts, C.P.S., Migrant Work, Northern Bible Institution, Newton Clothing Center, Relief, birtday money to Rev. Gering, wedding and Christmas gift to Alida Schrag, and to speakers who came to serve on special occasions.—Reported by Mrs. C. S. Goering.

CONFERENCE ON MENNONITE CULTURAL PROBLEMS

Freeman, South Dakota, August 27 and 28, 1946

Tuesday Evening, August 27

"The History and Background of the Bon Homme Huterian Colony" — J. M. Hofer

"The Present Cultural Pattern of the Hutterites" — Maria Waldner

Wednesday, August 28

9:30 A. M. — Visit to the Bon Homme Bruderhof

Topics for Discussion:

1. "Economic and Social Aspects of Colony Life" — Joe F. Waldner, Jamesville Colony, Utica, South Dakota.
2. "The Educational Program of the Hutterian Brethren" — David Decker, Tschetter Colony, Olivet, South Dakota.
3. "The Religious Views of the Hutterian Brethren" — Michael Waldner, Bon Homme Colony, Scottland, South Dakota.

Dinner at the Bruderhof. Informal visiting.

7:30 P.M. 10 minute reports

1. "The Heubanner Hutterites"—Robert Friedmann
2. "The Hutterian Brethren in England" — Glen Miller
3. "The Hutterian Brethren in Paraguay" — Willard Smith

Panel Discussion: "An Evaluation of the Hutterian Way of Life" — Carl Kreider, Goshen, Indiana; Paul Shelly, Bluffton, Ohio; Harold Gross, Freeman, South Dakota; Winfield Fretz, North Newton, Kansas.

All people planning to attend this conference should so indicate to Dr. Harold Gross, Freeman, South Dakota, who will be in charge of providing lodging and meals. Living arrangements will be in private homes for visitors to the conference.

Members of the Standing Committee of the Conference on Mennonite Cultural Problems are: Carl Kreider, Goshen College, Goshen, Indiana, Chairman; J. W. Fretz, North Newton, Kansas, Secretary; Harold Gross, Freeman College, Freeman, South Dakota; Paul Shelly, Bluffton College, Bluffton, Ohio; Solomon Loewen, Tabor College, Hillsboro, Kansas; Ivan Lind, Hesston College, Hesston, Kansas; Carlton Wittlinger, Messiah Bible College, Grantham, Pa.; Henry Brubaker, Beulah College, Upland, California.

The Mennonite

Volume 61 —— August 13, 1946 —— Number 32.

Accepting Ourselves

by Paul Albrecht

Photo by Philip Gendreaw

Sooner or later, usually sooner, most of us sense a deep dissatisfaction with ourselves. Sometimes this may be because we have failed to live up to what society or our associates expected of us. More often it is because we have failed to live up to the goal we have set for ourselves. Between our actual selves, with our abilities and circumstances, and our desired selves, as our dreams have pictured us, is such a dispariity that they seem to have no practical relationship. When what we are and what we dearly want to be thus face each other in seemingly hopeless disproportion, inward civil war begins.

The desire to achieve and find useful avenues of self-expression is natural for all of us. One of the glories of man is that he is not so much driven by compulsion as pulled by a picture of desired ends. Ambition, when guided by a sincere desire to be in the will of God, is the springboard of man's Christian efforts. This noble faculty, however, even in the service of religious goals, may be misused. Disruptive tensions result when our ambitions lose touch with reality—when the gap between the actual and desired becomes too wide.

The question arises as to why we have this discouraging feeling that we haven't or cannot hope to live up to our ideals. We may have a feeling of inferiority because there is a real handicap—a physical disadvantage such as lameness or ill health. We may feel we have limited intelligence, unattractive appearance, or a host of other unfortunate attributes. These clear handicaps are frequently turned into humiliations. Or we may feel inferior because of what has been learned as a childhood attitude—brother and sister were favored or we as a child felt unwanted.

Perhaps, we don't have an over-developed sense of our own lack but rather have goals which are impossible for us to obtain. We have freedom within limitations. The child who was found seriously debating whether he wanted to be a man or a woman will grow up to find his possibilities somewhat less boundless than he had supposed. Parents, when they have not realized a cherished ambition, often transplant this goal in children for whom it is not suited.

Sometimes we have set our goals unwisely through no one's fault but our own. We are unwilling to face our own inclinations and even our own limitations. The story is told of a man who had some rather mistaken ideas about himself. He was asked if he ever gave serious thought to his defects. The man replied that whenever he sat down to contemplate his weaknesses, he invariably fell asleep.

When we feel this tension between what we are and what we would like to be, we often mishandle it. Sometimes the "smoke-screen" method is used. Feeling inferior and not wanting others to know it, the shy become aggressive and the timid bluster and brag. We are all familiar with the person who struts rather than

(Continued on page 3.)

From the editor's point - of - view:

THE RETREAT, which is being planned for the ministers of the General Conference and their wives, ought to be a means whereby these workers can grow together in fellowship. Human beings need to know each other well to enjoy the riches of fellowship. As it is, not far all of the ministerial couples of the General Conference have a close acquaintanceship with each other. Furthermore, intimate fellowship stimulates growth. In close association individuals learn to see each other in rather plain terms, and each individual is enabled to get a better idea of what he is like. As those in the ministry come to see and to confess their common humanity, as well as their unity in Christ, their appreciation for each other grows. By contributing to this fellowship, the retreat will enrich the work of the General Conference.

THE CONFERENCE, held in Cambridge, England, August 4-7 by seventy-five church leaders from some twenty nations, including neutral and former enemy countries, was an important one even though it may not have a great immediate influence on international relations. The primary purpose of this international gathering was "to explore the possibility of coordinating the work now being done in the field of world order by the churches in various nations." It is commonly agreed by most Christians that they have the answer to the world's problems. To bring the answer of Jesus Christ definitely and concretely to the problems that vex world peace and to get that answer accepted by the mass of Christians is a tremendous task. What would we as individuals propose if we sat as delegates in such a conference? In view of the many branches among the Mennonites, what would Mennonite delegates have to suggest in regard to cooperating among nations? In view of the economics of Mennonite Communities, what would Mennonite delegates have to suggest in regard to world trade? How would Mennonites plead for disarmament? When we search our own hearts we may be moved to confess that the task which these church leaders faced was not an easy one. That Christians from the churches of many nations should discuss cooperation in promoting world order seems like a very Christian thing to do. What the great numbers of Christians back home will do about it all is another thing, but maybe the conference is the beginning of somehing greater.

THE ATOMIC BOMB is something so deadly that mankind had better get out of its age-old habit of thinking in the terms of war if it wants to survive. Atomic scientists are telling us that we can expect that every industrialized country will be capable of producing atomic bombs in a few years. Already there are atomic bombs a thousand times more devastating than the one used on Hiroshima. A number of such bombs exploded in the principal cities of a nation would reduce that nation's population very quickly and would blast to bits the economic life of such a part as might be left. We are told that there is no defense against the bomb. And yet our navy men and others go on planning for atomic war as though we could expect to come out of such a war very largely unscathed. There seems to be among the masses of people something of a half conscious hope that somehow we will not have to bear the fury of the atomic bomb, that it will not be us but somebody else. Perhaps, some of this is wishful thinking coupled up with man's habit of warring. It is hard for those who have put much stock in fighting to come to the realization that it all has become such a deadly business, that it had better be given up in favor of something more spiritual. As long as preparation for war holds our attention, we are going to give little attention to the development of relationships which can produce peace. We have all gone astray. America is a wonderful nation, born out of such opportunities as few nations on the earth have experienced. Yet it has its imperfections as our present economic ailments seem to indicate. We are not right in everything: therefore, we need to search our way of life as a nation and confess our shortcomings and make restitutions. We must definitely see where we are wrong. When we can do this sincerely and meaningfully, then Russia may see us as less self-righteous and more worthy. And when that happens Russia may be in more of a mood to learn from us. It appears that smoother working relationships will come when Russia and the United States learn to appreciate something in each other. Finding that something should be more conducive to peaceful relationships than preparing for an atomic war.

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Accepting Ourselves

(Continued from page 1.)

walks, with his toes at ten to two and his mouth at twenty past eight.

Then there is the "sour-grapes" method. We act as if what we really desire is undesirable or unethical. In the parable of the talents, the man with one talent convinced himself that his master was unjust and unscrupulous—". . . an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed." Or, we may retreat into day-dreams and phantasy. In this way we can control everything that concerns us. Finally, some of us acknowledge our inferiority in an exaggerated fashion. We are familiar with the person who is always "running himself down." All Sunday School Superintendents have to deal with some of us who refuse to teach a class because there are one or two persons in the church who can do it better than we.

How then are these feelings of personal lack and failure to be handled constructively? The starting point is to know and accept ourselves. God has created his children according to infinitely variable patterns. Besides the many things common to all of us, there are real basic differences between us. There are the naturally dominant and the naturally submissive, the perfectionists who never get anything right and the rationalizers who never do anything wrong, the passive whose ideals are privacy, calmness, and security, and the active whose ideals are power, popularity, and applause. Paul states it in this way, "For the body is not one member, but many." Furthermore, this variability is necessary and desirable, "If the whole body were an eye, where were the hearing?"

If then in the body of Christ there are eyes, ears, feet, and hands, it behooves us to discover which we are. In order to make effective use of ourselves in the Kingdom, we must first know ourselves. This is an individual project. The preconceived ideas of families and friends may only confuse the issue. It takes courage to take time, perhaps with pencil and paper, to face ourselves—not only our limitations, but also our inclinations. Mistakes at this point of departure, however, carry heavy penalties. It is assuredly difficult but necessary to try with God's help to obtain self-knowledge. Working in cooperation with Him, each of us can learn to know this person called "I."

Perchance we do acquire a measure of understanding concerning ourselves. Some may be inclined to say, "Well, this is what I am and this is all that can be expected of me!" But, wait! This is only the point of departure—not the place to end with complacent folded hands but the place to begin. After we discover ourselves we confront one of life's fundamental responsibilities—what do we do with the ten, five, or one talent that we have.

Our lives are landscaping projects. We are given our plot of ground—be the soil rich, rocky, or dry—and we are to see what can be done with it. Some of us may feel we have been unfairly treated when our plot was given to us. It might be wiser to feel that we have been given special opportunities. Weaknesses often give impetus to effort—" . . . for my strength is made perfect in weakness." History is filled with examples of the "runts of the litter" making the most development. Peter's shallow impetuousness when constructively handled became Peter's driving enthusiasm.

We may feel that the effort is hardly worthwhile since we have so little in our lives that seems valuable. However, all the members of the body are essential. We are not the whole but we need to be whole parts. Some times it seems to many as if men's lives were bits of toys thrown down by some irresponsible baby upon a nursery floor. But the bits are more like pieces of a jigsaw puzzle. They all fit. Each needs the other. Rough edges and queer angles have an important place. "But now hath God set the members every one of them in the body, as it hath pleased him."

Although we often falter, in our best moments we know we should mobilize and dedicate all our resources. We must use them as best we can, knowing that in this world or in another, the God who has given us our talents and who regards them jealously as among the assets and treasures of the Kingdom, will require them at our hands.

—**Paul A. Albrecht** has been serving as Assistant Director of the Mennonite Civilian Public Service program since last May. Mr. Albrecht began his C.P.S. experience by going into the Goshen Relief Training Unit. From there he went to camp Grottoes and later to a mental hospital unit in Rhode Island. After this he became educational director at the Three Rivers, California, camp. From there he went to Akron to do research work in the history of C.P.S. This he gave up when asked to serve in his present capacity.

MENNONITES THE WORLD OVER

By Cornelius Krahn

A COMMUNICATION FROM HAMBURG

In a recent letter Rev. and Mrs. Otto Schowalter have related some of their experiences during the war. Rev. Schowalter has been pastor of the Mennonite Church of Hamburg-Altona for many years, succeeding the well known H. van der Smissen. While he was in service Mrs. Schowalter carried on the work. Both of them grew up in South Germany. Now Rev. Schowalter has returned and continues his work in the church and in the city that has experienced most severe destruction. The following lines give us a glimpse of the conditions, but to get a better understanding of what bombing has done to some of the cities one should read Vera Brittain's "Massacre by Bombing."

The Need in Hamburg

". . . . We have many refugees here from the East. Last summer I started to compile lists of those coming from West Prussia, Poland, and Russia. The first ones were able to bring some possessions with them, but those that are coming now have nothing and are half starved. We would so much like to help them, and have done as much as we could. But we are in need of clothing, linens, dishes and concentrated foods. Our district gets some food from Sweden. The Protestant Church has distributed much food, which is very scarce, in our city. We had visitors here twice from the MCC, but it is seemingly not so easy to get supplies into the British Zone. I understand that food packages can be sent now. It would be such a tremendous help if we could supply the members of our church with some food and the refugees in the country with some clothing and dishes (pots, plates and cups). Today we had with us one of the formerly wealthiest estate owners from Prussia. How happy his wife was to get one plate from us. Many large families have only one or two cups or plates. But I am afraid it will be hard to send these items. If only our manufacturing plants and industries could work we would soon be supplied with these items . . ."

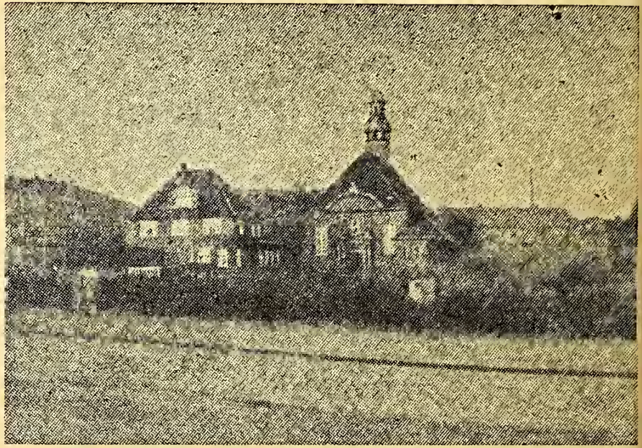
The Mennonite Church Spared

"We have many reasons to be thankful that we may live in our own home even though it is partly destroyed. From the Holstenbahnhof up to our place there is not a house left . . . Our Mennonite Church buildings have been damaged badly but comparing them with the heaps of rubble around us it is nothing. Now the buildings are being repaired. We had fire in them in 1943 and the windows had been shattered many times before we closed them with boards and paper. Now the rooms are brightening up again, but as yet not in all houses . . ."

"With hearty greetings, Your Schowalters"

Canadian C.O.'s To Be Released. August 14 has been set as the date when the service of all Canadian conscientious objectors to war is to terminate. It is generally known that while some Canadian C.O.'s did alternative service similar to those in the United States, others continued their regular occupations and made regular specified contributions to the Red Cross. The Dominion Department Minister, Arthur MacNamara, has said, "We are proud of the achievements of our C. O.'s because they have done much work and sacrificed much money."

Russia Willing to Relieve Denmark of German Refugees. The Danish Foreign Minister, Gustav Rasmussen announced at a press conference that Stalin had told him that Russia was willing to take half of the two hundred thousand German refugees from Denmark into the Russian Zone of Germany if the Western Allies would be willing to do the same. Denmark has informed London, Paris and Washington about this matter.



The Mennonite Church of Hamburg-Altona

During World War I this church, parsonage, library and other buildings were completed, and during World War II they were severely damaged. That they were not completely shattered like buildings in blocks all around them was due probably to the fact that they were surrounded by vacant lots. In a previous article we have seen that the church formerly occupied by this congregation, located in the heart of the city, was completely leveled to the ground. (B. Harder's Mission)

Songs in the Night

"And when they had sung an hymn they went out into the Mount Olives." This is the only record of our Lord singing when he was on earth. It was just as he was starting out to Gethsemane before the darkest hours of his life. He knew the agony and saw the cross that stood before Him. Yet he sang for the joy of doing the Father's will. Paul and Silas Sang in the middle of night in the prison with joy for the reward and glory they saw with their spiritual eyes. Even today we see people of this spirit. An old missionary lady in Champa Leper Asylum in India sings several times at night. One of her friends asked why she does so. The reply was that the songs at night give

her strength to get up in the morning and do another days work. Are we following the footsteps of our Lord and his children to sing and praise God in joy and sorrows.—(The foregoing was written by Dr. Mrs. Samuel of Jagdeeshpur, C.P., India. Mrs. Samuel is a native Christian and serves as a doctor.)

Our New Seminary and Bible School Home in Chicago

The purchase of the property at 1614-20 South Woodlawn Avenue in Chicago is one of satisfaction to the members of the Board of Trustees, faculty, and others interested in the Mennonite Biblical Seminary and Bible School. Ever since the opening of school last fall, a constant search has been maintained to locate a property which would be suitable for a home for our institution. It was soon evident that such places were very scarce. Apartment houses could have been purchased, but possession would have required court action to evict tenants. Such a step our Board never considered.

It was thus necessary to turn to larger private homes to find a place which we could utilize. A number of places were considered. In each case it was necessary to spend considerable time in investigating many things about the building and the location. At two places, which the Board considered, obstacles were encountered which ruled out a possible purchase. This was the factor of Chicago Zoning, as those places were in restricted districts which barred the establishment of a school.

Finally we were led to the consideration of the property on South Woodlawn. Here the building was not as elaborate as either of the others, yet good and substantial. The size of the tract of land is large enough to erect other buildings if so desired sometime in the future. It is also in an unrestricted district which allows use of the building without limitation. There are two other brick buildings on this property beside the main residence. One is the two-story home of the caretaker which includes two apartments and room enough for the library. The other is the large two-story garage which offers possibilities for remodeling into a number of apartments. The price of this property is also less than that of the others considered, and we were able to make the purchase for forty-five thousand dollars.

For having been able to secure this satisfactory property, we feel like praising God for leading us in the search for a home. Many times it seemed that we were not getting anywhere but we kept on praying and trusting. Finally God led us to this place, and His leading was such that after having viewed and considered other properties, we can better appreciate the one we now have.

So much interest has been expressed in the Seminary and Bible School and so many prayers have been offered by the many friends of the school, that the Board feels confident that this purchase price can soon be raised. Contributions have already been made for this purpose and other gifts are already promised. The Board is asking for the help of our many friends in a financial way to pay for the new Seminary home. We truly feel that the purchase of this property is another step in the establishment of the institution on a secure basis to serve the cause of Christ as God leads us.

We would also like to announce at this time that Rev. J. T. Neufeld of the Mennonite Bible Mission will serve the institution on half time as business manager. Arrangements have been made with the Home Mission Board whereby Brother Neufeld will give part time to the school and use Seminary students to aid in the work of the Mission. We greatly appreciate the cooperation of the Home Mission Board in this respect. All gifts for the current fund, or for the purchase of the new home, should be sent to: **Mennonite Biblical Seminary & Bible School, 4614 Woodlawn Ave. Chicago 15, Illinois.** Brother Neufeld thus takes over much of the work which Elmer Baumgartner, as treasurer, has done up to this time, though Brother Baumgartner continues in the office of treasurer,

The new home of the Seminary and Bible School is so located as to make possible our continued affiliation with Bethany Biblical Seminary. It will, however, be necessary to work out ways of transportation between that institution and our new home. Bethany can be reached by public transportation in about an hour's time. Automobile travel takes about twenty-five minutes. When one considers the long distances that thousands travel daily in Chicago, the factor of travel does not loom too large. But it is one of those aspects of the housing situation that it was not possible to eliminate.

We need your continued prayers for the Seminary. Pray for Brother Warkentin who has given us such loyal and consecrated service during the first year of our present Seminary work; for our dean, Dr. S. F. Pannebecker, and our business manager, Brother Neufeld, and for all others connected with the school. The more the Lord is blessing us by giving us buildings and faculty members, the more we feel our responsibility to Him and His cause. The outlook for students for next year is very good, and we pray that their association with our Seminary and Bible School may continue to be in that Christ and Bible centered, consecrated, scholarly, prayerful spirit which we want to be the very heart of the institution. Pray that this may continue to be so, and be so in an increasing measure.—A. S. Rosenberger, President, Board of Trustees; J. N. Smucker, Secretary.

The Story of My Life

(The following article sent in by Brother Thiessen from India is very interesting, written by one of the boys in high school by the name of William who is nineteen years old. He has been a leper but is now well. — Howard G. Nyce)

I was born in a small village which population is not more than one and a half hundred. They are all farmers. I am of the caste of "Gara"; — who are used to play the Indian musical instruments. But my father did not play. He was not fond of such "Baja" (musical instrument). In such circumstances I was brought up till six years. My parents were poor and still they are in the same condition.

When I was six years old my father became a leper. My father was admitted in the leper home of Champa. And my mother, I do not know where she had gone. But suppose in summer vacation I was brought to Mouhadih where there was a boys' boarding conducted by Rev. John Thiessen. There were at least thirteen boys staying in the boarding. I was very sorry when I left my parents, and I thought and thought that—why did they leave me? But in the friendship of the boys I forgot them. I was very ambitious to read (study). Because, I saw in my village that the boys were reading something and they had slates. Also, I wanted to have that and I got it also and then I began to read and still I am reading. There were many difficulties in reading. Learning education I was working other work also. I was very happy at that time. But I thought of my past days and present days, how I became a man, this is all the kindness and blessings and grace of God. I thank Him for His kindness.

For six years I studied very well. After that I also became a leper. I was very sorry when I got myself in such condition. I was about to slay myself with a sharp and pointed knife one night. But I thought that it is sin which is written about in the Bible. Many people comforted me,—telling that it is God's will to suffer trouble (DO not do such damaging thing). Then I became a patient. Before I had not peace in my heart. But the days went on and I was getting better from my bad condition. Meanwhile, I began to think of my heavenly doctor who can cure every disease, I was sure that I would get rid of this bad disease. Even, though I was in very bad condition, yet I was so happy that I can not tell. But my character was very bad. Afterwards I improved my character and I was discharged from the leper home. I studied two years more. I thank God that he has given me good chance to study in the 9th class. If I would not have been brought to Mouhadih what then would I have become? I do not know; and I thank God that he made me a very interesting leper, because if not I would have not known Him. I thank God that he saved me from that dangerous life. And showed me eternal life. All can not be written even in a book of my life.

Elmer Dicks Describe Trip to Africa

Dear Friends in Christ:

The day for which we had been praying so long finally arrived and we boarded the M. S. Gripsholm for the land to which God has called us for service. We left Jersey City January 10, 1946. The ocean voyage was a pleasant one; the ocean was exceptionally calm for that time of the year, we were told.

We soon found that we were not the only missionaries aboard the ship. There were about eighty other missionaries and about thirty-five misisonary children bound for various points in the Near East and Africa. The fellowship was uplifting and the experiences as told by some of the older missionaries were educational—giving us a grand introduction to the new work which confronted us.

After stopping at Naples one day we arrived at Alexandria, Egypt, January 26 but were not allowed to disembark until the next day. One of the first impressions that we got of Egypt was its poverty which was evident everywhere. The people on the dock and everywhere else were dressed in rags and very few more wore any shoes in spite of the fact that it was quite cold. There was much shouting, fighting, bickering, and begging everywhere. All were fighting for a chance to earn a few "piastres" in order to keep body and soul together. Noticing immediately that we were Americans they began to flock around us and follow us like a pack of hungry wolves. They have heard so much of the wealth of America during this last war that they have the opinion that all Americans' pockets are bulging with money for which they have no use.

About fifty missionaries who were traveling under the American Express disembarked at Alexandria, so we were all taken through Egyptian customs as one unit which simplified that very much. We took a train from Alexandria, and we arrived at Cairo at midnight where the American Express had reserved rooms for us in a hotel.

The first concern of all the missionaries was to get further transportation, and much time was spent in investigating every possibility. We soon found that there were no prospects for an early departure from Cairo. A group of missionaries under the Southern Presbyterian Board, who are our nearest neighbors to the East, had been waiting for passage from Cairo since December.

(Continued on page 8.)

A Place of Rest and Re-creation for Your Pastor and His Wife

THE DOCK
METHODIST CAMP ON WEST OKOBOJI LAKE
H-294

For the first time in the history of the General onference we are privileged to have a retreat for all inisters and missionaries and their wives. At the last ssion of the General Conference several resolutions ere passed which prepared the way for this new enture.

Resolution No. 47: "We recommend that the lead-rs in the General Conference dedicate themselves new to the teaching and experience of the founda-onal fact of regeneration through Jesus Christ and e resulting principles of conduct for which our fa-ers sacrificed so dearly."

Resolution No. 76: "We recommend Ministerial etreats where one of the main items of discussion nd consideration be the question of our Mennonite iblical position of peace and nonresistance, both now nd in the future."

The aims and purposes of this retreat are fourfold: 1) To provide for spiritual fellowship and growth hich is Christ-centered and Biblical in content. (2) o foster a spirit of fellowship and understanding among our ministers and missionaries. (3) To serve as a workshop where problems are studied in the light of God's Word. (4) To provide for a period of relaxation and recreation.

This retreat will be held on the Methodist Camp Grounds located beside the beautiful West Okoboji Lake, near Spirit Lake, Iowa, from August 29 to September 5. The expenses for these seven days, in addition to traveling expenses, will amount to $15.00 per person.

Perhaps your pastor may be reluctant to leave his flock and a word of encouragement from the church or lay-member may be all he needs. A few of the churches have encouraged their pastors by offering to pay all or part of the expenses incurred.

It is our prayer and sincere desire that this retreat may be blessed by our Lord and Saviour Jesus Christ. We covet your prayers for a spiritual and soul-stirring retreat.—For The Retreat Committee, by Ronald von Riesen

Elmer Dicks Describe Trip to Africa

Continued from page 6.)

Since there were quite a group of us who were going approximately to the same area we began investigating the possibility of chartering a plane and finally succeeded in chartering a B.O.A.C. and one plane load went to Luluabourg, Congo Belge, from where they scattered to their various stations. When we tried to recharter the plane, since there was another plane load waiting, we were not successful. Since Luluabourg is only about 165 miles from Charlesville, our head station, and since it took the plane only three half days to cover that distance it made this mode of traveling very inviting. The overland route to which we had to resort finally covered that same distance in five weeks.

One ambition I have always had since my boyhood was to visit the land of Palestine. Since we were quite certain that we would have to stay in Cairo at least three weeks, a group of us began to investigate the possibility of a Palestinian tour. Seventeen of us finally made arrangements to take a six-day tour to the Holy Land.

As we entered Palestine we soon noticed the marked contrast between conditions in Palestine and those in Egypt. There is no evidence of progression in Egypt with the exception of a few changes that Western civilization has brought in. But this type of life is beyond the reach of the vast majority of the public. The children born into a poor family must remain poor and uneducated without any prospect while those born into a rich family have all the advantages and authority. In contrast we noticed the progession in Palestine where the homeless European Jew has fled for refuge and has caused the barren waste lands, the steep rocky mountain slopes, and the swampy valleys to yield to his ceaseless effort in making the country self-supporting. There are the modern villages and cities everywhere that have been built in about the last twenty years. There are the large irrigation projects and also the swamp draining programs which are of recent orgin. The fields were promising a bountiful harvest and the young citrus orchards were loaded with their ripe fruit. In the past centuries Palestine has depended mainly upon imported products. Today she is almost entirely self-supporting and within five years will be seeking her share in the world's markets for her own grown and manufactured products. This is the first year that they have been able to obtain any shipping space to export citrus fruits. She will be able to export about 10 percent of her crop to Europe. The opinion voiced on every side was that Palestine can safely absorb all the Jewish population left in Europe. Many of the refugees fleeing there have no passports nor visas. When we questioned as to what they did with such unwelcomed immigrants they shrugged their shoulders: "What can we do? We might as well shoot them on the spot as to send them back". They could no longer live in Europe so they might as well die trying to enter Palestine. When some of the plans for the future of Palestine were related to us we could not help but see that behind it all is the mighty hand of the Eternal God as He is bringing this age to a close and is again dealing with His chosen people.

We finally left Cairo February 19 enroute to our field of service. After seventeen days of traveling by trains and river steamers we arrived at Juba in the Egyptian Sudan. Since the Nile was so low we had to travel the last part of the way to Juba by motor cars.

In Juba we hired a car to take us as fas as Aba, Congo Belge, where we went through our final customs procedure. Upon arrival in Aba we were informed that we had plane reservations from Aba to Stanleyville and from Stanleyville to Leopoldville. Since there is no transportation of any kind directly through the Congo we must go around either by the Western or the Eastern route. To our disappointment the plane did not come on the promised date. We were told that it would come the next day but then we received a telegram saying that bad weather had forced him back. He promised to come the next day. Thursday morning dawned with a heavy overcast sky and a storm threatening. Finally we got word that the plane could not come through. We finally gave up the air trip and hired a car to Stanleyville. After two and one-half days of traveling we arrived in Stanleyville but too late to keep our plane reservation to Leopoldville. We found by experience that traveling here in the Congo is more expensive by car than by plane. The car, a '41 Mercury was in good condition mechanically and the roads over which we traveled were not bad. It was quite a scenic road as it wound its way up and down through the valleys and over the hills. The roadside was lined with timber and jungle. There were also many native villages, a sight to which we had already become accustomed on our Nile trip. We kept our eyes open for wild animals but saw nothing but a few monkeys. While on the Nile we saw many hippopotamuses and crocckodiles.

The first thing Monday morning we began investigating possibilities for the continuation of our journey. Our plans were to go to Leopoldville by plane or Congo river boat and then go up the Kasai river to Charlesville by river steamer. We found that the first plane possibility was April 28. There was a boat going down the Congo with mail and was to leave March 29 but all their space was sold. Another boat, a freighter, was leaving March 22 but it also had no space. Se we began investigating the possibility of a different route. We finally managed to get reservations on a plane leaving

(Continued on page 14.)

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The Beginning Voluntary Service Program

By Elmer Ediger

This summer the General Conference had its first official voluntary services project. Nine young people gave their time to extension of the Mennonite Bible Mission efforts in the city of Chicago. In February, 1946, the General Conference Executive Committee, with the recommendation of the Boards concerned, designated the Peace Committee and Young People's Union as responsible for beginning and developing voluntary services projects sponsored by the General Conference. A Voluntary Services Committee has been formed. It makes plans, gives publicity, accepts applications, and gives general supervision of the project. Albert Gaeddert represents the Peace Committee, Elmer Ediger, the Young People's Union and Carl Lehman is the third member.

Projects might conceivably be under different boards—Home Missions, Foreign Missions, Relief, Education, Peace. Boards may recommend projects or the Voluntary Service Committee might ask the boards to sponsor certain projects. Whichever board offers the project, uses the volunteers, will likely take the greater share of travel, maintenance, and allowance expenses.

At the February meeting of joint boards, the V. S. Committee and the Home Mission Board agreed on the 1946 Voluntary Service project in connection with the Mennonite Bible Mission in Chicago. The Home Mission Board granted a budget of six hundred dollars for this purpose, outlined in general the nature of the project, and asked Rev. John J. Neufeld of the Mennonite Bible Mission to work out the details with the V. S. Committee.

In May publicity on the project was sent to all the G. C. churches in the U. S. A mimeograph letter gave a general explanation and a Summer Service folder described this General Conference project as well as other Mennonite Summer Service opportunities. This joint publicity was to encourage a spirit of cooperation with other Mennonite groups rather than competition. The Old Mennonite Church sponsored projects for about thirty young people, and the M.C.C. for about seventy.

Now we are in a position to evaluate to some extent this experiment. Should the General Conference Voluntary Services Committee offer similar and more such opportunities? Reports from Chicago members are very encouraging. As yet the idea is new in our churches and more explaining and challenging will need to be done. Time and talent given during this time of war does seem to indicate that there are "servants" if the "need" is explained and there is the "service opportunity." Can we visualize how much further our church could extend its witness if these three-month or one-year volunteers were utilized. We pray God may lead us as a church to accept a great opportunity.

What is Our Concept of Missions?

by Carl Lehman

(The following article was written in reply to the question: "Has C.P.S. enlarged our concept of missions?" The answer is written in the light of the author's experience in Puerto Rico.)

I believe it has. I know it has enlarged the concept of those of us who have spent part of our CPS life in Puerto Rico. We have come to realize that when we choose CPS we put into concrete action a part of the faith that is in us. We are called upon to take our Christianity out of the realm of theory and theology and give it a chance to work out in our lives. Then as the everyday life of CPS with its temptations, frustrations, sneers and taunts becomes an actual experience in our Christian living and as we become strengthened in our convictions when we put them into practice and see them work, our confidence in the Christian life as lived and taught by our Saviour is increased and becomes a very part of our being.

It is inevitable then as Christianity has gotten more of us and as we have gotten more of the length and depth and breadth of Christianty that we should gain an enlarged concept of missions. In times past when missionaries talked about medical work and other social services in connection with missions we would eye them with suspicion. We could scarcely see what these had to do with preaching the gospel. There are still churches today which condemn such expressions of the complete Christian life as being the "social gospel." Most of these groups, however, were very inconsistent during the war, for they forgot that their outright endorsement of the war and wholehearted church support of militarism was an engagement in social and secular activity on a scale larger than the preaching of the so called "social gospel" ever had been.

The danger that we who have been in CPS should make of Christianity a mere "social gospel" does not seem so great. In the first place we know too much about the difficulties of living closely together, and of the sacrifices inherent in living a life of service to expect large-scale work of that nature done by people who have not had their lives transformed by the power of God. And people who have had their lives transformed by the power of God are not likely to go on the mission field without wanting to bring this transforming power to the people whom they serve.

For many years we have understood that a man can be a wonderful Christian—a pillar in the church—and be a farmer, or a carpenter, or perhaps a business man. In fact most of our churches are made up of just such men. What we have been slow to understand is that a church which endorses farming, building houses, and merchandising for its members can doubly endorse work which has as its objective the social betterment of our less fortunate fellow men. And if our best Christians can be good farmers why could not they also be social workers or doctors?

The point is simply this, we believe that the Christian life means that all of our life has been transformed and made new through Christ, and as a Christian all of life is a part of our Christian life. It is when we express our complete Christian life to other people of other lands that we truly bring to them Christianity. It is then that we "so make our lights shine that others may see our good works and glorify our Father which is in Heaven." It is then that we can tell them that they too can have their lives transformed through the power of the Son of God. It is then that missions take on a new and enlarged meaning. We found this true in Puerto Rico and see no reason why it should not also be true in other places. Perhaps if missionaries in Java had followed such a pattern, the fate of missions on that island would not be what it is today. — **CPS Supplement.**

Looking at People of Other Races

By Dr. Melvin Gingerich

Mennonites have been pioneers. They were the first group in modern history to advocate separation of church and state, to insist upon freedom of conscience, and to condemn war as entirely un-Christian. They were also pioneers in the field of race relations. Plockhoy's constitution of 1663 for the Mennonite colony on the Delaware, prohibited slavery and later a Mennonite joined in the first written protest against slavery in America. Slaveholding was forbidden Mennonite peoples living in the Southern states, and perhaps no religious group has as clear a record as they had during the entire slavery period up to the Civil War.

It may be that we have been too content to rest upon our reputation and that we have not asked ourselves seriously what is required of our generation if we too are to be pioneers. We are no longer pioneers in our protest against war. Thousands have made common cause with us in this crusade. A leader of another church recently said that this and the next generation must face the task of spiritual pioneering in the field of race relations.

It would seem that all groups who take seriously the New Testament teaching on loving all mankind will seek means of expressing that love towards those of other races and cultures. Race prejudices and anti-Semitism can have no influence in their midst. They will act as if they really believed that in Christ there is no "Jew nor Greek, no bond nor free." In fact, a group that has faith in such ideals will have a positive program to challenge the best talent and the greatest devotion found in their midst.

There can be no question but that "There are things to do" as Lillian Smith suggests, and many of the suggestions that she has to offer might easily be adapted to our own use. Here, then are ten points which are offered as a tentative program of action. Though not complete this list should get us moving in the right direction.

1. Have every person establish a friendship with a member of a race other than his own.
2. Pledge yourself to read several good books each year written by members of other races, in which they present their point of view of the race issue.
3. Pledge yourself never to use nicknames or derogatory names in referring to those of another race.
4. Schedule speakers of other races to speak in your community.
5. Help establish scholarships in our church schools for those of other races.
6. Help promote evangelistic work among the non-Christians of other races and take these converts into our so-called "white" congregations. (This is being done in some Mennonite churches.)
7. Write your Congressman encouraging him to take action which will guarantee to the non-whites the same civil liberties that the whites enjoy.
8. Write letters commending radio stations and newspapers that are going out of their way to be fair to those of other races.
9. Contribute money to those organizations that are attempting a Christian solution to the race problem.
10. Search the scripture diligently for guidance in the best method to show our love to these black and yellow neighbors, and then pray sincerely for wisdom and courage in following our best light. — CPS Supplement.

Hold California Retreat

On the beautiful Lake Sequoia in the Sierras, the California churches are holding their eighteenth anual Young People's Retreat from August 10-17. pecial speakers at this year's retreat will include Rev. lyde Dirks of Portland, Oregon; Rev. Walter Dyck f Newton, Kansas; Prof. L. J. Horsch, Upland, alifornia; Rev. and Mrs. Aaron Jantzen, missionries to India.

Courses to be presented at the retreat are a misons class, a Bible study class, and a discussion of Mennonites Today and Tomorrow." In addition will e the attractions of the Lake, work in music, crafts, nd social and recreational activity.

The retreat is being planned for adult and high chool age young people. The courses are so arranged hat all age groups will be adequately served by the rogram planned.

This brings near the close a summer of much ctivity in the field of retreats. The retreats not reorted as yet include those at Aberdeen, Mountain ake, and in the Northwest.

A Defender of the Infirm Passes

The death has occurred at Bielefeld, Germany, of r. Fritz von Bodelschwingh, esteemed over a large art of the Christian world for his remedial work for e mentally and physically disabled and, more reently, for his courageous stand against Hitler on bealf of the infirm whom Hitler would have liquidated.

He was the youngest son of the founder of the Colony of Mercy", established fifty years ago for pileptics, mentally deficient and incurables.

Before the war Dr. Bodelschwingh was elected eichsbischof by the Evangelical Church, but Hitler ersonally refused to accept the appointment, and it as then that a renegade Reichsbischof was set up by he Nazis, who was never accepted by the German onfessional Church.

During the war Dr. Bodelschwingh was summoned y the Nazis to give up the greatest proportion of is patients to be put to death, in accordance with e Nazi programme. Dr. von Bodelschwingh refused o do so, and went to Berlin in order to persuade Hitr's doctor not to allow this. Hitler was infuriated, and rdered that he should be arrested by the Gestapo, an rder which was never carried out for fear of an inurrection in Westphalia.

A British chaplain has described the memorial ervice and the procession to the cemetery as deeply oving. He laid a wreath at the grave on behalf of e British churches. Telling of the singing, he states at he will never forget the beautiful singing of the pileptics. At the grave, he says, the clergy stood round in ranks, the largest body of clergy he had ever een in Germany, and the sight was memorable. "I ave never seen such an assemblage of men who bore e signs of hard fighting; it was really a magnificent ght; one did feel that here was something of terrific trength."—**The British Weekly**

Student Arrives From Paraguay

Arriving in the United States Tuesday, July 30, was Jacob Friesen from the Chaco, Paraguay. The two-day trip from Asuncion, Paraguay, to New York culminated a seven-month wait for the completion of arrangements for the trip. Jacob left his home in the Chaco January 12. Until July 28, he waited in Asuncion for arrangements for his entry into the U. S. as a student. He then flew to New York City in two days. From there he went to Akron, Pennsylvania, to the M.C.C. headquarters. Six days after leaving Paraguay he arrived in Newton, Kansas.

Jacob will go to Freeman, South Dakota, to attend school there first. He will get his high school training there. At present he is able to speak high and low German proficiently. He has also learned an ample amount of English and Spanish during the last six months.

At the Western District C. E. convention held at Eden church, Moundridge, August 4, Jacob spoke telling of his experiences. He stated that, had he not known that he was awake, he would be sure that he was in a dream because of all that has occurred in the brief period of a week.

The Monkey's Disgrace

Three monkeys sat in a cocoanut tree
Discussing things as they're said to be.
Said one to the others, "Now listen, you two;
There's a certain rumor that can't be true;
That man descended from our noble race.
The very idea is a disgrace.

No monkey ever deserted his wife,
Starved her babies and ruined her life;
And you've never known a mother monk
To leave her babies with others to bunk,
Or pass them on from one to another,
Till they scarcely know who is their mother.

And another thing you'll never see;
A Monk build a fence 'round a cocoanut tree
And let the cocoanuts go to waste,
Forbidding all other monks to taste,
Why, if I put a fence around a tree,
Starvation will force you to steal from me.

Here's another thing a monk won't do;
Go out at night and get in a stew.
Or use a gun or club or knife
To take some other monkey's life.
We're fully convinced, without any fuss,
Man has descended, but not from us.

—Taken from the Consolation Magazine—
December 6, 1944

Youth Events

Under definite consideration by the Western District young people are several sites for retreat grounds. The most recent site under consideration is located near Camp Wood, the Y.M.C.A. camp used by the Western District for a number of years for their retreats. At the business meeting of the Western District C. E. it was decided to make a definite decision about the one site under consideration by next October.

Dr. Matthews, Dean of St. Paul's, London, says: "Amid all the ruin and desolation, there are two creative forces which Hitler was unable to destroy—the Church and the universities. The best news out of Germany is that they are alive and vigorous. With wise assistance by the Allies, they can lead the German people into a new era."

Death from tuberculosis among Negroes in Chicago is six times that among whites, as against a national ratio of three and a half to one.

Of the twenty-four Anglican Churches in Tokyo and its suburbs before the war, only three remain. All others were burned.

Protestant missions in China face an era of "superlative opportunity," declares Dr. J. Leighton Stuart, President of Yenching University at Peiping, China. "There will be no other religion in China in the future that will have any life in it. It will be Christianity or irreligion," he declares.

In Seattle a group representing many interests including the Y.M.C.A., Y.W.C.A., the Society for Mental Hygiene and others, report that in the United States forty-five million people use alcohol, two million five hundred thousand being excessive drinkers.

At Brilliant, B.C., fifty-one delegates met to form the Union of Doukhobors of Canada, and resolved to establish contacts with other pacifist groups in order to "offer each other a brotherly hand and to unite solidly in the struggle against militarism and all other forms of armed violence."

Preliminary steps were taken last year to form an Australian section of the World Council of Churches, and further progress is expected to be made this year by the seven major denominations of Protestantism in the Commonwealth.

The United Jewish Appeal announces in New York that it aims to raise one hundred million dollars this year, trebling the sum raised in 1945, to be spent in restoring normal living to the fourteen hundred thousand Jews still surviving in Europe.

Germany lost seven million, four hundred thousand in killed, permanently injured or permanently incapacitated by illness, during the war and its immediate aftermath, says Rt. Hon. Clement Attlee.

Ultimatum for Man

By Peggy Pond Church

Now the frontiers are all closed.
There is no other country we can run away to;
There is no ocean we can cross over.
At last we must turn and live with one another.

We cannot escape this any longer.
We cannot continue to choose between good and evil,
The good for ourselves, the evil for our neighbor.
We must all bear the equal burden.

At last we who have been running away must turn and face it;
There is no room left for hate in the world we must live in.
Now we must learn love. We can no longer escape it.
We can no longer escape from one another.

Love is no longer a theme for eloquence,
Or a way of life for a few to choose whose hearts can decide it.
It is the sternest necessity; the unequivocal ultimatum.
There is no way out. There is no country we can flee to;
There is no man on earth who must not face this task now.

—Courtesy of the Survey Graphic.

MENNONITE AID SECTION NOTES

esettlement of Displaced Mennonites

The Mennonite Aid Section frequently receives tters of inquiry from United States and Canadian latives of displaced Mennonite people. There is also general interest on the part of those who do not ave displaced relatives but who have a deep concern at we as North American Mennonites help reibilitate those of our household of faith who have en uprooted by World War II.

Displaced Mennonite people are but a part of the ast number in the same circumstances. The United ations Special Committee on Refugees has estimated at there are at least 1,678,000 displaced people in urope alone. The scope of the problem is so large at the Economic and Social Council of the United ations has recommended that an International Reigee Organization (IRO) be set up to provide for eir maintenance and eventual resettlement. The nited Nations will discuss establishing IRO when it eets in General Assembly in New York this Sepember. The parliaments of participating nations must atify any organization recommended by UNO, hence is unlikely that an international refugee agency will ctively operate before 1947. There will undoubtedly e opportunity for such organizations as MCC to work ithin the international framework established and to ore specifically help rehabilitate Mennonite people. is possible even now to function in a limited way ough the future will probably remove many of the resent obstacles.

It appears that the principle places of refuge for isplaced Mennonites will continue to be the United tates, Canada and South America. There has been o general migration thus far due to the scarcity of cean transport and the inability of governments to gree on how the DP problem should be handled. igration possibilities in the three aforenamed places t present are:

The United States

President Truman directed that immigration quotas e filled though there is to be no easing of requireents for immigration. He also directed that for the me being efforts be concentrated in the American ones of occupation in Europe. Each person who aplies for immigration has to be approved by the U. S. onsul in his area as to health, loyalty, and the proability that he will not become a public charge. They re screened by Army Intelligence and by Public ealth Service as well as by representatives of the nmigration and Naturalization Service. Each must ave an affidavit that he will not become a public arge; this is usually given by American relatives r friends who are United States citizens.

The Mennonite Aid Section suggests that persons ith relatives who wish to come to the United States nd who reside in the U. S. Zones of occupation send e Akron office their relatives' names, country of irth and latest address. The American Zone of Occuation in Germany includes the following provinces: avaria (except a very small part which is in the rench Zone), most of Wurttemberg, Hesse-Darmstadt, most of Hesse-Nassau, the northern part of Baden and part of Thuringia. Within this zone are many well known and important cities; among them are Darmstadt, Frankfurt am Main, Fulda, Karlsruhe, Mannheim, Munich, Nurnberg, Regensburg, Stuttgart, Wiesbaden, Wurzburg. The American Zone of Austria is in the northwestern section of that country and consists of the province of Salzburg and that part of the province of Upper Austria which is situated on the right bank of the Danube.

Canada

At the present time one of the classes of immigrants admitted to Canada is "close relatives of any person legally admitted to and resident in Canada and in a position to maintain such relatives." With reference to this group, an Order in Council (No. 2070) issued May 28, 1946 authorizes the immigration of the following relatives of Canadian residents: wife, unmarried son (under 18 years of age), unmarried daughter (any age), mother, father, unmarried son (under 18 years of age), unmarried niece or nephew, who is under the age of 16 and whose parents are both dead. The Canadian government, like that of Australia and New Zealand, wishes to defer the immigration of refugees and displaced persons until Canadian ex-servicemen and their overseas wives and children may be brought to Canada. The Standing Committee on Immigration and Labor has shown a sympathetic attitude toward organizations and individuals who are pleading for extension of immigration policy, and it appears that such extension is likely in the not-too-distant future.

South America

Various South American countries have shown willingness to receive immigrants from Europe, particularly those who follow agricultural or industrial occupations. The government of Paraguay has expressed its willingness to receive such Mennonite displaced persons who wish to settle there.—William T. Snyder

RELIEF

C.A.R.E.

Packages may now be sent to Belgium and the French sector of Berlin as of August 1. CARE now accepts orders for the following areas in Germany: American Zone, British Zone, and the American, British and French sectors of Berlin. Other countries where "standard food packages" may be sent are: Poland, Greece, Holland, Norway, Italy, France, Czechoslovakia, Austria, and Finland. For $15.00 a C.A.R.E. package will be sent to relatives or friends in any of the aforenamed countries. Information and application blanks are available from the M.C.C. offices: Akron, Pa., and 223 East King St., Kitchener, Ontario.

News Briefs

Orlo Goering arrived in Liverpool, England, on July 26.

Magdalene Friesen, Butterfield, Minnesota, sailed from Norfolk on July 25 for her relief service appointment in Amsterdam. She will assist Marie Brunk who is working with the displaced Mennonites in Europe.

Margaret Janzen, Beamsville, Ontario, who served as cook at the MCC headquarters sailed from New York on July 27. She will serve with the relief program in Holland.

S. F. Pannabecker and P. P. Baltzer who left the states in October, 1944, for the Far East arrived in the states on July 15 via San Francisco. Both served in China and organized the present M.C.C. relief program in Honan province.

Brother and Sister Elvin Souder arrived in New York on July 24 after a period of service in Asuncion, Paraguay.

Ava Horst plans to sail from New York on August 5 for La Havre, France. She will be matron of the Amsterdam center and assist with the work of her husband, Irvin Horst, Director of M.C.C. relief in Holland.

Released via Mennonite Central Committee

August 2, 1946

Elmer Dicks Describe Trip to Africa

(Continued from page 8.)

March 20 for Elzabethville arriving there after eight hours of travel covering one thousand two hundred miles and thus shortening our journey considerably.

Friday, the twenty-second, we boarded the train for Luluabourg and arrived there after two days. We were now beginning to get somewhat excited since we were getting so close to our destination. We had understood that the Southern Presbyterians had a mission station at Luluabourg and we were looking forward to meeting our neighbors. We were disappointed when we found that their station was about twenty-five kilometers out and there was only a Roman Catholic mission located there. (The government has granted the Southern Presbyterians a plot of ground where they will build a station in the near future in Luluabourg.)

We hired a car, and Tuesday morning we left Luluabourg for Charlesville. The road was not too good, but it was passable. It was a thrilling experience to drive into the mission compound at Charlesville realizing that at last we had arrived on the field where our service is to take place. The natives, as well as the missionaries, had been anxiously waiting for our arrival and they gave us a hearty welcome. A number of the native Christian men came to the home of Brother and Sister Graber when we were eating our evning meal and sang a number of gospel hymns as a welcome to us and praise to God for safely bringing us to our destination. We expect to spend some time visiting with our sister Miss Anna Quiring at Nyanga before we proceed to our station at Kalamba.

As we look back over the weeks that we have been on our way, we can testify to the fact that throughout the journey our Lord has been very near. We do wish to thank our many friends who have so earnestly prayed to our Heavenly Father in our behalf feeling that that is the main reason why everything has gone so well. May the Lord bless you for what you have so lovingly done for us in His name.

Our address will be Kalamba, via Tshikapa, Kasai District, Congo Belge, Africa. Sincerely in Him, Elmer, Esther, and LaVerna Joyce Dick

IN MEMORIAM

Evelyn Joyce Friesen, daughter of Mr. and Mrs. Alvin Friesen of Reedley, California, came into this world on July 5, 1942, and went to be with her Heavenly Father on June 23. She is mourned by her parents, a brother, Donald, and a sister, Barbara, and her grandparents, Mr. and Mrs. C. J. Bennetts of Fowler, California, and Mr. and Mrs. D. H. Friesen of Reedley, California.

Laura Ratzlaff, daughter of Henry B. and Elizabeth (Dickman) Buller was born April 6, 1902, near Hillsboro, Kansas. She was baptized and received into the Johannesthal Church in 1917. Later her membership was transferred to the Buhler Mennonite Church. In 1921 she entered into holy wedlock with Henry E. Ratzlaff. In ill health since about twelve years ago, she breathed her last on July 17. She is mourned by her husband; one daughter, Bernice; one son, Roland Wesley; three brothers, Menno and William of Hillsboro; Theodore of Cheyene, Wyoming; and one sister, Agatha of Hillsboro.

Fred C. Wedel, son of Cornelious B. and Nettie Richert Wedel, was born November 18, 1880, near Moundridge, Kansas. In 1901 he was baptized and received into the Emmanuel Mennonite Church. He and Ida Koehn were united in holy matrimony in 1907. Death came on July 20, 1946. He is mourned by his wife, and four children: Ella, Marie and Dayton of Galva, and Mrs. Elmer Jantz of Canton.

Henry H. Schmidt was born in McPherson County, Kansas, on June 21, 1890, and departed this life July 15. He was baptized and received as a member of the Alexanderwhol Church in 1911. In 1915 he was united in marriage with Agnetha Nickel. He leaves to mourn: his wife; two daughters, Mrs. Ed. J. Schroeder and Esther; two sons Orlando and Roland; his aged mother, two brothers, and one sister.

Jottings

—**Jacob Friesen,** a young Mennonite from Fernheim, Paraguay, arrived in Newton, Kansas, on the evening of August 2. Friesen plans to study in Mennonite schools in the United States and then return to Paraguay to serve his people there.

— **The Mennonite Central Committe** met in Chicago August 5 and 6. One of the main matters of business as what to do with the many displaced Mennonites Germany, Denmark, and Holland. It is not known date just where the displaced Mennonites will find home. Orie Miller, who recently returned from a rip to South America, reported on his observations t the Committee meeting.

— **Zion Church, Elbing, Kansas:** July 21 Leslie ecker of Enid, Oklahoma, now working at the ethel Deaconess Hospital, gave us the morning's essage. July 28 Rev. Solomon Moutett presented he activities and needs of the "Go Ye" mission in ord and picture. He pleaded for more workers, specially for several ordained ministers.—Mrs. Louis . Janzen, Corr.

— **First Church, Burns, Kansas:** Our minister, Rev. Ienry Goossen, is attending Garrett Biblical Insti- ute at Evanston, Illinois, for five weeks. His wife nd daughter are staying with her parents at eatrice, Nebraska. Brother John F. Loewen is in harge of the Sunday morning worship services during he pastor's absence.—Mrs. Sam Stucky, Corr.

— **Dr. J. E. Hartzler,** well-known Mennonite writer nd lecturer writes, "My new book, **The Spremacy f Christianity** will be off the press in a few weeks." r. Hartzler is professor in the Department of ystematics at Hartford Theological Seminary.

— **Goessel Mennonite Church, Goessel, Kansas:** The hurch enjoyed an outdoor fellowship on the evening f July 28. We again were thankful for the boys that ould come home to stay; some were from the C. P. S. amps and some from the army. Not one of our oys lost his life. Ice-cream, cake, and cookies were erved after the program.—Margaret R. Schroeder, orr.

— **Rev. Harold Burkholder,** newly elected president f the Pacific District Conference and pastor of the mmanuel Church, Los Angeles, is enrolled as a enior at George Pepperdine College and hopes to omplete his work by June, 1947.

— **First Church, Mountain Lake, Minnesota:** After aving completed a years study at Princeton Theo- gical Seminary, Princton, New Jersey, Rev. Virgil erig came on June 19 to take over the pastorate in ur church. He plans to go back to finish his semi- ary work at Princton this coming winter. On July 7 nine ladies from our church prepared and canned 37 cans of string beans for relief at the Lakefield ommunity canning center. The beans were given or relief by the Boy Scouts of the community who ad planted a large garden this year. The mission ociety has sent a total of forty-one quilts, thirteen aby blankets, ten receiving blankets, fourteen imonos, sixteen baby gowns, two small jackets and ome miscellaneous articles. The society has used 10 yards of material besides scrap pieces and feed acks that were used for quilt tops. Then too a otal of 541 pounds of new and used clothing was ent to the M. C. C. this past year ending June 30. -Mrs. Willmar Loewen, Corr.

— **Rev. Marvin Dirks** recently returned from Sas- atchewan, Canada, where he served at the Elim ospel Beach, at the youth retreat at Rosthern, at Bible conference held at Meadow Lake, and some churches. Soon after his return Rev. Dirks left for Chicago to participate in a national convention of choir leaders at Northwestern University School of music. Mrs. Dirks and children are staying with Rev. and Mrs. A. J. Dirks at Halstead.

— **A Bluffton College letter says:** ". . . we are approaching the place where we do not know where we can find rooming facilities for all of the applicants. . . . It seems now that by August 15 we will have all of the applications which we can accept. We believe that we can take care of all Mennonite students who apply before that time, but after that date we can only accept them if some on whom we are now counting withdraw."

— **Zoar Church, Goltry, Oklahoma:** About 60 percent of our young people attended the Oklahoma Retreat at Hydro. July 28 Rev. and Mrs. Chris Ummel, migrant workers at Shafter, California, were with us. They told of their work and showed pictures. Some Ozark workers plan to be in our church on August 1. We plan to have special meetings with Rev. A. P. Voth from Minnesota as evangelist, beginning August 4.—Mrs. J. W. Bergen, Corr.

— **Grace Church, Dallas, Oregon:** Our Sunday School attendance has been growing all summer. The last several Sundays Rev. Edison Habeggar from Van Nuys, California, came to our church and gave us the morning message on Rev. 2:1-7, a very stirring message. He also spoke at the park in the afternoon. He grew up in the Berne, Indiana, community. In the evening the young folks gave the"retreat echoes." Then John Dick from Omaha, Nebraska, gave the evening message.—Mrs. Dave Balzer, Corr.

— **Meadow Mennonite Church, Colby, Kansas:** In recent months twelve new members have been received into our church. July 21 Rev. D. J. Hienze of Denver, Colorado, gave a very timely message. Word is coming back that the flour sent from our church has arrived in Europe. The stay in this world of the infant daughter of Jay Roy Dahls was but twenty-four hours. Rev. Wm. C. Voth and family spent the weekend of August 1st at Newton.—Mrs. Dan Epp, Corr.

— **Prof. B. Bargen** is spending some of the summer months in the offices of the Mennonite Central Committee, Akron, Pa., setting up and organizing a comprehensive filing system. By September 1 Brother Bargen will succeed Rev. J. M. Suderman as Manager of the Mennonite Publication Office, 722 Main Street, Newton, Kansas. Rev. Suderman has resigned this position and will take charge of the enlarged book store that the Board of Publication is planning for Newton.

— **Menno Church, Lind, Washington:** The topic of the young people's meeting July 28 was, "The Church and the World." The young men who are working in the harvest here are taking an active part in these programs. Another shipment of clothing has been sent to the clothing center in Reedley, California. The pulpit was recently filled by Arnold Wall, a ministerial student of Whitworth College. The next Sunday Eldon Unruh of Newport, Washington, will bring the morning message. He also is a ministerial student at Whitworth College. We again thank God for the bounteous harvest. Some have finished while others have from one to two weeks more.—Mrs. Henry J. Franz, Corr.

— **Rev. Howard G. Nyce,** Secretary of the Foreign Mission Board, recently took some of his vacation time to visit the Oklahoma mission field, to participate in the China Missionary Meeting held at Newton August 3 and 4, and to go through a large pile of records and material inherited from the former secretary of the board, Rev. P. H. Richert.

—**Upland, California:** Rollin Moser, having been officially called by the church on July 3, will begin his duties as assistant to the pastor on September 1. About twenty young people went to the retreat at Lake Sequoia. They were accompanied by Mrs. Grace Boshart and Mrs. Rollin Moser, both of whom were on the faculty. Rev. Salzman and family are leaving on a four-weeks vacation trip to the east. Two of our young people are intending to go to Bluffton College.

—**The Fairfield (P.) Church:** at a recent council meeting voted to adopt a memorial-gift plan as its official expression of sympathy instead of flowers in the event of death.—Henry Burkhard, Corr.

—**Ebenezer Church, Bluffton, Ohio:** Rev. Howard Landis of Germantown, Pa., has accepted a call to be pastor of the Ebenezer Church. He intends to be here in a few weeks. Dr. Bradford Steiner addressed the youth group Sunday evening. Dr. Steiner intends to go to Tibet as medical missionary. His father, Rev. Ezra Steiner, has been doing mission work in Tibet for quite a number of years.—Mrs. Hiram Neuenschwander, Corr.

—**Buhler Church, Buhler, Kansas:** The Lord willing we shall have a farewell service for Rev. and Mrs. Bogema who expect to return to their field of labor in Africa. The plan is to have a morning and evening meeting on August 18. We hope and pray that our pastor will be able to be with us by then again. May God give him health anew so he can serve the church again.—Mrs. F. F. Matthies, Corr.

—**Tabor Church, Newton, Kansas:** Rev. H. G. Nyce, Secretary of the Foreign Mission Board, preached the morning of August 4.

—**Dr. S. F. Pannabecker** spoke during the Sunday School hour at the Bethel College Church on Sunday morning, August 4. He told of the M.C.C. work in China, where he served as relief commissioner during the past several years.

—**First Church, Beatrice, Nebraska:** Our annual picnic on August 11 was preceded by a worship service. Fourteen members attended the young adult and the Camp Wood retreats. Also some Intermediates attended the retreat on the Bethel College campus. Our church was represented by five delegates at the C. E. convention held at Moundridge.—Margaret Albrecht, Corr.

—**Zion Church, Donnellson, Iowa:** The young people's retreat of southeastern Iowa was held at Donnellson, August 3 and 4 with a good attendance. Dr. Abraham Warkentin, President of the Mennonite Biblical Seminary, Chicago, held a study on the Book of Ephesians.

Mrs. G. A. Linscheid C-6
222 South Pine
Newton
Kansas

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Saturday evening the banquet was held with Orlando J. Goering as speaker. The meeting closed with a communion service Sunday evening, and Orlando Goering again brought the message.—Pearl Krehbill, Corr.

—**The Oklahoma Convention** of the General Conference Churches is to be held in the Fairview Auditorium at Fairview, Oklahoma, September 6 to 8. The Saron Church is host to the convention. The program will be published soon.—H. P. Fast, Chairman; Ernest Voth, Secretary.

—**The Central Conference of Mennonites** will meet in conference at Topeka, Indiana, August 15-18. Rev. Harry Yoder will preside as president.

—**Labor Day Bible Conference** will be held at Men-O-Lan August 31 to September 2. It is being sponsored by the Women's Mission Societies and the Brotherhood of the Eastern District Conference. Dr. Robert R. Fritsch, Emeritus Professor of English Bible at Muhlenberg College, will give Bible lectures. Rev. and Mrs. J. R. Duerksen, missionaries on furlough from our mission work in India, will give missionary messages. Rev. A. H. Schultz of the East Swamp Church will be director of music. Registration is to be made before August 15. Registration fee is one dollar and the cost of meals and lodging four dollars per person.

—" . . . an increasing number of Church youth, agricultural experts, ministers, teachers, and veterinarians are employed through the Church World Service Center, New Windsor, Maryland, as cowboys, crew chiefs and supervisors, on boats that are carrying **200,000 cattle and horses** to war-stricken lands this year. Cattle attendants are still needed."

The Mennonite

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Cut, courtesy Bluffton College

Freedom from What?

The Words of Jesus, "Ye shall know the truth, and the truth shall make you free," are often quoted out of their context and thus are made to mean something that Jesus did not say. This well-known verse cannot be separated from the verse just prior, which reads, "Then said Jesus to those Jews who believed on him, if ye continue in my words, then are ye my disciples indeed; AND YE SHALL KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE." There is here no encouragement for believing that truth in the sense of correct and accurate knowledge of a subject will make men free. In fact the very opposite may be true. Our knowledge of the atom along with the knowledge of the utter futility of another war fought with atomic power will not necessarily lead us into a peaceful world, but may lead us into greater bondage. Such truth may make us free from error, but the freedom of which Jesus speaks is freedom from the bondage of sin.

Our secular educational system has often adopted the Socratic assertion that "Knowledge is virtue" and while we would be the last to denounce the acquiring of knowledge, it still remains to be proved that knowledge will lead us into a more virtuous life. We do not give sufficient weight to the power of instinct and passion and the desire of the moment. Over and over again we do wrong knowingly. As the poet Ovid sings, "We know and approve the better course, but follow the worse." Which leads us to believe that there is a prerequisite for every virtuous life, namely, a personal relationship and allegiance to Jesus Christ. It is His light that enables men to see the truth and to follow it. "If the Son therefore shall make you free ye shall be free indeed." He alone can free a man from the bondage of sin. Said Jesus to THOSE WHO BELIEVED ON HIM, "If ye continue in my words . . . . ye shall know the truth and the truth shall make you free." Education without the wisdom of God is a dangerous thing. Education with a Christian foundation and a Christian outlook will bring a more abundant life to every believer in Christ.—Ronald von Riesen.

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

PARENTS may have more to do with the Christian education of their children or the lack of it than the schools—public or church. As the twig is bent so the tree will grow. Parents bend the twig in the first five years or so of life; so we are being told with increasing conviction. The fundamental emotional attitudes of the child are set in these years. They largely determine whether he will be shy, aggressive, or cooperative; proud or humble; bitterly critical or understanding and helpful; honest and open or closed and defensive; hopeful or discouraged; easily angered or exceedingly gracious; fearful or courageous; egocentric or mindful of the general welfare; determined to do the will of God or determined on his own will; a speaker of words that have meaning or an utterer of idle words; relaxed or highly strung; prayerful or feverishly self-dependent. Parents may not teach their child to read, write and do figures, but it is the parents that very largely determine to what use their child will put the reading, writing, arithmetic, chemistry, English, manual training, and so on that it may learn. "Parents are to their children as God is to the parents," was the thought recently expressed by a young father in Sunday School. There is a point in this that suggests that the parents very largely determine what happens to the child. If it is true that parents exert so great an influence upon their children, then parents are wise if they check into their own characters. This takes a questioning attitude towards one's own way of life, a willingness to confess failure and sin, and a hunger and thirst after righteousness that will enable God to make their lives and the lives of their children to come out right.

TO TALK OVER his problems with one or more of the faculty members is one of the most helpful things that a troubled student in a Christian college can do. Such a student will find it especially helpful to state his problems not in the realm of the intellect but rather in the realm of the emotions. As such a student honestly and humbly describes any feelings of shame, resentment, fear, inferiority, loneliness, guilt, etc., that he may have, he will find understanding and kindness that will help to heal the wounds of his life. He will find that those who mourn are comforted and that the poor in spirit are blessed. As he talks over his problems (matters which he generally keeps to himself and other matters he will find that the puzzle of his life will become more simple and that God's sunshine is behind the clouds. He will furthermore develop a very necessary trust in fellow human beings. He will develop the habit of getting right down to the brass tacks of life. It can make his whole education immensely more worthwhile as he learns to see the basic issues of life and as the truth of the Holy Spirit makes him free from sin and self. To shy away from such an approach when one is pained by problems is like refusing to go to the dentist when a decayed tooth sends throbbing pulsations of pain. Jesus packed meaning into the words "Blessed are they that mourn . . . " To miss out on help when it is sorely needed and can be given to at least a helpful degree is something tragic and yet only too common because of our human tendency to shrink away from that which is painful even though curative. The student who is pained by problems can get a lot more out of his education by asking for help. But let him see his problems as emotional ones and not as intellectual ones.

C.O.'s contributed manfully towards the national wealth in the years just gone by. According to an article in the *Hutchinson* (Kansas) *News-Herald* the following can be said of the C.O.'s: "For only $1.26 a day the American taxpayer has received more than 5,388,700 man-days of work from conscientious objectors since the start of the war, according to national selective service. This was work on soil conservation, road building, growing food and many other jobs—work that the taxpayer would have paid for anyway—including valuable volunteer work as guniea pigs in medical experiments. It saved the treasury of the United States about $18,000,0000. . . And it does not include an estimated $2,000,000 which individual states saved by the work conscientious objectors did in hospitals and asylums." These are big figures. However, they do not tell in dollar and cents what the C. O. witness may rightfully account for in the long run, for war means destruction of material wealth, and overcometh evil with good means construction.

THE MENNONITE

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Happy Is the Man that Getteth Understanding

by S. F. Pannabecker

Soon our children will be returning to school—from indergarten to graduate work. They will be trying, in formal way, to get the training that we all need for aily life and for which we never stop seeking. Three rords may be used to express the different phases of hat for which we seek. They are knowledge, wisdom, nderstanding.

Knowledge is fundamental and necessary. Like your elephone number or street address you cannot afford forget it. Consequnetly we spend many weary hours ith the multiplication table and the proper juxtaposi- on of letters, called spelling. We delve into the facts f geography, history, government. We learn about the tructure, activities, and habits of plants and animals, erms and cells, molecules and atoms.

As a result of the accumulation of knowledge with eference to these things which are taught and easily erceptible our generation has built up a marvelous ivilization, called "modern." No other age in history nd no other country in the world approaches ours in e multiplicity of conveniences, ease of communica- ons, variety of industries, and the wholesale partici- ation of the common man in these enrichments of fe. Worthwhile contributions of knowledge these are, ut the same accumulation of knowledge has made the ecent war most scientific and most effective ever in e destruction of life, property and character.

Wisdom also is fundamental. While knowledge deals ith facts and things, wisdom deals with matters that re not so tangible and easily perceptible. It is a simple atter to divide white sunlight into its component olors and to combine colored lights to produce white. hat is the subject matter of knowledge. It is much ore difficult to analyze conduct and determine what re the components of goodness. Wisdom deals with is type of subject which, like truth and beauty, is st as real and just as near but less easily grasped.

As knowledge is the basis of civilization so it may be said that wisdom is the basis of culture. Our modern, secular civilization is spreading throughout the world so that there is rapidly becoming a world civilization based on the contributions of western science. Our culture, which is based primarily on Christian contributions through the centuries, is not spreading throughout the world. In fact other countries, non-Christian in the main, discount our culture just as our country, in effect, discounts it by disregarding its elements—the study of morals, human relationships, and especially God.

Understanding may be taken to refer to the practical application of wisdom and knowledge to life. It demands a concern for others and a recognition of responsibilitiy to God. Only in the light of these can the importance of events and facts be realized. Knowledge blithely can invent an atomic bomb with complete disregard of consequences; wisdom may condemn its use on general principles; understanding trembles at the thought of its possibilities of destruction of life and character and refuses to participate.

In practical use in the Scriptures and elsewhere the distinctions here drawn between the three words—knowledge, wisdom understanding—are not always carried out. The significance of the ideas however cannot be neglected. Knowledge in general has no moral quality and is not concerned with results, while wisdom and understanding are primarily interested in effects and thus questions of right and wrong.

Today our world is facing a cataclysm which can only be avoided by a concern for others. This, in turn, can only come with love for God. Knowledge offers us no vital help at this point. Wisdom teaches us to recognize the hand of God in the world about us and our responsibility to Him. Understanding enlists our sympathy with our fellowmen and prompts us to sacrifice personal advantage for the good of the whole. Jesus Christ was the embodiment of understanding—divine understanding, divine love. It is His spirit and His life in us which only can save us or save our generation.

Job says, "Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding." In getting education get knowledge, of course, but forget not wisdom and understanding which makes knowledge of worth. True happiness only comes to him that getteth understanding.

Dr. S. F. Pannabecker is the new dean of the Men- nite Biblical Seminary, Chicago. He has had years missionary experience in China, and for the past veral years he served as M.C.C. relief commissioner that country. He is the author of two books, each which traces the development of a Mennonite con- rence.

Teacher Training in Your Church

by Erland Waltner

If a public school board would employ a teacher who had received no training whatever for his work, their action would be criticized as being unfair to the pupils attending the school. In our Sunday Schools, however, probably most of our teachers are untrained, superintendents feel relieved if they can get almost "anyone" to take the classes, and we take it for granted that in church "things are that way." Some of our untrained teachers are doing splendid work though they had to learn by the hard and costly method of experience; yet is it not a sensible view that if the public school teacher needs to be trained to teach "reading, writing, and arithmetic," the Christian teacher should also be trained for his task?

The Christian teacher ought to be trained because God's Word says that he should be "a workman that needeth not to be ashamed." He can be such only if he will "Study to show himself approved unto God." In other words, the Christian teacher must be a student. He who would teach, must himself be taught.

Moreover, the Christian teacher should be trained because he deals with the most delicate and sensitive objects in the world—the souls of little children. When we consider the tremendous possibilities for good or ill which are wrapped up in the soul of a child, we must admit that the very best of preparation—physical, intellectual, and spiritual—is none too good for the task of leading the fact of a child into the ways of the Lord Jesus Christ.

Furthermore, the Christian teacher should be trained because the public school teacher who guides the education of the child for five days of the week is usually well trained. If the child observes that the public school teacher is efficient, orderly, and effective in teaching while the Sunday School teacher is incompetent and ineffective, he will quickly develop a wrong attitude toward the Sunday School, accompanied with a wrong attitude toward the church and toward spiritual things.

We recognize, of course, that Teacher Training alone will not produce qualified teachers. A teacher may be highly trained and yet be spiritually ineffective because he lacks the prime requisite of a Spirit-controlled personality. However, almost invairably, Teacher Training can help to make a good teacher better. Live teachers are growing teachers who are ever on the alert to learn how they may become more effective in the art of teaching the Word of God.

Most of our Conference Churches, unfortunately do not have a Teacher Training program in the local church. A recent survey revealed that only 8 percent of the churches were conducting Teacher Training Courses. This is pathetic. If your church has no provision for the training of Sunday School workers, your pastor and your Sunday School superintendent should take the initiative to set up such a program for this fall or winter. While our Curriculm Commitee is working in the direction of a unified Teacher Training Course, the following courses have been found useful in several of our churches: C. H. Benson, The Evangelical Teacher Training Association Course (800 N. Clark St., Chicago, 10, Ill.), The International Council of Religious Education Courses (203 N. Wabash Ave., Chicago, Ill.) and Charles A. Oliver, *Preparation for Teaching* (The Westminister Press, Philadelphia, Pa.) The Board of Education issues diplomas to such who have satisfactorily completed one of the above courses.

If you as a Christian teacher, after having read this article, feel that you are inadequately prepared for your tremendous responsibility as a Sunday School worker, go to your superintendent, not to tell him that you are discouraged about your work, but to tell him that you would like to have the opportunity of receiving instruction as to how you may become "a workman that needeth not to be ashamed, rightly dividing the word of truth."

Rev. Erland Waltner is a member of the Board of Education. As a member of the board he is in charge of Sunday School matters. He is pastor of the Bethel Mennonite Church, Mountain Lake, Minnesota. This church has sponsored such a training course as he mentions.

Our contention that war creates more problems than it settles is supported by Richard T. Baker, wa correspondent. "The more I see of this victory we wo at tremendous cost of life and property," he said, "th more I see of how little it settled the outstanding problems of the world. War, as it is fought today does not settle problems. It creates them. It confound the normal processes of history. It negates its ow goals. It fights for economic plenty at such cost tha want is spread more widely among the people. I fights for a world society of nations, but it produce individual nations armed with such unprecedente concentrations of power that to make them wor together is more difficult after victory than befor Governing Germany and Japan, meeting the foreig ministers in Paris, atomic energy commission dead locks in New York, fascists in Spain and Argentina displaced Jews in Europe, riots in Trieste and Palestin —these are our victory, the paradoxical victory, th Pyrrhic victory, that produced more problems tha it solved."—"Gospel Herald"

The Present Relief Needs

It is a remarkable fact that the Emergency Relief Board in all these war years had not once had to make an appeal for funds. That is a genuine tribute to the fact that there is present among us a Christian concern of love deep enough that it does not need prodding and pleading. Through all these years there was a steady, spontaneous, and generous flow of gifts in kind (wheat, clothes and canned goods), of contributions of money and even of personal service. As a result our Emergency Relief Board can face the heavy demands on relief funds with a splendid reserve of cash in the treasury.

Relief needs and opportunities, however, have been steadily mounting until MCC cash relief expenditures have reached a total for the United States and Canada of over $80,000.00 per month. This peak of expenditures is likely to continue for several months. Freight and shipping costs involved in sending clothing, food, flour, and tools to points of destination take a heavy portion of this monthly expenditure. In the last twelve-month period some 4,200 tons of wheat and flour contributions were shipped by MCC to foreign fields, likewise, 2,400 tons of canned and dried foods, and over 300 tons of clothing. In addition we have had an increasing number of displaced Mennonites to take care of, in various sectors of Europe. Then there is, of course, the continuing cost of sending out and maintaining necessary personnel on the field. At present there are 169 workers in various fields of need.

If the churches of our Conference in the United States and Canada contribute a proportionate share, figured according to membership, then our contribution would amount to about $19,000.00 per month. This high peak of our relief expenditure determined by the urgency of the present need is likely to continue in the next six months or more. Additional expenditures will arise as soon as displaced Mennonites can be moved to new areas of settlement. Then there will doubtless come appeals for additional contributions to this specific cause.

In view of these added needs our church members are urged to contribute generously and as unto the Lord to the cause of relief and this ministry of Christian love to people who are "strangers, hungry, cold, and in need of friendship." (Matthew 25:31-46) Please remember that it is best to send your contribution not directly to MCC Headquarters but rather to our **Conference Treasurer,** General Conference Headquarters, Newton, Kansas, indicating that your gift is for the cause of relief.—Henry A. Fast, Chairman, Emergency Relief Board; D. C. Wedel Financial Secretary.

The 1947 Conference Program

"Go and make disciples of all nations, and teach them to obey all the commands I have laid on you;" this is the overall assignment to us Christians, to us as conference. How well are we as individual Christians or as committees or boards of the General Conference carrying on this work? How can we come closer to living up to Christ's expectations?

In August, 1947, a year from now, our next General Conference session takes place at Berne, Indiana. What can we do now in preparation so that conference can bring the richest blessings upon all the phases of our conference work? Boards are actively at work to promote missions, relief, education, publications, peace, and other elements contributing to Christ's command of "making disciples;" churches, individuals, other groups and societies are doing their part. New problems and questions arise within boards; other suggest entirely new endeavors which our conference should take up.

The Business Committee is soliciting suggestions for a strong program for our next meeting. The world is full of problems now in this post-war era and thoughts come to many of us that might be helpful to form a better program. Please send them on to any one of the three members of the committee so they may take them up for consideration. Brother J. J. Thiessen is in Saskatoon, Saskatchewan; Brother Walter Gering is serving our brethren in war-torn Europe. Since his address is not continuously at hand, I am sure he can be reached by addressing mail to his home at Moundridge and asking that it be forwarded. I shall be glad to have suggestions sent to me at Bluffton, Ohio. We pray God for guidance and ask your assistance in this important task of preparing the most helpful program for our next conference session. May Christ, our Saviour bless us as a conference and make us a blessing to many in many ways. —The Business Committee, J. S. Schultz, Chairman.

MENNONITES THE WORLD OVER

By Cornelius Krahn

A TIME OF TERROR

The following letter was written by Mrs. M. Hohmann, formerly from Elbing, West Prussia, now in the British Zone, to her mother in Canada and was published in **Der Bote**, July 17, 1946.

"Sunday, January 21, 1945, soldiers told us to leave Elbing as quickly as possible because the Russians were coming. Those who wished to do so could go to Dirschau by military trucks and from there by train. There had been no train through Elbing since January 12. . . We did not get away. By 5:00 P.M. the Russians had arrived, surrounded the city, and demanded surrender. Since Elbing refused to surrender the battle raged for seventeen days and nights."

In the Basement during the Siege

"All during this time we were waiting in the basement, could not cook; ate what we had brought with us. Finally the house to house fight began. The Russians got us out and forced us to follow them through the rubble with hands raised. We had to jump down an embankment four yards deep at such speed that four women and nine children were trampled to death, and we had to walk over them. . . We had come from two basements. . . . We were placed into a corner and forced to stand there four hours, backed by the Russians who were ready to fire. Next we were led, through a burning house, to the "Margaretenschule" and put into its basement. The capacity of the basement was probably twenty-five, but we seventy were forced into it living there on water and sixty gram bread per day."

In the Basement after the Siege

"Every fifteen minutes the guards came to get women and girls for rape, many of whom had to submit to twenty-five men in succession. Among them were ten-year-old children who were returned torn to pieces so badly that four of them died. . .

Because two girls escaped through the window when they were taken up, we were all punished severely being denied bread, water and toilet privileges. One woman and two girls became hysterical and were shot in the basement and left in our midst. We endured that for three days and then collapsed becoming completely indifferent as to whether we were shot or not. At an opportune moment in the morning we broke the lock and escaped."

The Flight

Many times we fell exhausted but managed to get up again until we reached our home. It had been hit twice, but we lived four days in the rubble. Thirty of the escaped women were shot. We attribute it to the grace of God that Ella, Mrs. Sattler, and I had been protected both in the basement and during the flight. . .

"Finally we located Lena and went to the settlement. We again had no rest, day or night, because the Russians wanted the women. But the Lord protected us. The more the Russians insisted the more the women shouted and the children shrieked until the Russians left. In March the Russian authorities prohibited rape. It still went on, but was investigated and punished very severely."

Working in the Hospital

"Now a change came. They established a hospital for Russian soldiers in the house next door to Lena. Ella and Lena worked in the laundry and so we had our. . . Now we were safe and not assaulted anymore, but we had no contact by mail, newspaper, or radio, and we did not understand Russian. . ."

"May 9 our army capitulated and May 13 one hundred sixty thousand German soldiers of the Nehrung went into Russian captivity. We brought some of them coffee, and they gave us canned meat, cheese, bread, coats, blankets, and many, many addresses which we were to submit to their relatives. . . Soon the hospital was closed and the Poles came."

Leaving Elbing

"Conditions were worse under the Poles than they had been under the Russians. They beat us when they could and took everything from us. Then it was announced that everyone who wanted to leave Elbing could do so and would get a free passage to the border. September 25 it was our turn and we were on our way until November 7. . . After surmounting many difficulties including barbed wire, swamps, forest and a river we finally got across the border. . .

"If only I had the certainty that our boys are alive. . .or that I knew that they were gone and could mourn for them. . . But this uncertainty ruins my nerves. Ella is breaking down. All day she looks through the window to the sky. If only we had some work, but there is none. We cannot sew, darn and patch because we have nothing to work on. We do not even have thread. Little Herbert and Hein have no wool socks. Please send us some cast off clothes no matter how bad they are so that we can make use of them. . . ."

Dr. Joseph Krenek, moderator of a Presbyterian church in Czechoslovakia, says that communism in that country "is not the old type of materialistic, Marxist communism. We have many Communists who are very faithful members of the church." He points out that religious instruction is being given in the public schools and that the theological school in Prague has an enrollment of two hundred students, the largest since 1918, In orienting ourselves to the rising tide of communism in the world, it is good to remember that the church of Jesus Christ is not identical to or dependent upon any political, social or economic system. Many Communists are irreligious. That may not be the same thing as saying that every Communist must be irreligious.—"Gospel Herald"

German Pastors Send Letters of Gratitude

Some time ago the Hillsboro, Kansas, community got up a number of carloads of flour for foreign relief. Reports now coming back indicate that some of this flour reached parts of Germany and Holland. Rev. J. M. Regier, who served as chairman of the community drive, has by now received hundreds of letters expressing gratitude. Herewith we present several letters which came to him out of the American Zone in Germany. Particularly noteworthy is the sense of fellowship which is expressed in the letters. Tragic is the need described in them.

Wiesloch, Baden
July 4, 1946

In a sack with flour, handed over to us from the Relief-Works of the Protestant Church and designed for the people suffering distress in my parish, I have found your address. I thank you very much for this gift, with which I can help some poor family here. It is a sign of faithful and kind connexion which goes beyond all frontiers and which is only able to bring us the peace for which all peoples long. Just during these months before the harvest the distress is very large, the more so as just now all the fugitives are coming to us who were forced to leave their country in the eastern part of Germany. There they have had plenty of all and with us they are compelled to increase it so much, that our position is hardly bearable and hopeless.

As for me, I am the parson of the Protestant church of Wiesloch near Heidelberg and besides them the chairman of the diocese of Upper-Heidelberg, which comprises 18 parishes. My only son, who studied theology, was killed in action, likewise the fiance of my daughter who is studying also theology at Heidelberg.

Sending to you many thanks I remain in Connexion of faith,

Yours,
Dekan H. Durr

Gemmingen, Baden

Dear Friend in the Lord,

In the Name and for the sake of the Lord Jesus Christ our Saviour of whom we are fellow workers and servants and with whom we are co-workers for him, We thank you very much for your great kindness. You have sent us one sack of flour for our poor and hungry parish at Gemmingen Baden Germany. Be please so kind as to give all who sent us this flour our great thanks. Perhaps you may be so kind as to read from your pulpit this letter. If you would have seen the poor people and their sparkled eyes, when we could give them the flour. If there would be somewhere in your congregation who speaks German, I could write you a long letter in German and they could translate it in English. We are 1700 inhabitants and about 500 fugitives who have nothing as their clothes on their body. We got now two sacks of flour another one from the Mennonite Committee. We do not know what it will be in winter if we have no clothing and shoes.

We are very grateful to you for all your goodness done to us.

I am yours grateful brother in Christ,
C. Gunthur, Pastor

Oberliederbach
near Frankfort on Main
Germany

July 25, 1946

These days the first charity-gift arrived from the U.S.A. and has been distributed through the mediation of the "Hilfswerk der evangelischen Kirche in Deutschland" in our area. As chairman of the charity-work of the deanery Kronberg near Frankfort on Main I was able to distribute 53 bags a 100 lbs. of flour and other food-gift (beef and evaporated milk) to the 12 parishes of the deanery and thereby I could help to mitigate the most urgent need. The gift just arrived at a moment, which being critical as to the food rationing, was most wonderful because the food rations are below the existence-minimum of people.

I wish to thank you as well as your congregation for the great sacrifice in the name of all those members of the parishes who could be helped by it. I only wish that for once you could witness the joy which redeemed upon the arrival of your gifts. Chiefly we gave to those refugees who are undernourished and in bitter need of it, and who some time ago have been lead out of the eastern areas into our own districts; especially ill people, children, old people and pregnant and nurishing mothers. Then we take care of those brothers who having been dismissed out of P.W. camps are without homes or means and who absolutely need additional food supply in order to recover their strength. And at last we give also to other undernourished members of the congregation.

You may be assured that every single pound of your food gift goes where it ought to go and where it is needed most urgently. And you may also be assured of it that all the members of my congregation, who aid me in the handling of it are absolutely trustworthy. From what I have seen at the distribution in my own congregation I should like to tell you of a few examples only which however will show you best how great is the want; but also with how much gratitude and joy your gifts were received.

At first there is a refugee-family of Silesia, the couple and their six children ranging 1 to 14 years. Since a year they already have been banished from their native district before they have found a new provisional abode with us. They are short of everything, and they have neither bed nor chair. Their clothing is defective because their best things, which they had taken along from home, were taken away from them on their way here. They all are undernourished and without strength. The wife hardly can manage to talk to me, she is so feeble that her intellectual functions and her memory fail her. The children look pale and miserable, they look at me with great big hungry eyes. And still these people are, after all those hard sacrifices forced upon them, touchingly grateful that with the Lord's help they got over this hard time without losing the life of their dear ones. Here a gift of your food, placed at our disposition by you was suitable and welcome. Beside that we buy for this family, out of the cash funds of the "Hilfswerk der evangelischen Kirche" the necessary furniture as far as is possible under the present, hardly to be imagined shortage in goods, so that these people may have a somewhat human existance.

Furthermore there is another refugee-woman, who has come to stay with her 12 year old son in my parish. Once she has seen better days because she owned a large farm-estate in Thuringia which was expropriated without payment. She looks frightful, and has grown lean to the point of a skeleton. The muscles have become weak and have languished. She is 45 years old and only weighs 80 lbs only. Her son had 18 abscesses, which left large dark marks upon his body; typical signs of starvation as it often occurs with the undernourished German youth of the hunger areas. A half a year ago her husband died of starvation; her mother died on her way here of weakness. She told me that since months they had not eaten a single gram of meat or fat. How grateful was she for the food-ration that we could grant her out of your donation.

And furthermore I see an old woman, who leaning upon her cane drags herself to the place where the flour is issued. I know her from the services in my church because she is one of my most eager church attending members. However hard the way might be for her, she is not only hungry for bread but she is also eager to hear the word of our Lord. She tells me that in Frankfort where she used to live, she has lost all her possessions by bombs. She only has half her weight of former years, weighing 40 kilos now.

And at last I want to state another example. Our parish-nurse brings an old couple, who also are bombed out and who cannot manage the long way to the parish-church, where the flour is distributed, their flour-ration to their home; they also stay in my parish now. At first they absolutely do not understand because they are unable to believe it. The parish-nurse has to repeat it to them several times that the Mennonite-church of America has collected this flour and lets it be distributed by the "Hilfswerk der evangelischen Kirche." Both exclaim simultaneously, "Ah, is that possible that someone thinks of us, that someone bestows such love upon us?" With trembling hands they accept the gift. Tears string into their eyes, tears of joy and gratitude.

I know that the Mennonites especially live up to the commandment of charity and compassion. "It is more blessed to give than to take, says Jesus Christ, our Lord (apostle 20 V 35). The bliss that lies in giving, you could not experience because the expansion of the ocean lies between you, the spenders, and the receivers. I wish to give you this joy and bliss with this summary of the grateful joy with which your charity was accepted. And I also want to thank you as a reverend that you put the protestant church of Germany into the position to give proof of the vitality of our Christian belief and faith, showing itself in actual charity and mercy. The love of Christ alone has the Power to rebuild all that was destroyed and parted by hate. Your gifts also, which shall help to soothe the most urgent need of the body, will find their way to the hearts of our people. They will refill many a desperate person with new confidence and thereby help build the Lord's Kingdom on earth.

In grateful obligingness

Paul Spieb

Governor's Wife Visits Mission at Jagdeeshpore

Soon after New Years the Governor of the Central Province came for a tiger hunt some fifty miles from our mission station. I made bold to write him an invitation to come the fifty miles and see this place. I did not receive a reply at that time, but about two weeks later the information came that His Excellency was coming to our area for a brief vacation and outing; and he might come to Jagdeeshpore too. That was good news. However, soon a second message came saying that the Governor himself might not come to our place, but that his wife, Lady Twynam would be willing to come. The occasion for us was that we wished these Province authorities to lay the corner-stone of our Jansen Memorial School extension; i.e., the hall and additional classrooms. The day was set, and our District Commissioner came to give us advise as to what to do and how to do it so that these authorities might be properly received. We Americans are always a bit uncouth when it comes to entertaining high authorities because in the land of our birth every man is Mr. and every married woman is Mrs. and that is all there is to it. But in the Orient it is different. It strictly means Honour to whom honuor is due. So the District Commissioner gave careful instructions just what to do first, second, and third, etc., and how all the roads were to be fixed up and decorated, what welcome signs were to be put up, what was to be shown, and what kind of a program was to be rendered and what not. So on the exact time, at 9:40 in the morning, all were

(Continued on page 12)

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"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Route 2
Newton, Kansas

About Mental Hospital Service Units

This Summer about sixty girls volunteered to work for ten weeks in three mental hospitals—at Howard, Rhode Island; Norristown, Pennsylvania; and Cleveland, Ohio. This service opportunity, sponsored by the Mennonite Central Committee, has been underway for three years. The volunteers for this service are employed by the hospital to do work as ward attendants, in occupational and recreational therapy, as office workers, or other regular hospital tasks. The units, as well as doing their regular tasks, develop a summer program of activity including social and recreational activity, group worship services, classes in mental hygiene, and many little things a group of young people are able to do together.

This series of three articles describes the sort of activity and program a Summer Service Unit in a Mental Hospital does. Each unit has contributed an article about a different phase of their activity: the fellowship of the unit in its life together, the work done on the ward, the tour made in the vicinity of the hospital.

An additional word should be said about the work of the hospital units. To many people, work in a mental hospital is an odd way to spend one's summer. It is so odd it is news. In Cleveland, the Religious News radio broadcast about the unit, and a newspaper wrote a feature article on the unit and took pictures of their activity including these as a part of the feature. Although to many this is an odd service, it is a very needed service. Because people think mental hospital work is hardly dignified, the need is all the greater. The attitude of the people toward mental illness and mental hospitals is the reason why conditions in mental hospitals are so sad. More people need to see mental illness as they see physical illness and be concerned about mental illness as they are about physical illness. Only so can mental hospitals become the well-staffed, efficient, well-equipped institutions general hospitals are in general.

So long as that is not the case and the public places their mentally ill out of sight in poorly-equipped, poorly-staffed, and poorly-financed mental hospitals, the need for Summer Service Units will be ongoing and dire. A part of the task of Summer Service Units is to convince people that mental illness is illness as much as appendicitis is. And they need to convince people that the popular attitudes toward mental illness are what causes the inhuman conditions existing in many mental hospitals today. It is the people, ultimately, who are responsible for much that happens in mental hospitals. Certainly the service of loving care performed by young people who feel deeply the counsel of Christ concerning "whatsoever ye have done to the least of these" is a lowly service with a high calling.

The accompanying articles tell a bit of the work and experience of these young people.

Work on the Ward at Howard

By Rosie Siemens

Since you are interested in the work on the ward, I would enjoy so much to have you travel in thought to Howard and take a glimpse of our work.

The early morning dew is fresh on the grass—everything seems to be peaceful and contented. The world is in perfect harmony until we step into the ward.

As we open the door we stop short and wonder how anyone could exist in a place where such a repulsive odor prevails, but after being on the ward a few days the odor tends to become more faint, and one doesn't mind it at all.

My ward has a capacity of seventy patients, and most of the time there is no vacancy. The patients are senile and many of them are completely helpless. The majority of the patients are very careless about their personal appearance and do not take care of their bodily needs. Each morning they must be dressed, fed, and washed. After breakfast they are placed in a large porch where they occupy themselves by sitting on hard wooden benches doing nothing. They are too ill mentally and physically to do any manual labor. It appears pathetic to see these poor subnormal creatures with their abscessed sores sit and lie on the benches and floor chatting insanely to each other. Some patients enjoy catching the roaches and water bugs that scurry out of the cracks in the floor. Occassionally, I have seen them slip one or two in their mouth and eat them as though they were confectionery delicacies. Several of our patients spend their time shredding their clothes until they look as though they were wearing grass skirts.

Many patients are in the hospital as a result of sin, but by far not all of them. The majority are here because they were faced with a conflict in life that became too difficult for them to solve, and instead of facing their conflict they built up a world of perfection in their own mind which is a reality to them. For an example of this type, we have a lady on our ward who believes that she is the queen of heaven, and with the help of a little imagination one would almost believe her because she can give a vivid description of her kingdom.

Some patients are uncooperative and dissatisfied with their environment. The other day I placed a bowl of salad before a patient; she frowned at the food and remarked, " 'God loveth a cheerful giver.' Do you have any lamb chops?"

It is surprising to notice how readily the patients respond to a smile and a few kind words. Speaking softly and calmly to a patient as though they were your friend helps them to understand themselves and others more favorably. Force and violent treatment can be abolished when individuals with the love of Christ in their heart come to take care of these insane patients. What a challenge for any Christian to convey that spirit of love and kindness to these poor unfortunate people.

The Inspiration of Group Life at Norristown

By Maurine Siemens

This ten weeks' experience of group life in the Summer Service Unit at Norristown has meant a growth in appreciation of other people. We have always appreciated the kindly deeds and the pleasant words of others, but now we have developed an appreciation for the thoughts, the ideals and the faiths of all members of our voluntary service unit.

The inspiration and fellowship of a group life are not sensations aroused through sight, ear, smell, or touch, but rather are spiritual perceptions received through the communion of minds and souls. They are known only through emotional experience.

Perhaps a better insight into the real meaning of fellowship is best explained in the words of one of our COGS, "It's not the hospital work that I'll miss the most at summer's end, though I'll miss that too, it's the feeling of unity, a belonging togetherness, which needs be broken as we separate to return to our home community." The need for unity is best understood when one realizes that the summer unit is composed of volunteers from various Mennonite branches. For example, the Summer Service Unit at Norristown had representatives from the Conservative Amish, the Amish Mennonite, the "old" Mennonites, and the "new" or General Conference Mennonite Churches. If a unit life was to exist, it must exist mid conditions of varying church and home backgrounds. The inspiration and fellowship perhaps can be made more vivid through a discussion of diversified unit activities. Our unit life—living, playing, studying, and worshiping—are discussed here.

Dormitory life teaches us how to live and love together despite arising difficulties. Conflicting attitudes are ironed out in friendly discussions which result in a more intelligent understanding of the other Mennonite branches.

Norristown's recreational emphasis provides an excellent opportunity for playing together and developing skill in active sports. Twice a week the CPS fellows play softball. Enthusiasm runs high when the hospital team plays competing YMCA teams from surrounding towns. Tennis, badminton, croquet, table tennis, and bicycling are among the other sports participated in frequently.

Study has been an enjoyable part of our unit life. Recreational studies were made of home communities to analyze the need of our home communities and to solve recreational problems. As one project, a social was planned and given in honor of unit leaders attending a leaders' conference. Mental hygiene lectures given by members of the hospital staff, as well as the privilege of attending staff meetings twice a week, answered many questions about our patients and gave us much food for thought and discussion.

The inspiration of group worship was felt especially in outdoor devotional services. Devotions read against a background of music from a trickling brook and the sleepy song of the robin truly brought us closer to God's great out-of-doors.

This four-square life—living, playing, studying, and worshiping together has deepened our fellowship and inspired us to higher ideals for service in the name of Christ.

Tours Made by the Cleveland Service Unit

By Janice Welty

Aside from actual ward work and the educational pursuits of the Cleveland Summer Service Unit, a portion of the time was devoted to touring in and around the city of Cleveland. These tours included historical, cultural, and recreational points of interest.

The Health Museum, Museum of Natural History, Art Museum and the Terminal Tower were visited first. In the Terminal Tower, which is the dominant unit in the Public Square, visitors may view the city, and if it is a clear day, see areas within a radius of twenty-five miles.

Public Auditorium is a magnificent building in which fourteen events may be held simultaneously. One section of the building, Music Hall, was visited many times by individual groups, who attended the summer concerts by the Cleveland Symphony Orchestra.

A settlement house was visited to learn about its purpose and management. Settlement houses are community centers or gathering places for young people to spend their leisure time in something constructive or worthwhile. The emphasis is on group activity. Such a house provides recreational facilities, equipment for use in the fine arts and dramatics, and also sponsors outings for young people. An exceptional settlement house is Karamu, which is especially for Negro people.

A cruise to Cedar Point proved to be a very enjoyable outing for us. Games, and singing took up some of the time spent on the decks of the **S S Alabama**, while a picinic, swimming, canoeing, and other activities kept the group busy till it was time to make the return trip.

Of special interest to all were the various church services which we attended. Among others, the following were visited: A Quaker service, the St. Theodosius Russian Orthodox, Euclid Avenue Baptist, Episcopal Cathedral, Shilon Baptist (a negro church), Catholic, Welsh Presbyterian, Pentecostal services, and others. These different visitations gave us a little insight on some of the customs, practices, and work of the various denominational churches.

Sunday evening services by members of the Summer Service Unit were given at the following Mennonite churches: the Oak Grove church near Smithville, Ohio; the Salem church at Dalton, Ohio; and the Midway church at Columbiana, Ohio. In these services the work and experiences of the Unit members was presented to the congregations.

We feel that our experiences have been enriched and that we have profited from the various tours which we have taken this summer.

The Ward

The morn was fresh and beautiful,
And the sun was shining bright,
And all the birds were singing
And everything seemed right.

And then I stepped into the ward
Where mental patients stay,
And was greeted by the odor
In a most familiar way.

Near the door sat little Agnes,
Sprawled limply on the floor.
Her eyes were gazing blankly
Seeing things she had known before.

I smiled and said, "Good Morning;"
But she only cursed at me
And then she groaned and turned about
In terrifying agony.

And then I began to ponder
What conflict there must be
To so disturb the mental realm
With fitful misery.

From whence those charged emotions
That break forth in a curse
And then subdue in calmness.
What anguish could be worse.

What agony must grip the brain
In that convulsive snare
That makes them act the way they do
And peer with glazen stare.

"Oh God," I prayed, "Thy image
Can hardly be found here
Where all is in confusion
That should be bright and clear."

But the Saviour whispered back to me
In distinctness from above
"These are my own creations
Serve them all in love."

And then the day was bright again,
In my heart there was a song.
And I could give the patients
The love for which they long.

—Rosie Siemens

Youth Events

Appearing for the first time in new form is the C. E. WITNESS, the bi-monthly young people's paper published by the Eastern District Conference Young People's Union. The C. E. WITNESS is now in printed form. It contains several articles, a letter by the president of the Eastern District, Ralph N. Lewis, and items from the local societies. Such items as the following are gleaned from the WITNESS: The Springfield church celebrates its 122 Anniversary, the Intermediate Fellowship at the Souderton church is collecting paper and now has an estimated five tons or $7500 worth. Sixty-nine young people from the West Swamp church were planning to attend retreat.

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A number of local retreats have been held which have not been reported in these pages because of not having information about them. Aberdeen, Idaho; Mountain Lake, Minnesota; the Stirling Mennonite Church of Kitchener, Ontario; the churches in Iowa are among those reported to have annual retreats. A report has been received stating that 125 young people from the Stirling Church at Kitchener are attending the retreat.

* * * *

On Sunday, August 4, the annual C. E. Convention of the Westren District was held at Eden church near Moundridge, Kansas. Among business items discussed was the consideration of a retreat grounds. Several sites have been visited or investigated by the committee assigned this task. A site ten miles South of Elmdale, Kansas, (near Camp Wood) has been under particular consideration. At a special October meeting, the matter of retreat grounds will again be given consideration. It became evident at the meeting that many factors are involved in deciding upon a site for a retreat grounds much less on the matter of building the site up into a usable camp. Another site under consideration at present is a large home near Arlington, Kansas.

* * * *

The Young People's Union Executive Committee met at North Newton, Kansas, August 2, to discuss some of the problems of the Y. P. U. work. Under consideration especially at the meeting was the Missionary Education Fund and the matter of bringing students to the States to study and prepare for further service among their people in their communities. The matter of financing this project received special consideration. Another matter import was that regardng the Voluntary Service program. The Chicago Summer Service Program was discussed and the continuation of this sort of work was considered. The Committee ended its meeting by meeting the train on which Jacob Friesen arrived from Paraguay to attend school in the States under the sponsorship of the Young People's Union Missionary Education Fund.

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Ruth Ewert, secretary of the Young People's Union, is to be married to Ernst Harder this month. They will attend school at Mennonite Biblical Seminary until December after which they will go to Paraguay where Ernst will take up his work among his people.

Governor's Wife Visits Mission

(Continued from page 8.)

groomed and ready. Over three hundred school children stood stiff at attention, all chairs were placed where they should be, and all of us missionaries at Jagdeeshpore and the friends who were invited stood ready and correct. Then the fine government car came rolling in. A tall military secretary attended Lady Twynam. He stiffly got out of the car and then Lady Twynam came out. It was a tense moment.

But the good Lady soon showed us that she is a human being too. She soon made us feel at home with her. She shook hands with us in a most gracious manner and took to us like a friend. The students sang a welcome song, and a brief welcome address was given. Then the important event of the corner-stone laying took place. We could not get a marble slab, so one of our brethren prepared a wood plank, thirty by sixteen inches, and two inches thick; and on that we had written, "Jansen Memorial Agricultural High School Extension Corner Stone, laid by Lady Twynam, on Jan. 27th 1946." It all gave a dignified appearance.

After this event she inspected all the school children, also their handwork. She was especially impressed with the weaving work the students had done. Then we took her across the school farm. It is true, the farm is just now in January at its best. The vegetables are plentiful and very beautiful. Most of our officers feel that India can produce much more than it does; and here on the mission school farm is a demonstration that it actually can be done and is being done here in Jagdeeshphore.

This visit was of the highest type from the official point of view, we have ever had here. What Lady Twynam saw was largely the external, but we feel sure that she detected that behind all this external is a spirit and a soul, which inspires all this, viz., our Lord and Saviour, and the souls yielded to Him. In the songs that the students sang to her this came out very clearly; and personally I am sure that our high officials recognize that fact. This visit has helped us also to pray more sincerely for those in government positions, as the apostle Paul enjoins us to do (Romans 13).—John Thiessen

RELIEF

The Waldensian

People located in the valleys of northern Italy are among the ones who recently received clothing from our relief workers in Italy. A favorable agreement has been worked out with UNRRA for a separate project in aid of the Waldenses. Their chief need is aid to hospitals, orphanages, and old people's homes, and provision for more food, clothing, and medical supplies. Eleven workers are serving in the M.C.C. Unit in Italy at the present time.

Individual Requests

Robert Kreider, MCC-CRALOG representative in Germany, has been receiving a large number of individual requests in the form of letters from people in the United States. These requests, he says, are for aid to relatives in Germany and in many cases for small and incidental items . . . flashlight batteries, cigarettes, insulin, and children's clothing. "This week I forwarded a number of letters received from both people in Germany and the States. It is really a problem . . .".

CRALOG representatives do not have actual supplies at their disposal but are charged with the responsibility of channeling relief supplies to the civilian distributing agencies. We would urge people to make their requests and relief contributions through the regular channels provided by the Mennonite Central Committee instead of writing direct to Germany since most of these requests are eventually referred back to this country.

Individual food packages may be sent to individual addresses in Germany through C.A.R.E.

C.A.R.E.

Both the United States and Canadian constituencies are finding in C.A.R.E. a channel for sending packages of food to specified individuals in foreign countries. To date 734 C.A.R.E. applications have been routed through the M.C.C. offices. Most of the packages are going to the American and British Zones of Germany. Application has been made for a block of twenty-five parcels to be sent to Robert Kreider in Germany who will channel the packages to whatever area the need is most urgent.

Goodwill Christmas Bundles

Pamphlets describing this project have been sent to interested groups and churches and may be obtained by writing to Akron, Pa. The plan is to send Bundles, each containing clothing, toilet articles, games, and other necessities which can be packed in a towel and fastened with safety pins, to needy children in Europe. The Bundles should be sent to M.C.C. Akron, Pa., before September 15.

News Briefs

Farewell services were held on the evening of August 6 for Elizabeth Brauer, Coalville, Alberta, who sailed from New York on August 7 for South Hampton, England.

James Brenneman, M.D. is scheduled to leave on August 10 from San Francisco, for Manila. The State Department granted priority making possible his flight to the Philippine Islands.

The following workers arrived at their destination: Margaret Janzen, South Hampton, England, August 3; Magdalene Friesen, South Hampton, England, August 5; Mary E. Amstutz, Bombay India, July 25.

H. Ernest Bennett, who served as a relief worker on the foreign field and as Assistant Treasurer and office manager at the Akron headquarters, brought to a close his period of service with the Mennonite Central Committee as of August 1. His new address is Elkhart, Indiana.

MATERIAL AID NOTES

Relief Cereal

The manufacturer of the special relief cereal has informed the Material Aid Section that it is no longer necessary to ship wheat, oats, and soybeans to their mill in order to secure their cereal. The reason for the previous request for grain was because of the scarcity of those grains earlier in the season.

This cereal is being sent overseas in quantity. Other relief agencies have found it to be very satisfactory and highly recommend it as a relief food. Quantities of this cereal could be used in the areas of Germany, Austria, China and the Philippines where the Mennonite Central Committee will have relief units for the distribution of food supplies.

Those groups who are interested in purchasing this relief cereal from cash on hand or from possible donations of grain should contact the Material Aid Section in Akron.

Flour

Arrangements have been completed with the U. S. Government officials whereby anyone grinding wheat into flour for relief purposes through the Mennonite Central Committee may do so without regard to War Food Order No. 144. This allows the miller to grind as much wheat for relief as he wishes and does not hold the miller to any now existing quotas. Photostatic copies of this permission may be obtained from the Akron office by anyone who desires to mill flour for relief. It is necessary that the miller have this in his possession in order to claim exemption from the existing quotas.

Cracked Wheat

Quantities of cracked wheat can also be used to a good advantage in the relief program in China and the Philippines. It has been pointed out that cracked wheat consists of a part of the average diet of the people in those countries. It has also been pointed out that flour should not be shipped to those areas because of climatic conditions.

C. P. S.

Conference

A meeting of camp Directors, Educational Directors, and pastors was held at Denison, Iowa, on July 28 to August 1. Paul C. French represented the N.S.B.R.O. at the conference. Highlights of the meeting were a review of the present C.P.S. program and discussion and sharing of problems related to administration, educational, and religious life. This was the first combined conference, the third Directors Conference, and the fourth Educational Director's conference since the beginning of the CPS program.

IN MEMORIAM

Tobias J. Basinger, seventy-eight, Pandora, Ohio, died at his residence July 26 of a heart ailment. He is a veteran teacher. He is survived by one brother, Daniel Basinger, Bluffton, and four sisters, Mrs. P. A. Amstutz, Mrs. Elizabeth Amstutz, Miss Mathilda Basinger, and Miss Susan Basinger, Pandora. Funeral services were conducted by his pastor, Rev. Ernest J. Bohn.—Mrs. S. W. Steiner, Corr.

Louis Fred Aeschliman, son of the late Fred and Rose Aeschliman, was born in Davis County, Iowa, May 1, 1885, and passed away at Sacred Heart Hospital, Spokane, Washington, July 31. When two the family settled in Whitman County, Washington, where the departed grew to manhood and spent his life farming. He as baptized and received into the Mennonite Church of Colfax in 1900. In this church he served in the capacities of Sunday School teacher, choir director, trustee, and secretary-treasurer. He is survived by his wife, Harold of Colfax, Vernon of Spokane, Mrs. Alfred Schutz of New York, and Leland of Spokane.

Dorothy Jean Toews, wife of Edward Toews, was born August 11, 1922, at Salem, Oregon, and died July 30. She spent the early part of her life in Salem and came to Dallas with her parents, Rev. and Mrs. Homer Leisy, in 1939. Early in life she was baptized and accepted into the Emmanuel Church at Pratum. In 1939 she transferred her membership to Grace Church, Dallas. She was united in marriage to Edward Toews on February 22, 1946, after which they resided at Albany, Oregon. She is survived by her husband, her parents, two sisters, Mrs. Homer Welty of Portland and Mrs. Vernon Dyck of Corvallis.

Jottings

—**Germantown (Pa.) Mennonite Church:** On August 4 Rev. Howard T. Landes tended his resignation to the congregation in order to accept a call from the Ebenezer Congregation, Bluffton, Ohio. Rev. Landes joined the Deep Run Church in 1921. He graduated from both the Bible Institute of Pennsylvania and the Eastern Baptist Seminary of Philadelphia. He received his evangelist's license in May, 1927, and was ordained a minister and installed as pastor of the Germantown Church, September 6, 1928. In 1929 he was ordained as Elder. He served as Vice President of the Eastern District Conference in 1937, 1938, and 1939. Other offices included: Orphan's Committee, 1930-32; Educational Committee 1936-1946; Sunday School and Young People's Committee 1940-1946. He married Anona Crawford in 1927. They have one son, Howard James. Rev. Landes will begin his new pastorate the middle of September, preaching his last sermon in the Germantown church on September 8, his eighteenth anniversary.—DeWitt Temple, Corr.

—**Rev. John T. Neufeld** of the Mennonite Bible Mission, 4221 South Rockwell Street, Chicago 32, Illinois, has published a little sixteen-page booklet entitled "The End Is Not Yet." A copy may be had from Rev. Neufeld for fifteen cents.

—**First Church, Madrid, Nebraska:** We are planning a retreat for our people at Hays Park, a state recreational Park, about fifty miles from here, beginning August 8. Many of our young folks and also some from the M.B. church near here have registered. We hope to have about fifty in all. Rev. Victor Graber from Delft, Minnesota, will be our special retreat speaker and also others.—John G. Unruh.

—**Rufus M. Franz,** formerly one of the regional directors of Mennonite C. P. S. writes, "I am again assuming my former position as vice principal of Wilson Junior High School in Eugene, Oregon."

—**Rev. J. M. Regier of Hillsboro, Kansas,** reports that he has received 355 letters and cards from people in Europe who have benefitted from the relief flour which the Hillsboro community sent for relief in Europe.

—**Rev. Menno Kliewer,** formerly pastor of the Sichar Church, Cordell, Oklahoma, and leader of the Mennonite group at Caldwell, Idaho, writes that weather is fine. Although it gets somewhat hot during the day, the nights are nice and cool. Forty-six were present for church services the morning of August 4. The meeting place is a schoolhouse at least fifteen miles out of town. Most of the road is washboard gravel. Brother Kliewer writes that they are anxious to get a place in town. The Sichar Church is now being served by Andrew O. Holliman, who was ordained as evangelist on July 7. All matter pertaining to the Sichar Church should be sent to W. T. Schmidt, Route 3, Cordell, Oklahoma.

—**Dallas Voran,** ex-CPS man from Mulberry, Florida, and Gulfport, Mississippi, will probably leave San Francisco on August 28 for China. Mr. Voran is going to China for a three-year term of service. He stated that probably ten relief workers would sail on the ship he is planning to take.

—**Immanuel Church, Delft, Minnesota:** The young people had a retreat August 3 and 4. Saturday evening we had the services in the open with recreation first and then a fellowship lunch, followed by a devotional period. Rev. Gerig was our guest speaker and the Trumpet Trio from Mountain Lake brought special music. On Sunday afternoon and evening various groups from neighboring churches brought special numbers. Our speaker in the afternoon was Rev. Wayne Williams, and in the evening Rev. Erland Waltner was the guest speaker. The theme for our retreat was, "Look to the Light."—Martha Baerg, Corr.

—**First Church, Philadelphia, Pa.,** Rev. Albert Jantzen brought the morning message, Sunday, August 4. The daily vacation Bible school, Miss Catherine Niswander, principal, had an average attendance of sixty-one daily. Rev. John Boehr is faithfully serving as supply pastor.—Mrs. Howard S. Weiss, Corr.

—**First Church, Berne, Indiana:** On July 38 Dr. Warkentine, President of the Mennonite Biblical Seminary, Chicago, brought the morning message. On August 18, Dr. Warkentin will be back in the church to present the work of the Seminary. On this same day a farewell is planned for Martha Burkhalter, who is soon ɜaving for India. The following Sunday there will e a farewell for all the young people who are plan- ing to enter school this fall.—Martha Gilliom, Corr.

-Zion Church, Souderton, Pa., Rev. and Mrs. Wesley wert are serving the church for about a month, while ev. and Mrs. Ellis Graber are vacationing in South akota. The Wesley Ewerts are from Canada.

-Rev. W. Harley King, Pastor of the Mennonite hurch of Colfax, Washington, for nearly ten years, esigned early in July to accept a call from the Second lennonite Church of Paso Robles, California. He plans arrive there with his family early in September to egin work in the new field.

-Bethel Church, Fortuna, Missouri: Recently ten oung people were received into our church by bap- sm and four joined by letter. Earl M. Lehman of luffton, Ohio, showed his pictures of Puerto Rico on ugust 4. We are looking forward to a retreat August -31 on Gravois Beach, south of Versailles. September will be the closing with an all-day meeting and nner at the church. Missionary Marvin Dirks and ev. Elmer Basinger are the speakers.—Mrs. Joe Leh- an.

-Grace Church, Dallas, Oregon: On August 4 we had e of the largest funerals ever held in our church. he deceased was Mrs. Edward Toews (Dorothy eisy), daughter of Rev. and Mrs. Homer Leisy. We k us, "Lord why take her away?" She was such a onderful worker in our church, on fire for God every- here, but God's ways are not our ways. We thank im for Dorothy's life and what she meant to us.— rs. Dave Balzer, Corr.

-First Church, Aberdeen, Idaho: The first annual nior retreat was held July 21-22 at Weston's Ranch, out ten miles above Lava, Idaho, in the mountains. e theme was, "Drawing Near to God." Rev. H. N. arder, Mrs. John Newman, Mrs. M. D. Linscheid, iss Ruby Friesen and Miss Esther Becker were the aders. The sixth annual Idaho Young People's Re- eat was held at Presbyterian Camp at Ketchum, aho, July 26-28. The theme was "Looking Heaven- ard." We were very fortunate in having Rev. Paul Roth from the Calvary Mennonite Church at Bar- w, Oregon, and Rev. Verney Unruh, Vice President the Y. P. U. of the General Conference, as our eakers. Orlando Schmidt was also present and serv- as director of music and dean of men. Miss Alice hman was dean of women. The retreat closed with very touching fagot service led by Rev. Roth. The g-awaited Hammond Electric Organ was install- recently and before being used was dedicated in a ecial service, Sunday morning, August 4. Sunday ening a musical program was given with Mrs. T. R. ilson, music instructor at the U.I.S.B., Pocatello, aho, assisting with several musical numbers. The mmond Electric Organ is given in loving memory Marian Toevs by the John E. Toevs family.—Arnold Bartel, Corr.

First Church, Nappanee, Indiana: Couple of weeks o we met at the city park for our Sunday evening vice. We had lunch and a period of fellowship; at o'clock we had a sunest vesper service. On another nday evening the vacation Bible school students had arge of the service, Last Sunday the Bible school students had charge of the morning opening service and exhibited the things they had made. Wednesday the Sewing Circle met at the Slabaugh Cottage at the Lake. We sewed quilt blocks and made shoes. We had a pot-luck dinner and a nice time of fellowship.—Mrs. Loyal Corwin, Corr.

TENTATIVE PROGRAM FOR MINISTERS' AND MISSIONARIES' WIVES DURING RETREAT,

August 29 to September 5, 1946 at Methodist Camp Grounds,
9:00 to 10:15 each day

(1) A ten minute Bible study led by Mrs. Erland Waltner.

(2) A five minute quiet meditation bearing on the suject of the day led by Mrs. Russel Mast.

(3) The following subjects to be presented, twenty minutes each. This is to be followed by a discussion period. In each case the first named is to speak on the subject and the second named to lead in the discussion.

Friday, Aug. 30. "The Minister's Wife as Her Husband's Help-Meet"
Mrs. Edmund Miller, Mrs. Herbert Miller
Saturday—"The Minister's Wife in Her Home"
Mrs. Alvin Beachy Mrs. J. E. Entz
Monday—"The Minister's Wife and Church Organizations"
Mrs. Olin Krehbiel Mrs. Wilmer Shelly
Tuesday—"The Minister's Wife in the Congregation and Community"
Mrs. Earl Salzman, Mrs. A. S. Rosenberger
Wednesday—"The Missionary Wife on Furlough"
Mrs. H. E. Dester Mrs. S. F. Pannabecker
Thursday—Question Box, Mrs. Elbert Koontz

(Questions are to be handed in during the week or sent in by such who cannot attend. They will then be distributed for answering.)—Committee: Mrs. P. R. Schroeder, Chairman, Mrs. A. E. Kreider, Mrs. W. C. Voth

—Emmaus Church, Whitewater, Kansas: Dr. G. Christian Weiss, President of the Gospel Missionary Union, Kansas City, will be our "Youth Rally" speaker August 19-25. The meeting will commence at 8 o'clock each evening.—Susan Thiessen, Corr.

—Prayer and Gift Day for Freeman Junior College will be observed on August 25 this year. The Northern District Conference has set aside the last Sunday in August each year for the observance of this day.

—Three hundred fifty-five young people had made application for admission to Bethel College by August 9 according to a report of that date.

—Inman (Kansas) Mennonite Church: On August 5 a group drove to the Woods Orchard and gathered apples. These were peeled and cut up for drying a few

Mrs. G. A. Linscheid
222 South Pine
Newton
Kansas

days later. Mr. Woods donated the fruit for relief. A basement is now being excavated under the house which Mrs. Henry Voth donated for an old folks home. The various Mennonite churches of the community are carrying on the project. Missionary Ivan Deckert from Africa spoke on the morning of August 4. That evening he and Mrs. Deckert gave inspiring messages at the community open air services. On the evening of July 24 Dr. and Mrs. Dester brought messages and showed interesting pictures of their work in India. At a recent Sunday School Worker's Meeting it was decided that the Sunday School should sponsor the Christmas Bundle Project, since it is more of a children's project. The aim is one bundle by each family. — Mrs. G. B. Martens, Corr.

—**First Church, Pretty Prairie, Kansas:** Dr. Dester, missionary doctor home on furlough from India, was a guest speaker at our Sunday morning services. The Scripture lesson was taken from Jeremiah 8:33. "Why then is not the health of the daughter of my people recovered?" Dr. Dester explained that it was the lack of knowledge of God among the Indian people and expressed the need of missionary work there. Five delegates attended the C. E. Convention held at the Eden Church, Moundridge. Our choir rendered a number at the evening session. —R. L. Krehbiel, Corr.

—**First Mennonite Church (north) of Butterfield, Minn.:** Two former pastors, namely, Rev. J. D. Warkentine and family of Iowa, and Rev. S. H. Quiring and family of Washington, visited the church services here recently. Rev. Quiring based his message on Ps. 23:6 on August 11. A weekly children's meeting, in session during the adult Bible study and prayer meeting on Wednesday evening, was started recently. A series of twelve vellograph lessons on "The Bible, the Word of God," besides choruses, hymns, object lessons, Bible memory verses, and Bible games are enjoyed. Eleven people participated in the Christian Endeavor program, which was entirely given by those plannng to leave this vicinity this fall in order to attend Bible school or college. A farewell service for the R. Toews family was given the same evening in the church basement. The Toews are moving to Omaha, Nebraska, this month, where Mr. Toews and daughter Edith are planning to study at Grace Bible Institute.—Mrs. C. S. Harder, Corr.

—**Deep Run (Pa.) Church:** Rev. and Mrs. Herbert Fretz are planning a trip to Berne, Indiana, where they will attend the wedding of Mrs. Fretz' sister, Esther Habegger. Rev. Fretz will stop at Bluffton College to do some work in the library there. Both he and Mrs. Fretz helped with the junior and high school groups at the recent retreat. Approximately thirty-five attended the various retreats. Two of our young folks will attend Bluffton College this fall, another will resume his law study, and one expects to take up two years of relief work in Europe in the near future.—Mae Gross, Corr.

—**Fairfield (Pa.) Church:** Rev. George Stoneback was unable to meet his congregation this morning due to illness. The congregation was fortunate, however, to have Dr. Melvin Gingerich give a report of the experiences he and the "cowboys" had on their trip to Poland. He had returned from his trip just a few hours before the services.—Henry Burkhard, Corr.

—**First Church, Sugarcreek, Ohio:** Rev. Lester Hostetler of the Bethel College Church and formerly of Sugarcreek was our guest preacher August 11. He and Mrs. Hostetler have been spending several weeks here. Our pastor, Rev. William Stauffer, just returned after spending some weeks in Kansas and Oklahoma for the Mission Board and the Board of Mutual Aid. He reported spending a very fine retreat at Camp Wood. Arnold Nickel, who has been assisting Rev. Stauffer this summer, will be returning home to Mountain Lake, Minnesota. On the way home he will stop at Topeka, Indiana, to attend the session of the Central District Conference. In September he will enroll in the Mennonite Biblical Seminary, Chicago.—Wiley McDowell, Corr.

—**Bethel College Church:** Professor Menno S. Harder brought the message Sunday morning, August 11.

—**Rev. Ronald von Riesen,** Executive Secretary of the Board of Eduaction, attended the recent session of the Central Conference of Mennonites.

—**Dr. and Mrs. C. C. Regier** of West Liberty, West Virginia, recently stopped at Newton on their way home after making a trip to the Pacific Northeast and other places. Dr. C. C. Regier teaches at West Liberty State College. A son will attend Bethel College this year.

OFFERING FOR DEHYDRATED MILK

The Mennonite Central Committee invites the churches of the Western District Conference to hold an offering during August or September, the proceeds of which are to be used by the M. C. C. for the purchase of dehydrated milk. According to Rev. B. H Janzen, who helps to coordinate M. C. C. relief activities for the Mennonite churches in Kansas and Oklahoma, several churches around Hillsboro and Inman had begun the project of buying dehydrated milk for relief, when it was found out that the M. C. C could purchase such milk for a lower price in the East Since interest has been manifested in buying dehydrated milk for relief, the M.C.C. is now inviting each church of the Western District Conference to hold, during August or September, an offering for this project. The churches should send their offerings to Mennonite Headquarters, 722 Main Street, Newton Kansas. This office will then forward the money to the M. C. C. For further information in regard to this project, write to Rev. B. H. Janzen. Request for information should be addressed to Rev. B. H Janzen, Lehigh, Kansas.

It is being pointed out by the M. C. C. that dehydrated whole milk is preferable to dehydrated skim milk because the former contains the fat which i so very much needed by the starving peoples o Europe.

The Mennonite

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Cut courtesy "Gospel Messenger"

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done, in the right way,"
Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

—Henry van Dyke

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

A CHRISTIAN ATTITUDE towards the public schools is the privilege and obligation of all Christian parents. The teachers in a public school are generally anxious to cooperate with the parents in regard to the welfare of the children. There are certain things that the parents can do to help the teachers in their work. It is up to Christian parents to discover how they can be helpful. It is always better to befriend teachers than to denounce them. As parents and teachers unite in seeking an excellent education for all children, there will be an improvement in public education.

WORK is a blessing under the right conditions. Work at its best is love in action. It blesses both the recipient and the giver. Work at its best is a witness of God who is love. This witness is particularly effective because work does not come as easily as a great many words; it represents at its best substantial effort. Work done lovingly tells of God and makes the recipient inclined in a good many cases to want to know more about the Power behind such work. Work is a blessing when it fits the talents of the one who has to perform it. God has created each individual with certain talents to be used in such a way as to make the most of them. Work to be a blessing must be balanced with other aspects of life and therefore must not be overdone. Rightly used, work is a blessing for man.

A LABOR SUNDAY MESSAGE which will be read in many churches, says some very important things. The first part of it reads:

"On Labor Sunday the depth of human suffering in many lands must oppress the Christian conscience with particular force. In the true Christian community all persons and peoples are members one of another under the searching judgment of One who is Sovereign, and beneath the tender care of a Father who is God. An ill-clad body protests every idle machine. A homeless or poorly housed family pulls at the sinews of every idle hand. A slave worker anywhere jeopardizes the rights of all free men.

"In our own country the storms of war were a distant rumbling. In consequence we are left strong and prosperous beyond compare. But in the agony of the world we are threatened by a new spiritual isolation—the hardening of our hearts against humanity's pain. From our fields and hands and machines might come a flow of food and tools for the rebuilding of all nations. From our spirits might rise a greater sense of world fellowship and a passion for freedom which will embrace all men.

"We shall not meet our obligations to the world unless we meet them to each other in our own land. The unity of work and purpose we knew at war is now replaced by a struggle for profit and power. Out of this controversy that brings to light shortcomings in our economic practices, a higher life may come, but only if the needs of all men are the standard of living, an economy of high production and full employment, the provision of decent housing and assured medical care, equal access to employment and other benefits of our society regardless of race and creed, the wider distribution of property and income and power—the achievement of these goals for all persons, families and nations is indispensable to the realization of the common good."

PROFIT-SHARING may be one important step in lessening the conflict between management and labor. Dr. Albert E. Day, in talking about profit-sharing, tells about the store of Jack and Heitnz in Cleveland, Ohio. He says: "There employees did share generously, according to the usual standards fabulously, in the profits of the concern. And Agnes Meyer, in her *Journey Through Chaos,* found that industry was a paradise in contrast with the chaos which existed in many of the war plants she visited. There was little absenteeism, no idling, no shoddy work. The Navy found it necessary to maintain only a skeleton corps of inspectors. There was happiness and zest in toil — for it was the toil of a self-disciplined, co-operative family, all for each and each for all. 'They' had become 'we' and 'we' were doing a magnificent job." Are there disadvantages to profit-sharing? Perhaps, there are. One is reminded that industry needs to lay aside capital for expansion. It is possible that the laborers in a factory might be very reluctant to cut down their share in profits so that there might be expansion. Yet the question comes, should there be expansion when wages are so low as to make

(Continued on page 4)

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On Labor Relations

by C. T. Habegger

The happiest labor relations experienced in our forty-six years existed when there were few Federal or State labor rules—when it was popular to earn one's rewards—when there was practically no feeling of belonging to this or that class of society.

But—these days are gone. As businesses grew bigger and bigger—operating in many localities and states—both our State and Federal Governments had to make rules to protect the workers. When governments make such rules, they have to make them all-inclusive—not only for the big fellows, but for everybody. Big organizations can interpret and live by complicated government rules better than the independent and small organizations. They have attorneys, accountants and staffs for such purposes. They even have their own "missionaries at large" who live pretty close to the law makers, to see that the new law will not hurt the big fellows too much. So far, our Federal and State rules have encouraged bigness more than independence in business.

Generally speaking, it should be evident that it is the Mr. Bigs in business, labor, agriculture, and government who limit the freedom of the Mr. Smalls—and it is the Mr. Bigs in business who precipitate bureaucratic and dictatorial agencies in government.

Who is to blame for all this? Nearly everybody. In recent decades, who of us hasn't given preferential patronage to the Mr. Bigs in business, rather than to the Mr. Smalls—our neighbors and fellow citizens? At any rate, the problem of labor relations as we know it today, is a by-product of big business.

And—it is going to take more than pension plans, profit-sharing plans, hospitalization insurance, vacations with pay, or above average wage rates to solve the problem. We, ourselves, have or are employing all of these. While our own labor relations are reasonably satisfactory, we can't boast that we have solved the problem. The fault, of course, is mainly ours—although outside conditions beyond our control are also a conributing factor.

What we really face is the old problem of human elations. This is everybody's problem. Perhaps if we ould solve our problems in human relations, we might utomatically solve the problem of labor relations as well.

Good human relations are encouraged particularly when no one—whether he be a preacher, deacon, parent, manager or bootblack—considers himself so all-wise as to look down on anyone else with a supercilious know-it-all, smart man's look. Men who make no mistakes—admit no errors—and blame others when they get in trouble—seldom contribute anything to good human relations.

What is it that propells too many of us up an imaginative plane of bossiness? Usually the propeller starts spinning after one has tasted too much power—power of personality, power of position, or power of ownership.

Don't get me wrong. All of us need to feel important—sufficiently so that we will put forth a genuine effort to exercise our various talents diligently — to have enough confidence in ourselves to dare to speak our minds openly, even when we may be wrong—but at the same time to have enough good manners to admit our errors when we are shown up.

Good human relations are primarily based on philosophical and religious foundations. Therefore, if we wish to establish good human relations, we must once again review our basic concepts of man and his relationship to other men. The important questions we face, therefore, are questions like these:

Do we still believe in freedom?

Is freedom still our most cherished asset?

Do we still want to remain free men?

What do we really mean by the words "freedom" and "free men"?

How do free men deal with each other?

To answer these questions intelligently, isn't easy—cannot be done in a three-hundred word presentation. It requires effort—persistent sustained effort—to think straight, and a willingness to act on the results. In an age of "effortless acceptors" this isn't easy—but—it is a *must* if freedom is to live.

The job cannot be undertaken by business alone because it concerns us all. Not only our economic freedom is at stake, but also our political, educational and religious freedom as well. That's everybody's business.

If this sort of an assignment were accepted boldly by our religious press—by our schools and colleges—and by parents-teachers groups and town meetings, we could get somewhere—not quickly, but in time.

At least, we could then decide—and decide with intelligence—whether we wish to choose to be mere mechanized men (robots) who, like the deluded youth of Germany, dance to the tune of an all-powerful master—the master of the forces of domination; or whether we wish to choose to be thinking people who, like Zwingli, Lincoln and many others, looked on man as an

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Mr. C. T. Habegger of the Winner House, Berne, ndiana, is a Mennonite manufacturer, who employs a ood many people and is much interested in small usiness enterprises. Winner House makes Safety Leon Togs.

inviolable personality, capable of reasoning and cooperating with other souls, recognizing only one Master—the Master of the forces of freedom.

If on Labor Day, 1946, we as individuals and communities could resolve bravely to study this central problem of our time—of which labor relations is only a phase—the day would be well spent.

I hope *The Mennonite*, along with other religious journals, will lead right out with frank discussions that provide us with the answers to the basic questions on freedom referred to in this article.

MENNONITES THE WORLD OVER

By Cornelius Krahn

THE FATE OF THE MOLOTSCHNA COLONY

(Note: This letter repeats what hundreds of others have stated. It summarizes comprehensively how the Molotschna Colony was destroyed and what happened to the once prosperous settlers.)

The German Army Approaches

"All of us, 8000 women and children, were taken to the depot at Waldheim in 1941. The men from 16 to 60 had all been taken September 2. Heinrich Baergen, Greta's husband, wrote a letter from Charkov in which he stated that they had to walk 40 kilometers every day. In Charkov they were put into trains and sent to Siberia.

One Returns

"In November one of the men returned. Was that an excitement! All women ran to see him and hoped that their husbands also would come. But their hope was in vain. He told us their experiences. They had traveled in a freight train seventeen days, receiving a small piece of bread and a fish head per man per day, and one bucket of water for fifty men. They nearly died for hunger and thirst. Sometimes the train would stop in a field and they would get out to get some beets and cabbage. After seventeen days they were unloaded on the open steppes of Siberia where they were supposed to provide themselves shelter for the winter in order to build a railroad. The reporter escaped. Although he was shot at and had other extreme difficulties, he finally reached home. He knew nothing about the fate of the others."

A Prelude

"My husband was taken in 1937 and I never learned what happened to him. My son Tobias was taken in 1938 to be shot to death but was released after 16 months. After that he and his wife were caught at the Ohrloff school. They had been graduated from the Teachers' Training Institute at Odessa. In 1941 he was exiled to Siberia and a month later his wife and little daughter were also exiled. We have no report from them. Brother Heinrich Janz, the Elder of the Lanskrone Church for a number of years, was condemned to be shot because he had some American addresses. The verdict was altered and he was exiled to Krasnojarsk for 10 years and his wife and children to Kasakstan. His son Peter who had been in prison for two years, was released, but had to report every ten days for examination, until he could stand it no longer and threw himself under a train. He had been married for three weeks. Our neighbor Heinrich Martens hanged himself in 1940 and his brother Jakob Martens in 1936. The people were tortured to such a degree that they despaired. The men that were exiled from 1936-38 were badly mistreated.

The Fate of the Villages

"The following villagers were all sent to Kasakstan: Franzthal, Groszweide, Alexanderthal, Schardau, Elisabethtal, Steinfeld, Friendensruh, Alexanderkrone, Kleefeld, Rosenort, Blumenort, Tiege, Ohrloff, Altenau, Meunsterberg, Blumenstein, Lichtenau. The other half of the Molotschna settlement, the villages from Rudnerweide to Pordenau, from Tiegerweide to Waldheim, from Klippenfeld to Hamberg and Fischchau, Lindenau, Gnadenthal, Margenau, Nikolaidorf and Sparau, all came under German occupation.

For five days, from October 2-7, we waited at the Waldheim depot and watched people pass through on trains, some on open and some on closed cars. It was a terrible sight to watch them being exiled to Kasakstan under the accusation of being enemies of the country. I could write volumes on what Greta and I have experienced on our trip since that time until we arrived in Holland . . . . If we should get affidavits from Canada we can go there. If not we do not know what will happen to us since we cannot stay here . . .

With hearty greetings,

...................................."

(**Der Bote**, July 10, 1946)

COMMENT ON COMMUNISM?

Francis Starr, Canadian Young Friend in the China Friends Ambulance Unit writes,

"One of the first things we were told when we arrived in China was not to let anything out of our sight that we wanted to see again. I learned the truth of this as have most FAUers.

One of the first things we were told when we got into Red China was that there is no theft there. My experience says that that is also true. I left the truck unlocked and uncovered out in the street one night with no losses. When I went to Youngnien I left the truck on the beach at Lanch'ow with lots of little articles in it that could easily be pinched but weren't. If I had done such a thing (and I wouldn't even consider it) in Nationalist China, all the articles would have disappeared and quite likely the truck also.—Th **American Friend.**

From The Editor's Point-of-view

(Continued from page 2)

a laborer forge still greater returns in order to conserv what he can get. Furthermore, higher income for a laborers through such a plan would increase the tota consumption so that industry could better afford t expand. It is to be hoped that the examples of profit sharing will be held before the public in such a clear an definite way, that it will be possible to judge the meri of the plan more accurately. It is indeed commendab from the point of bringing people together.

Labor Conditions in a Small Kansas Town

by Milo Goering

In the past year our newspapers have been full of news about the labor situation in our country. Labor has consistently demanded higher wages and better working conditions. Anyone who has visited a large industrial city will be aware that the demands of labor are not entirely out of line.

No all problems are big. Neither are all labor problems to be identified with large cities. Let us take a glimpse into a small (Population about 900) town in central Kansas. The following table shows some interesting facts about five of its leading businesses.

Working conditions in small factories are seldom as hazardous as in large factories. The danger of occupational disease due to poor sunlight and ventilation is somewhat eliminated in the factory that is not producing in mass quantities.

All of the employers in this case give their employees vacation with pay. Ten to fourteen days are usually granted. No deduction is made from the pay envelope in case of illness. One employee was carried on the payroll for six weeks while he was ill.

It is well to notice that in only one of the five businesses do the employees sign a written contract or an agreement. This indicates the personal relationship between employer and employee which is a very important factor in the solution of their problems.

These five business were all well established and therefore do not present a picture that is entirely accurate.

Kind of Business	Local Corporation	Local Corporation	Private Business	Cooperative	Cooperative
Approx. volume of Business	2 million	180 thousand	150 thousand	150 thousand	1 million
Number Employed	40 to 80	9	11	8	10
Average wage per week	$40	$37.50	$35	$40	$37.50
Extra benifits	Vacation Sick leave	Vacation Sick leave	Vacation Sick leave	Vacation Sick leave	Vacation Sick leave
Length of contract	1 year	1 year	agreement	Verbal Agreement	1 year
Social Security	yes	yes	yes	yes	yes
Attitude of employer toward labor unions	favorable	indifferent	unfavorable	indifferent	indifferent
elongs usiness rganization	yes	yes	yes	yes	no

The table shows that the average weekly wage is thirty-eight dollars. Whether or not that is an adequate wage or a small town is a question that can only be answered by circumstances.

The Gospel--No More, No Less

"For a great door and effectual is opened unto me, nd there are many adversaries." I Cor. 16:9.

Attacks and methods of the adversary differ, but e aim is always the same—to thwart the purpose of od.

God has opened the eyes of some folks here to the uth of salvation *by grace alone*. We so rejoiced in is and then almost immediately were confronted by esh oppostion in the person of a preacher and his aching that Christ *and baptism* are both necessary. Some are wavering as they listen to him.

Added to this a new element has sought entrance to this community. While they are fundamental, they stress denominational affiliation so strongly that they are seemingly hindering instead of being the help they could be. We know our God is able even for these circumstances, and we want to be trustful and faithful in every way for the glory of God and the welfare of the souls of these people.

Folks are eager for "preaching services" so we are trying to have a program of Sunday School and preaching for each Sunday. Also gathering one night a week for Bible Study and prayer.

Twenty-six schools have been entered by Miss Joy and myself and we plan to meet these children semimonthly throughout the school year. We covet your prayer for this ministry to these rural children, many of whom hear the gospel from no one else, as well as for the ministry in this community where we live. — Elsie Pfister, Incline, Kentucky, August 8, 1946.

Men and Hunger

— a book review by H. A. Fast

Men and Hunger by Guetzkow and Bowman. Published by Brethren Publishing House, Elgin, Illinois. Price $1.00. 72 pp.

Among a variety of very important projects sponsored by the Civilian Public Service program certainly one of the most significant was the experimental starvation project conducted by the University of Minnesota in co-operation with the Brethren Service Committee, American Friends Service Committee, and Mennonite Central Committee. Many people in a general way knew of the experiment, but comparatively few sensed how significant its results would be in the postwar period when half the world is living on a semi-starvation level.

The full results of this experiment have not yet been written up but a preliminary and very valuable interpretation of its significance and its implications has been made by two young men who themselves were actively associated with this "guinea pig" project. Harold Guetzkow, a trained psychologist, and Paul Bowman, a relief worker under the Brethren Service Committee from the days of the civil war in Spain, deserve our thanks for making available at this early date an inside analysis of what happens to people who are slowly starving or who exist for months on a very deficient diet.

They trace not only the terrible consequences of insufficient diet on bodily strength and vigor, but also the tragic deterioration of the whole personality. They describe the lack of ambition, the effort required in making decisions, and the consequent tendency to postpone action, the terrible sense of frustration, hopelessness, and despair, the increasing irritability even over trifles, the difficulty of exercising patience, the lowering of morale, the increasing preoccupation with self and with the ever present and pressing bodily needs, the loss of a high sense of idealism and of moral values generally, and so forth. Interestingly enough, they point out that starvation in their observation and experience definitely does not quicken but rather distressingly weakens a person's religious interests.

Guetzkow does an excellent job in analyzing what happens to the human personality under conditions of insufficient diet and starvation. Bowman in the light of his relief experience does an equally commendable job in analyzing some of the implications of this experiment on the type of service relief workers ought to render in areas of starvation.

The experiment was perhaps not altogether realistic in every respect. This was laboratory starvation in which practically all basic factors in the starvation process were under careful scientific control. The men who participated in this voluntary starvation experiment were fully aware that they were taking serious risks with their health, but they also knew that they were under expert care and that every precaution would be taken to prevent permanent injury. Starving peoples generally have none of these alleviating certainties and assurances to buoy them up. Nevertheless, this experiment was so carefully conducted and received such conscientious participation on the part of the "guinea pigs" that the results observed and measured are a dependable index of what happens to people in various stages of starvation. Shocking as some of these revelations are, it is well to remember that the results under conditions of actual starvation are even more terribly tragic, especially when one thinks of children as the victims.

Here is a book that should be read widely and thoughtfully in all our churches and especially by relief workers. It should give us a deeper and more sympathetic understanding of the plight of starving people; it should give us a keener appreciation of how terribly necessary is food, but also how supremely important is a service of relief that is performed in the "name of Christ" and carried on in His spirit and with His understanding of real human need.

CONTRIBUTORS

H. A. Fast, former head of the Civilian Public Service Program for the M.C.C. is Vice-President of the M.C.C. and Chairman of the Emergency Relief Board of the General Conference.

Milo Goering is an ex-C. P. S. man who is now attending Bethel College.

It Is August--1965

by William K. Anderson

The other day I was wandering over the shore line of North Jersey looking beyond the river at the rubble that once had been New York City. Everything seemed very peaceful in the hot August sun. There were two sailboats on the bay, and I wondered where they could have come from. I had not seen any since the bombs came. As I walked along, stepping over the derbis which no one had cleared away, although the last bomb fell over a year ago, I came across an elderly citizen who sat on the ground looking sadly over the scene.

He was startled when I spoke to him. "Sir, you look old enough to have a memory of other days," I began. "Why did all this destruction have to come to such a powerful nation as we were?" I give you his story as I remember it.

"Even to this day," he answered, "every adult still living remembers August 6, 1945, just twenty-one years ago. It was only a few days before the close of World War II. A little load of 'dead matter,' drifting down under a parachute so the carrying plane could get away, suddenly came alive and even in that first atomic explosion of history (not counting the trial in New Mexico) 60,000 Japanese were suddenly cremated.

"We have seen a hundred times worse since then, but in that day the world was terrified. Shortly afterward came a request for peace from Japan, because no nation could stand against the new form of warfare.

"Then the allied nations that had been united by hate and fear of their enemies began to be divided by suspicion. America had what was then called the new 'secret weapon' and the powerful leaders decided to keep it. The scientists who invented it tried valiantly to show that no such secret could be kept, let alone one that had tremendous possible profits. But the military people had already begun to be powerful in those days and they said, 'We've got this now and we must keep it for ourselves.' It was back in those days of 1945 and 1946 that the important decisions were made.

"Soon other nations began to be envious of our new power and this made America think, 'How are we going to make ourselves safe in a world of growing resentment?' And the military people came up glibly with an answer. They said, 'We'll have to make a soldier out of every American citizen.' This was resisted for a time by people who claimed, 'That's what Germany did and look what has happened to her'. But the military people kept reiterating, 'God helps those who help themselves!' They added: 'Our word has been powerful in the world recently because we have been well armed. And as we discharge our soldiers rapidly, the other nations lose their respect for us. If we are going to have an influence for peace we must remain strong. Otherwise we shall sink back to where they disregard us as they did before the war when we were weak.'

"And those who feared to lose our democracy and world friendship said, 'What do you mean—disregarded? Wendell Willkie went around the world in 1942 and told us when he came back of a marvelous "reservoir of good will" toward America all over the world. Now you want to build up gigantic military powers so that we can push people around and tell them what to do, and that is blasting the dam in front of the reservoir.'

"But the military people replied: 'We must keep America safe, and the way to do it is to make ourselves stronger than all possible enemies.'

"Critical people who remembered prewar idealistic promises like the Atlantic Charter said, 'That's a return of the old power politics which we in the United States have always scorned.' But the military folks said, 'You must be realistic in a realistic world, and this is the way to avoid mistakes.'

"And there were people who said: 'Look! We are destroying militarism in Japan and dismantling it in Germany and what is the idea of setting it up in America? Didn't we fight two wars against militarism? Let's outlaw the dirty business all over the world.' But the military people had an answer and said: "Depend on the promises of those Russians? You wouldn't be so foolish, would you?' "

The old man carefully chose a stalk of timothy and chewed it thoughtfully—then broke out into another chapter of his story. "There were people who said: 'Here's this new United Nations organization. Why not develop that into an effective world organization which can punish international racketeers by law before they get started, and still give each nation a chance to continue in its own cultural traditions? Let America lead the nations in working this out and then give to this world government custody over atomic bombs and other war paraphernalia.' But there were too many skeptics who believed in the outworn sovereignty of nations and disbelieved in their ability to get together except in war time. The world was really a neighborhood but short-sighted people could not believe that peaceful neighborly living was possible.

"And folks asked, 'What are you going to do when other nations find the secret of atomic energy and make their own bombs?' The military people replied, 'We'll put spies in all other countries who will warn us ahead

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The above article is reprinted from the **Christian Advocate**, official journal of the Methodist Church. William K. Anderson is Educational Director, Commission on Courses of Study, for that denomination.

of what they are doing. Then we can build bigger bombs and faster rockets, because our industrial resources are the bast in the world.' But the scientists kept soberly telling those who would listen the facts we now know—that there was no defense against atomic warfare.

"And there was a general who said, 'We've had our last chance; now we have to learn to live together,' and millions of people then thought he was talking sense. But others would have none of it.

"There were people who asked, 'If you are determined to have war it will be atomic, so what's the use of soldiers and conscription?' And the military men countered with this, 'The strong nations of history have always been nations that were ready to fight if they had to!' People asked, 'Do you mean Greece and Rome and the Holy Roman Empire and Spain and Napoleon's France and Hitler's Germany and poor old Mussolini? They were ready to fight and look what happened to them.' But the military replied, 'We live in a bad world and we must prepare for the worst.'

" 'If you prepare for the worst, you'll get it,' the people answered.

"So that was the way things worked out and the peace of 1945 never came. Revolutions and wars continued, and the more powerful America became, the more other nations feared us. So finally, as you know they all combined against us, and it was the old world against the new.

"You may not know much real history because textbooks have all been changed," the old man continued. "But you know that America used to be a democracy. The old democracy gradually disappeared as the youngger generation became ardent militarists. So we have been a military dictatorship since 1950.

"And you are familiar with the rest of the story. There are only a few of us left—not enough to rebuild our cities in fifty years. Now that the world is totalitarian, maybe the new international government will meet the hopes of the 25,000,000 people they say we still have alive in the earth. But it's hard for me to accept what has come. I keep thinking that it was all unnecessary.

"I have never stopped wishing that the giant America that I knew, with its free religion and free schools and free speech and big industrial production, had possessed the vision to use its power for universal peace. I think it could have been done but instead we sought our own protection which we now know was so foolish in the atomic age. We were guided by fears instead of faith.

"You're young," the old fellow added. "I wish you could have known the demorcacy of America before militarism got hold of us. It was much better." He sat reminiscing for a few moments and then concluded, "Well, we've got our lesson. They that take the atomic bomb shall perish by the atomic bomb."

I went along to the little shelter where my brother and I have stayed since the rest of the family were killed, and I wished I could go back to school, but there are no schools. I am puzzled about this democracy that he spoke of because all of my military instructors have always told us that, back in the democratic period, the government was loose and inefficient and that we never had any real protection. I wonder!

The Milk Supply in Jagdeeshpore

With this short note we want to thank all of you who have helped with the buying of cows for our boarding homes in Jagdeeshpore. We have at this time one hundred-fifty boys and girls in our boarding homes; and often there is sickness among these children. Some are undernourished and weak. Then we always have some children and adults in our Christian community outside of the boarding homes who need milk.

At present we have eight cows giving milk and five more will be fresh before long. And we have seven heifers. About six months ago we bought a very good cow and four calves, on faith. We did not have the money at that time, but we needed the milk, and we trusted God for the help needed. But we were sorely tested when that good cow died, and also one of the good grade calves. That was a severe blow. But we have gone on in hope, and you have helped us, for which we are very grateful. With milk, and vegetables from the school farm, we see how the physical health of our school children increases. Above all, we do all we can to supply spiritual health. Our heavenly Father supplies the needful for this also.

(To show the scarcity of milk in India where the cow is considered holy, it will interest you to know that we had to send two of our cows seventeen miles to the Camp where the Governor of these Provinces had his headquarters when he visited in this area. There is practically no milk in this country; yet there are millions of cattle.)

Yours, Gratefully,

John Thiessen

Paul Goering, formerly Assistant Director at Cleveland State Hospital, Cleveland, Ohio, will start work with the National Service Board for Religious Objectors in Washington, D. C. He will be assistant to Ora Huston, Leo Miller, formerly secretary in the education section of MCC-CPS, will assume administrative assistant's responsibilities to Bill Snyder in the Mennonite Aid Section of MCC.

Y.P.U. OFFICERS

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Route 2
Newton, Kansas

Eight High School Graduates in Jagdeeshpore, India

Last year was the first year that a full high school course could be offered by Jansen Memorial School in Jagdeeshpore mission, in Champa Province, India. Eight young people graduated, the first to graduate from the high school. A few facts are submitted herewith by Rev. John Thiessen about this event and the young people as well as his hopes for their future.

Upon reading of this event, there are some striking facts which impress one. First of all, is the fact that this is the first graduating class of a high school. Contrast that with our country which expects everyone to be a high school graduate and nearly everyone is. This would indicate that the educational needs are great and will require heroism to meet in the Indian mission field.

A more striking fact is that regarding the background of these eight young people. Most of the readers of this paper have a background which has a long tradition of Christian thought and training. Theirs is a solid stable heritage of good churches communities, schools, families, food, and income. Especially is this true when compared with the brief story of the eight graduates of the new high school in Jagdeeshpore. Theirs is a story of illiteracy, poverty, a Hindu culture which looks down on the Christian message, and all the rest that goes with a quite unstable, insecure existance.

We quote the following from Rev. Thiessen's letter:

"With this I would like to introduce our eight young men who will be the first graduates of our young high school at Jagdeeshpore station I think many of the young people of our conference will be glad to know their names . . . These eight are Christian young men. There are two non-Christians in the class besides these eight. They will graduate next March. The eight are: Samodhan Kumar, Nocodeem Sona, Sukho Das, Bishwas Singh, Arjoon Pandeo, Zacharia Gardia, Cornelius Das, Seth Chandra.

"It is our fond hope that these eight young men will be worthy of further education after finishing high school, so that they may become our co-workers as ministers of the gospel, serving as pastors of churches, and as teachers in our own high school. We are so glad that the young people of our conference also take part in building up a student fund, so that these young men and others may be further prepared to serve in our Master's kingdom as evangelists and teachers and medical people.

Here is a word about each of the eight students which shows what can become of people who submit to the grace of God.

Samodhan Kumar's parents were beggars, and even now his father is not capable of doing anything more than to serve as a cheap watchman. Neither his father nor mother can write or read a word. Yet some years ago they accepted Christ, and willed to give their children a better chance.

Nocodeem Sona's father is a farmer-preacher. Has a little education so that he can read his Bible and preach in an informal way. His mother is illiterate.

Sukho Das' father is one of our leading evangelists. Just at present he serves as my assistant pastor in the Bethel church at Jagdeeshpore. Sukho's brother-in-law is the head-teacher in our primary school here in Jadeesphore.

Biswas Singh's father is blind Sundarsingh from Mauhadih station, whom many readers of our Mennonite papers know for years already as our blind evangelist. His mother has died. She was also illiterate.

Arjoon Pandeo is the son of a crippled father who has a very large family whom he cannot support. Yet the parents are both very faithful Christians. The father serves as a watchman at the Mauhadih mission station.

Zacharia Gardia is the son of one of our richest Christian farmers. Both father and mother are enterprizing and intelligent people, though they have had very little chance at education. They want their children to have a better chance.

Cornelius Das is the son of Garib Das. In our mission literature is a pamphlet called, "The Conversion of Garib." This was written by Miss Burkhalter some years ago. Garib is one of our most faithful Christians. One of his other sons is school clerk in Jangjir, another is now student in a theological seminary, and a third is a teacher. Cornelius is a senior in High School.

Seth Chandra is the son of a medical compounder who has worked for some years in our leper home in Champa Leper Asylum.

This is the first year we have a full high school in our mission. To build up this high school has taken and is taking a lot of my best energy. There is much to be done yet before our furlough in March, 1949; but by the grace of God much can done yet. We believe it is right that we build up the Christian youth in India to carry on the work which we as missionaries under God have started. We trust that we have the support of our home constituency in this—support in good-will, prayer, and material ways.

Oregon Young People Hold Fifth Annual Retreat

by Elaine Widmer

July 8-15 was marked a happy and well-spent week for many Oregon retreaters. The retreat was held at Trout Creek Camp, an ideal camp up in the mountains located about twenty miles northeast of Portland. There was something about the mountain atmosphere, the tall trees and the cool, flowing creek that brought you close to nature and to God. It seemed you were in a world of your own, away from civilization and it's many cares and problems.

The registration on Monday, July 8, registered sixty-nine young people; by Sunday this total had risen to one-hundred thirty-five or more.

The theme for the retreat this year was "Christian Youth in the Post War World." Each class was centered around this theme. Scriptural reference for the theme was Romans 8:6,37.

Rev. Homer Leisy of Dallas taught a class on "Christian Youth and the Holy Spirit." He explained the Holy Spirit and His place in our lives, and gave each retreater a clearer vision of the Holy Spirit. Rev. W. A. Regier of Pratum, Oregon, was instructor of the class. "Christian Youth as Soul Winners," based on the text book, "Personal Soul Winning" by William Evans. This also was an interesting and very profitable class. Rev. Paul Kuhlman, Dean of the Grace Bible Institute of Omaha, Nebraska, was the guest speaker of the retreat. He also, with Rev. P. A. Kliewer of Albany, taught a class on missions entitled "Christian Youth and the Missionary Challenge." This class dealt with the missionary and his message. Mr. and Mrs. Burt Russell of Portland were in charge of the general assembly class "Christian Youth and Music." This music period consisted of special musical numbers each day, chorus singing, and choir numbers which were worked up for the Sunday services.

Other retreat leaders who filled their place wonderfully were Mr. Wm. Zehr, Dean of the camp; Mrs. Wm. Zehr, Dean of Women; Mrs. Yoder, an excellent cook! Mrs. Paul Hinnamon, camp nurse, who proved herself very useful; Mrs. Homer Leisy, serving us as a real dining room hostess; Elaine Widmer, as "Camp News" editor.

Mrs. Wm. Zehr and Mrs. Ted Toews were the recreation directors who kept everyone busy with their well-planned recreational program. Such sports as swimming, hiking, softball, horseshoe, volleyball and croquet were enjoyed each afternoon by all. Each evening some special event was planned such as hikes, treasures hunts, get-to-gether games, stunt nights etc. The evening recreation was followed by the campfire services which ended the days program.

A big improvement of this year's retreat was the public address system. Records of chimes were played over the loud speaker each morning at 6:30, by this waking us up. Organ music was played in the evenings while we were getting ready for bed. This music was enjoyed very much by the retreaters.

Many visitors were at the camp on Sunday. Regular Sunday services were held beginning with Sunday School and church in the morning, a singspiration in the afternoon, followed by a recreational period. We had Christian Endeavor in the evening; and a challenging message by Rev. Clyde Dirks closed the evening service.

We enjoyed the retreat this year immensely and wish to thank everyone who made it a successful retreat.

A Project for a Young People's Group

Often young people's societies are seeking to find some special project which they can take up and work on throughout the year. It is not easy sometimes to find a project which will be both worthwhile in itself and of interest to the group. And it is important to choose a project which has the right qualifications all around—one that is of personal interest, one that fills a real need, that is not too big for the group to be able to do much with, that challenges the group to greater undertakings in the future.

Here is one project that came to our attention which should interest some young people's group. Rev. John Thiessen, missionary in India, wrote stating that they have need for good Christian literature. His letter is as follows: "Since our Indian students learn English and those in the high school department read English well, we are always in need of good Christian literature. In **The Mennonite** of January 5, 1946, I notice a list of books recommended for children. If any society would be interested to supply our school with some of them, especially those listed as: books that emphasize some Christian truth; and also such books as "Bible pictures and what they teach," and others. Such and similar books would serve a fine Christian purpose among our young people in India."

Perhaps a young people's society, or several, would be interested in this as a project of theirs. If so, further details may be obtained by writing the editor of this section.

"No Complaining in Our Streets"

The writer of the one hundred and forty-fourth Psalm ends up his striking little poem with a prayer, a prayer for the happiness and prosperity of his people, not an unusual prayer for the Psalm writers to make, by the way. He hopes that their sons may be as plants grown up in their youth, strong and sound and lusty; that their daughters may be as polished corner-stones of a palace; that their fields may yield wonderful harvest; that their sheep may bring forth tens of thousands, and their oxen be strong and lusty for labour. Then follows the climax and purpose of his prayer and hoping—"That there be no complaining in our streets."

It was a long time ago that that prayer was made; I wonder what has happened to the answer! Reading Israel's history one does not see much sign of its ever having been answered in their case. The Children of Abraham always seemed ready to do their fair share of complaining. And if we look around at other lands in other ages we seem to see plenty of it, too. Certainly we will not see many indications of the dawning of this day for which the Psalmist prayed in our America in the twentieth century. How we do complain, in the street, in the market-place, in Congress, perhaps in the church quite as much as anywhere! Without doubt ours is a day greatly given to complaining.

It surely is a quaint idea that the Psalmist had, that if you gave people plenty they would be won away from their complaining, that people haven't any very good ground or reason for complaining doesn't at all say that they will not do it, as history and experience very clearly show. Of course, we have our ways of explaining and justifying the complaining that we do, and sometimes take many grains of comfort from the thought that the dissatisfactions that lead on to our complaining may not be altogether bad, as indeed they may not be. But the fact that those of us who complain most are not usually the ones who have the clearest vision of what is the matter or are doing the most to bring about remedies, should quite distinctly modify our feeling of satisfaction.

I wonder if most of the complaining that is done isn't done by people who have just got themselves into a habit of doing it. And however we may try to justify it, it is very difficult to see it as a good habit. I wonder, too, if some of us haven't done enough complaining to last for the rest of our lifetime, and if it wouldn't be an excellent idea if we gave up the habit altogether. It is just about certain that there are other attitudes toward the life about us and toward our fellows that we could assume that would be considerably more helpful.

Perhaps we couldn't say that complaining never did any good, but it looks as if the good done at best was small in comparison with the energy expended, and then there is always the risk that there might be considerable evil mixed up with the good. Certainly complaining is apt not to be very good for the one who indulges in it. For one thing, it may very easily grow until it becomes a rather fixed habit, and in the end turn what was a reasonably cheerful and hopeful person into a whiner. Even if we feel rather sure that we have some reason to complain it might be better to wait quite a while before starting in to do it.—**Onward.**

Attention on People, Not Causes

A writer says, "It is people not causes which awaken love; and love is the secret of joyous giving." Sympathies are aroused not by abstract ideas but by personal contact with suffering and sorrow. Ask a man to give to a poor fund and he may meet you with an excuse; show him a father unemployed, a mother sick and three or four little children hungry and half-naked, and he cheerfully hands out a five or ten-dollar bill. A speaker may talk eloquently about Christian missions generally; it is the missionary who has first-hand knowledge of heathenism and who has come face to face with men and women in its bondage who gets the contributions. Recently an appeal was made for our ministers in the West, a simple statement of their destitution owing to the drought—a bountiful response far exceeding expectations was the result; had there been a general appeal for help, budgeted up with two or three other causes, quite likely less would have been received for all than for one.

Heart responds to heart and eye to eye. If one works for the Church as a mere cause he is not likely to accomplish much; if he concentrates his thought and activities on persons, it may be one person, one family, one Sunday School class, he will probably do successful work. A young people's society must think of the young people, not the society. The New Testament has little to say of the Church as a cause, an institution, everywhere is dealing with people—their needs, their sins, their salvation Jesus came primarily not to establish a Church, but to save people from their sins.—**Onward.**

Youth Events

The budget for the present fiscal year of the U.S. Government is approximately 24 billion dollars. Of this, the army receives $7,263,541,000 which does not include War Department Civilian Functions amounting to $333,230,498. The Navy's budget is $4,119,659,300, the Veterans Administration $4,431,142,415. Selective Service receives about twenty-seven million dollars. In round figures this totals sixteen billion dollars for America's armed might.

In comparison to this, the Department of Agriculture receives $573,601,949, Congress and the Legislative Establishment receive $53,809,736, the Department of the Interior has $247,167,036. In other words, sixteen billions are to be used for America's mailed

fist and eight billions will be used for all the other functions of the government.

* * * *

Avaiable from the Friends Committee on National Legislation, 2111 Florida Avenue, N. W., Washington 8, D. C. is a chart indicating the way Congressman and Senators voted on seven major bills. This chart thus indicates the stand the Congressman and Senators have taken, whether they are consistent, whether they are reactionary or progressive in their viewpoints. The price of the "Voting Record" is ten cents per copy and there are special quotations in quantity purchases.

* * * *

Word from the Bartow, Florida C. P. S. camp indicates that it is finding many opportunities for service in its new location. This camp had previously been located at Mulberry, Florida. Last Spring it moved from there to a former army air base. The following is a quotation from a report on Bartow:

"The camp is located on a main highway about halfway between Bartow and Winter Haven, cities of about 8,000 population. Housing facilities are former officers' Quarters, divided into three-room apartments for two men. There are adequate facilities for offices, library, kitchen, dining hall, as well as adequate recreational facilities, including a large lake for swimming and boating within three miles of the camp. Some work is yet needed to get some of the buildings into shape for use. At present the work will center around hookworm control and tuberculosis control though it may branch out farther if adequate personnel and facilities can be made available at a later date. In hookworm control, plans are for setting up a large plant for the production of prefabricated sanitary pit privies on a mass production scale similar to the plant formerly at Mulberry, though with different design and state wide distribution. Plans are also started for a TB isolation hospital for negro patients who cannot be admitted to the already overflowing sanitorium. This is an opportunity for real service in these very needy fields for anyone who is willing to serve a year or more."

* * * *

Reports from Bluffton and Bethel College indicate that the two schools will be completely filled for the coming year. Efforts are being made by both schools to accomodate the married couples who will be on the campus. A folder has been released describing more fully the Mennonite Biblical Seminary and the new property purchased in Chicago in July. A good enrollment is reported for the Seminary also.

* * * *

In the above paragraph mention is made of military appropriations as being sixteen billion of dollars. An interesting additional comment is the following: The army requested an appropriation of $693,000,000 for government and relief in occupied areas which include Japan, Korea, Austria, and the American Zone in Germany. The Budget Bureau cut this request to $500,000,000, the House Subcommittee on Military Appropriations slashed the amount to $350,000,000. The Senate restored it to $500,000,000 and it finally was compromised at $425,000,000 which is 268 millions less than the original request.

At the same time, the appropriation for atomic bomb activities was increased from $200,000,000 to $375,000,000, and the appropriations for the Engineering Service which is largely for overseas military bases was increased to $375,544,000. An interesting commentary on Washington trends in mailed fist thinking.

* * * *

The above comments on events in Washington are gleaned from the "Memorandum on National Legistation to Religious Groups" published by the Friends Committee on National Legislation mentioned above. Persons interested in keeping in touch with trends in Washington should contact this committee for this information service.

C. P. S.

The Voluntary Service Units which were operating in three mental hospitals and public health project came to a close on August 14. Twenty-two girls worked at the Cleveland State Hospital, Cleveland, Ohio; twenty at Norristown State Hospital, Norristown, Pennsylvania; eighteen at Howard State Hospital, Howard, Rhode Island; and seven full-time, two part-time at the Gulfport, Missisippi Public Health Center. The program emphasized special training in each unit: Norristown, recreation; Howard, relief; Cleveland, church youth work; and Gulfport, religous education.

Hulda Gaede recently made a tour of the three Mental Hospital Units in the interests of the MCC to evaluate the summer service program. In the visit she attempted to: 1) see the unit at work: 2) get an evaluation of the summer's work from the viewpoints of the unit members, the women's unit leader, the CPS unit leader, and the hospital staff; 3) to learn the consensus of opinion among the unit members regarding the continuation of the women's summer project in the future and, 4) to gather data for the purpose of recording the achievments, the problems, and some unrealized potentialities of the unit as an aid in organizing and operatng future units.

In almost every case Hulda Gaede observed that the unit was a success. The hospitals were glad to have the girls there because of the high quality of their work, and the girls thought the experience was enriching for their own lives. There was a general feeling that the summer service program should be continued next summer, although they felt that future units should include men and women.

Units to Close

A number of CPS units are scheduled to close in the near future: August 15: Harrisburg State Hospital, Harrisburg, Pennsylvania; and Spring Grove State Hospital, Catonsville, Maryland. September 1: Western State Hospital, Staunton, Virginia. October 1: Ypsilanti State Hospital, Ypsilanti, Michigan; and Norristown State Hospital, Norristown, Pennsyvania.

RELIEF

Two notable letters of appreciation came to the Akron office this week from the city of Kassel, Germany. Several weeks ago we called attention to the hild feeding program in Kassel where 4,500 children re receiving daily supplementary rations. Apparenty the letters are from this group of children who reeived a bowl of thick, hot soup and a "brotchen," the atter baked from M. C. C.-contributed flour.

"We the undersigned children of the orphans-home t Bad Sooden-Allendorf received today at first the ood American bread. We praise the Almighty Father or it! We praise the Lord our Saviour who blesses hildren believing in Him. We thank you for your love nd kind gift! We are now your children and we shall ray for you day by day that God may bless you as vell as we are blessed by you! Most of us lost our arents and homeland by the dreadful war! We thank ou very heartily!"

(Signature of 86 children)

"Dear Friends and Brethren: We have to thank ou for your great and affectionate help. Since last ear we shelter children who are homeless by war ction. Most of them are orphans. To care for these nnocents is a wonderful task in the name of Christ. ur difficulties to afford it were enormous. We had o clothing and no bread. Last time we baked bread ut of potato-pealings, from boiled potatoes. Our chilren suffered starvation. Now we received your flour nd bread and meat and clothing. You cannot imagine vhat it means for us. We distributed the good bread n the presence of our Lord and Master Jesus Christ o the hungry children. We praise God for it. Our hildren thank you very heartily. I wish you could e here to see the happy children. Please give our hanks to all who are concerned with the gift. J. C. reuer, Pastor."

elief Briefs

Dr. Ed Kaufman and Dr. Ernest Miller who spent wo months in Europe in the interest of the Mennoite and affiliated colleges returned to the States via ew York City on August 12.

Sam Goering and Mabel Cressman R. N. arrived in ew York on August 13. Both completed a two-year erm of relief service; Brother Goering was Director of he Northwest European area and Sister Cressman erved in the England relief program.

Ray Schlichting is scheduled to leave on August 6 on the **S. S. Queen Mary** which is to dock at South ampton. He will visit the M. C. C. European relief enter as auditor and special commissioner in the interst of budgeting and bookkeeping procedures. Bertran . Smucker who is appointed for relief work in Austria ill leave on the same boat.

elief Worker Appointments

made by the M. C. C. Executive Committee at s August 5, meeting are as follows: CHINA: Mrs. alph Sommer, Edon, Ohio; Mrs. Kyle T. Reed. N., Minburn, Iowa; Edmund Zehr, Gridley, Illiois; Aaron Heer, Farmersville, Pennsylvania; Mrs. aron Herr, Knoxville, Tennessee; and John Goossen, Coaldale, Alberta, PHILIPPINE ISLAND: J. James Brenneman, M. D., Moundridge, Kansas; J. Wilmer Heisey, Mount Joy, Pennsylvania; David Hoover, Ludlow Falls, Ohio; Mrs. David Hoover, R. N., Ludlow Falls, Ohio; Robert Smith, Grantham, Pennsylvania; Nora Eschliman, Orville, Ohio; and Irene Eschliman, Orville, Ohio. ETHIOPIA: Truman Diener, Hutchinson, Kansas; and Mrs. Dorsa Mishler, Elida, Ohio. FRANCE-BUILDERS UNIT: John Oyer, Goshen, Indiana; Arthur Smucker, Goshen, Indiana; Marvin Wasser, Bedminster, Pennsylvania; Harold Weaver, Elkhart, Indiana; Elon Eash, Archbold, Ohio; Fred Troyer, Elida Ohio; and Frank Shirk, New Holland, Pennsylvania. HOLLAND: Mrs. Siegfried Janzen, Beamsville, Ontario. GERMANY - BRITISH ZONE: Peter Bartel, Hillsboro, Kansas; Sturges Miller, Millersburg, Ohio; Marie Ruth Fast, Mountain Lake, Minnesota; and Irene Bishop, Perkasie, Pennsylvania. EUROPE: Mrs. Orlo Goering and Mrs. Robert Kreider. PUERTO RICO: Clayton Gingerich, Williamsburg, Iowa; Eugene van der Smissen, Buhler, Kansas; Ellwyn Hartzler, Bloomington, Illinois; and Paul Tieszen, Marion, South Dakota. PARAGUAY: Alvin Gaede, M. D., Shafter, California; Viola E. Duerksen, Inman, Kansas; and Mrs. Ura Gingerich, Louisville, Ohio. SPECIAL FOR PARAGUAY: Mrs. Alvin Gaede, Shafter, California; and Mrs. Orval Myers, Sterling, Ohio.

ITINERARY FOR MISSIONARY J. R. DUERKSEN
EASTERN DISTRICT CONFERENCE

Tuesday — September 3 — Swamp Charge Brotherhood—Flatland —Rev. A. J. Neuenschwander
Wednesday — September 4 — Lansdale — Rev. J. J. Plenert
Thursday — September 5 — Deep Run — Rev. Herbert Fretz
Friday — September 6 — East Swamp — Rev. Abraham Schultz
Sunday — September 8 — Schwenksville—Rev. F. H. Swartz, A. M.
Sunday — September 8 — Allentown — Rev. Howard G. Nyce P. M.
Sunday — September 8 — Zionsville — Rev. Howard G. Nyce P. M.
Monday — September 9 — Perkasie — Rev. Ward Shelly
Tuesday — September 10 — Saucon — Rev. Ward Shelly
Wednesday — September 11 — Souderton — Rev. Ellis Graber
Thursday — September 12 — Second Phila. — Rev. Walter Dick with Germantown at Second Church
Friday — September 13 — First Phila. — (no pastor at present)
Saturday — September 14 — Home Anniversary
Sunday, September 15 — Bally — Dr. E. E. S. Johnson, A. M.
Sunday — Sept. 15—Quakertown, Rev. A. J. Neuenschwander P. M.
Monday — Sept. 16 — West Swamp—Rev. A. J. Neuenschwander
Tuesday — September 17 — Springfield — Rev. Ward Shelly
Wednesday — September 18—Bowmansville — Rev. R. V. Stubbs
Thursday — September 19 — Denver — Rev. Elmer D. Hess
Friday — September 20 — Mechanics Grove — Rev. W. McDowell
Sunday — September 22 — Fairfield — Rev. G. Stoneback
Monday — September 23 — Richfield — Rev. B. Graybill
Tuesday — September 24 — Smith Corner — Rev. John Raugh
Wednesday — September 25 — Napier — Rev. George Greger

MENNONITE BIBLICAL SEMINARY AND MENNONITE BIBLE SCHOOL

On Wednesday, August 14, at 3 p. m., the full payment for our Seminary home was made. The deed and the keys have been turned over into our hands, and Rev. and Mrs. Arnold Regier have moved into the premises. Other students are expected next week.

The Lord has answered prayers. May our lives and services be a testimony to His goodness. To all who have contributed to this deal most hearty thanks.

Some money had to be borrowed, but we trust the Lord and His people for future help.

Pictures of the estate are in the engravery. They shall be ready for the next issue of **The Mennonite.**

All correspondence from now on should be addressed to the Mennonite Biblical Seminary and Bible School, 4614 Woodlawn Avenue, Chicago 15, Illinois.

Jottings

—**Arlington Mennonite Church, Arlington, Kansas:** Our pastor, David Cone, has spent part of the summer as a leader at various young people's camps. He was the song leader and director of music at all the camps he attended and taught Bible courses at several of them. He attended camps at Bonner Springs, Girard, Stirling, and Emporia and also a young people's conference at Emporia. August 11, Rev. R. R. Kaiser of Herrington brought us the message while Mr. Cone filled the pulpit at Rev. Kaiser's church in Herrington,—Mrs. Lester Ewy, Corr.

—**Wymark, Saskatchewan:** Rev. V. E. Nickel attended the Conference at Vineland, Ontario, June 30-July 3. The Lord richly blessed us at the Children's Bible Camp, July 14:21 and the Young People's Retreat, July 21-28 at Elim Gospel Beach. We were privileged to have with us the following speakers: Rev. J. J. Esau, Rev. P. R. Shelly, Rev. J. D. Unruh, and Marvin Dirks. There were a number of decisions for Christ and twenty-two young people dedicated themselves for His consecration to full time Christian service.—Ruby Brown, Corr.

—**Walton Mennonite Church, Walton, Kansas:** Rev. C. B. Friesen and family have moved to Walton. A reception dinner in the church basement was enjoyed by the congregation in their honor on August 4. Installation services were held August 18 with Rev. D. C. Wedel as speaker. An outdoor C. E. program was enjoyed by all on the church lawn August 11. A social hour followed.

—**First Church of Christian Mennonite, Moundridge, Kansas:** A special "Welcome Home Service" for the church members, who were in the service of our country, was held August 18. Of the forty-four members in the service all have been discharged except one who inducted since VJ Day. Three lost their lives.—Linda V. Kaufman, Corr.

—**Rev. Herbert H. Peters,** who has been serving the church at Arena, North Dakota, writes that he plans to attend Grace Bible School and that the church has given him a nine months leave-of-absence.

—**Dr. Ed G. Kaufman of Bethel College and Dr. E. E. Miller of Goshen College** returned from their trip to Europe on August 12. The two men, who had been assigned, by the Council of American Mennonite and Affiliated Colleges and the M.C.C., the special mission of going to Europe this summer in the interest of the European and American student exchange, visited Mennonite communities and M.C.C. relief centers in Europe. According to Dr. Kaufman they succeeded in making arrangements for about twenty-five students to come to the United States this fall to study at Hesston, Bethel, Tabor, Freeman, Bluffton, Goshen, Eastern Mennonite School, Messiah Bible College, and Mennonite Biblical Seminary. Sixteen of these students will be from Holland, two from Belgium, three of four from Alsace and Switzerland, and four (Waldensians) from Italy. Some of these will be academy students, but most of them will enroll in college. Most of them talk fairly good English. Thirty young people from Holland applied for the privilege of studying in the United States. The invitation to do so was broadcast over the Dutch radio. Dr. Kaufman reports that the Mennonites of Holland are a substantial class and well educated. Many of them occupy important positions. The president of the chamber of commerce of the large city of Amsterdam is a Mennonite. The president of the seminary connected with the University of Amsterdam (Lutherans and Reformed also participate in the seminary) is a Mennonite. The head of the Holland American Steamship Line is a Mennonite. Many of the Mennonites have been rather well-to-do. Dr. Kaufman and Dr. Miller also succeeded in making plans whereby Mennonite students from America could study in European centers next summer. In the rough, Dr. Kaufman's itinerary was as follows: England, Holland, Belgium, France, Switzerland, Italy, back to Basel, Switzerland. From there the men took a bus through Germany to Copenhagen, Denmark. All food had to be taken along for this trip. Streets in German cities were still full of litter, whereas in many other places they were bing cleared. In Copenhagen they saw Rev. Walter Gering and visited camps for displaced persons. There are some two hundred thousand. German refugees in camps in Denmark. From here Kaufman and Miller flew to Amsterdam where they spent their last week before leaving by boat from

Dutch Ministers Want To Know Us Better

Due to the graciousness of some individuals and a Sunday School class twenty Dutch Mennonite ministers are now receiving **The Mennonite.** As mentioned previously in this paper a goodly number of Dutch ministers have expressed their interest in coming into closer fellowship with the Mennonites of America. They are anxious to get **The Mennonite,** the official English organ of our Conference. These Dutch ministers can read the English. As we understand it, a Dutch government regulation prohibits sending money out of the country for such a matter as subscriptions. Hence these ministers cannot subscribe at the present time. Therefore, the Board of Publication is welcoming gifts for the purpose of sending the official English organ of our Conference to these ministers. Although enough money has come in to put twenty names on the mailing list, there are still twenty-seven on the waiting list. Contributions for this purpose should be addressed to the Mennonite Publication Office, 722 Main Street, Newton, Kansas.

Rotterdam for America. All over Europe there are many displaced people. Dr. Kaufman reports that in general crops all over Europe looked good, but still there is much hunger and starvation, especially in the larger bombed cities.

—Johannestal Church, Hillsboro, Kansas: Mrs. William Ratzlaff, nee Martens, passed on to her heavenly reward on July 26 at the age of sixty-three years. Only three of our young folks were at the retreat this year, and they were of the Junior group.—Mrs. Arnold A. Plenert, Corr.

—First Mennonite Church, McPherson, Kansas: We held our first harvest festival on August 11. We used the new church basement for the occasion. Rev. D. C. Wedel, President of the Western District Conference, was our guest speaker at this special event. The thank offering, which was held, has been added to our building fund. The church dinner after the services was held in the basement.—Mrs. Homer Kaufman, Corr.

—First Church, Mountain Lake, Minnesota: A very fitting and impressive service was held in our church on August 11 when Miss Gladys A. Klassen was ordained as a missionary to India. The program was opened by Rev. I. J. Dick. His introductory remarks were followed by a choir number. Then Rev. August Ewert, returned missionary from China, gave a few words of counsel to Miss Klassen. After that Rev. Walter J. Dick of Philadelphia, Pa., gave a short talk on Matt. 14:16, "They need not depart; give ye them to eat." Rev. D. J. Unruh from Newton, Kansas, sang "Great is Thy Faithfulness." Mrs. . J. Dick and Mrs. John Janzen each read a poem as a response from their respective missionary societies. Then followed the sermon and ordination by Rev. D. J. Unruh, a member of the General Conference Mission Board. He spoke on Rom. 10:15, "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things." After the ordination Miss Klassen gave the response, expressing her gratitude to her parents and friends for the Christian training which helped her in the decision to become a missionary. Rev. V. M. Gerig then gave the closing remarks and prayer.—Mrs. Willmar Loewen, Corr.

—Bethel Church, Inman, Kansas: Edna E. Neufeld and Dan S. Neufeld were united in marriage August 14. Refreshments were served in the church basement to about three hundred guests. The couple is at home in Medora. Rev. Marvin J. Dirks, returned missionary from China, spoke at the union services Sunday night, August 18. Rev. and Mrs. John T. Neufeld from Chicago are visiting with relatives around Inman. They came to see Grandma Neufeld who has been sick for a week.—Dan E. Neufeld, Corr.

—Ebenezer Church, Bluffton, Ohio: The tenth annual young peoples rally of the four churches was held at the Ebenezer Church with Rev. Olin A. Krehbiel of Berne, Indiana, as speaker. Miss Cassie Niswander, city mission worker from Philadelphia, attended services Sunday and gave a short talk in Sunday School. Rev. John Esau, representative of the Grace Bible School of Omaha, Nebraska, attended services Sunday. He is spending several days at home with his wife and son. His sister, Miss Emma Esau a nurse from Chicago, accompanied her brother here and is spending several days with the Esau family.—Mrs. Hiram Neuenschwander, Corr.

—An education conference, sponsored by the Mennonite colleges, was held just previous to the Mennonite Cultural Problems Conference that was held at Freeman, South Dakota. The educational confer-

Oklahoma Convention Program

o be held at the Fairview City Auditorium, Fairview, Oklahoma, September 6, 7, and 8.

THEME: Workers Together With Him, II Cor. 6:1.

riday Afternoon, 2:00, Sunday School
Chairman — Alvin Ratzlaff, Meno
Song Service — Herman Buller, Orienta
Devotionals — Nelson Wedel, Ringwood
Welcome — Convention President, Rev. H. P. Fast, Orienta
Song — Goltry Sunday School
Topic — "Working with the Boys and Girls", "Go Ye" Mission
Discussion of Topic
Song — Ringwood Sunday School
Topic — "Working with Adults," Prof. Gerhard Neufeld
Discussion
Announcements
Closing

aturday Morning
Song Service — John Voth, Orienta
Devotionals — Rev. Andrew Holliman, Sichar
Song — Orienta
Message by Convention Speaker (20 minutes)
Song — Meno
Appointing of Committees
Reading of Minutes
Report of Church Worker Committee
Report of Bible Conference
Report of Retreat Ground Project
Offering
Closing

aturday Evening, Women's Missionary Societies
Chariman — Mrs. Otto Funk, Inola
Song Service — Mrs. Henry Thomas, Ringwood
Devotionals — Mrs. J. H. Frantz
Song — Goltry Society
Roll Call of the Oklahoma Societies
Song — Herald Church
Talk — "Experiences on Mission Field," Mrs. Arthur Friesen
Song — Medford Society
Missionary Message — Miss Marie Stoesz, Brooklyn, New York
Offering — Missions
Closing — Mrs. Henry Becker, Meno

Sunday Afternoon
Chairman — Rev. Henry Hege, Corn
Song Service
Devotionals — Rev. Rudolf Schmidt, Carnegie
Song Festival — It is requested that each church render two numbers.
Missionary Message — Miss Marie Stoesz
Offering — Missions
Closing

Sunday Evening
Chairman and Song Leader — Rev. Waldo Kaufman, Hydro
Devotionals — Vernon Buller, Orienta
Resolutions
Song by Retreaters of 1946
Message — Miss Marie Stoesz
Instrumental Music — By Young People in charge of Leonard Eck, Meno
Message — Convention Speaker
Offering — Relief
Closing

ence convened in two sessions. At the first session on Tuesday forenoon, Dr. E. G. Kaufman, and Dr. E. E. Miller, who just recently returned from a trip to Europe, in which they represented the Council of Mennonite and Affiliated Colleges, reported on their trip. They told of the progress made with respect to securing European students for study here and of the plans made for setting up study centers for American students in Europe. They also reported on the educational situation in Europe. In the afternoon the following topics were treated: "Terminal Education for Mennonite Colleges" by Prof Harold Gross of Freeman College; "A program of Adult Education for Mennonite Colleges" discussed by a panel representing the senior colleges, and "Assimilation of C. P. S. and G. I. men into Campus Life" by Dr. Brubaker of Beulah College.

—**First Church, Nappanee, Indiana:** Thirty-six children were enrolled in the daily vacation Bible school and twelve others visited several days. There were four classes: Beginners, Primaries, Juniors, and Intermediates. A missionary offering was taken each day and totalled $20.84. Of this $11.32 was spent for a Christmas Bundle to be sent to a five-year-old German boy. This had a complete set of clothng, toys, towels, etc., in it. A committee of three children bought these things. They also bought supplies for six Klen-Up Kits for migrant children. The third missionary gift was school supplies bought for work in Kentucky mountains. The children gave a program in which they recited Bible verses, sang songs, retold stories, put on a quiz program and reviewed missionary stories. They also held an exhibit on a Sunday morning. Eighteen received rewards for perfect attendance. —Mrs. Irene Stahly, Reporter.

—**Menno Church, Lind, Washington:** We are all looking forward to seeing the Rev. Edmund J. Miller family. Rev. Miller will stop here en route east the eighteenth of this month to bring us the morning message. That same day we are having a potluck farewell dinner for the Rev. Miller family. We wish them much success and God's blessing in their new work.—Mrs. Henry J. Franz, Corr.

—**Grace Church, Enid, Oklahoma:** July 11 Rev. and Mrs. Ben Rahn returned from their extensive vacation trip up north. On July 13 the young people had a rally on the P. U. grounds. Rev. Waldo Kaufman of Hydro spoke in behalf of C. E. in our church on the evening of July 17. The following day Dr. and Mrs. Herbert Dester spoke and showed pictures of their work in India to a full house. A number of young people and Rev. Rahn attended the young people's retreat at Hydro. It is still very dry and hot here. Vegetation is burning up. Enids water supply has been critical for quite some time.—Mrs. J. F. Kliewer, Corr.

—**Bethesda Church, Henderson, Nebraska:** Rev. Hugo Mierau preached the morning of August 11. On August 18 Rev. Arnold Epp of Burrton, Kansas, brought the message. The Lord willing, Missionary Herbert Dester will be with us the evening of August 28. The M. C. C. is sending a representative to our church to explain to us more clearly about "Portable Canning." Our church has decided to send Goodwill Christmas packages for the needy.— Mrs. Ruben H. Friesen, Corr.

—**Rev. and Mrs. Sam Goering and Robert** came back to Newton, Kansas, August 17 after doing relief work in Europe, Rev. Goering from about December, 1944, to the present and Mrs. Goering and Robert from August, 1945, to the present. **Miss Jessie Brown,** a niece of the Goerings, who had accompanied Mrs. Goering and Robert, also returned to this country but went from Akron to Tennessee to visit with Dr. and Mrs. John Warkentin. Rev. Sam Goering, who served as European Relief Director for the M. C. C., had his headquarters at different times in London, Holland, France, and Basel, Switzerland. Son Robert did trucking for quite some time in Holland and France, and Miss Jessie Brown served as secretary to Mr. Goering. Howard Yoder is succeeding Rev. Goering as Relief Director. He has been stationed in London until now, but he will be stationed in Holland in the future. We hope to have a report by the Goerings in the next issue of this paper.

—**Salem Mennonite Church, Dalton, Ohio:** The anniversary sermon on the occasion of the observance of the sixtieth anniversary of the founding of Salem Church was preached by the Rev. M. A. Niswander of Upland California, a former pastor of the church from 1919 to 1923. He gave a message that led us closer to God through whose help the work of the congregation has prospered. During the afternoon service two much appreciated messages were given by Rev. J. E. Amstutz of Trenton, Ohio, and Rev. A. R. Keiser of the Bath Ohio Federated Church. This is the home church of Rev. J. E. Amstutz, and Rev. A. R. Keiser was our former pastor from 1923 to 1938. This is also the home church of Mrs. Keiser. There were also some responses by present and former members of the church, including reminiscenses of the early days by Mrs. N. G. Frankhauser. At the evening service, Delvin Kirchhofer, also a former member, who has recently returned from almost three years of relief service in Egypt and Italy, gave a splendid message on relief activities and showed many fine pictures taken on his journey. The day was also a homecoming, and the services were attended by a large number of people who filled the church to capacity. Former Sunday School teachers took charge of the Sunday School classes for the day. Recognition was made of Miss Anna Lehman, as the only remaining charter member of the congregation. In recent years there was one other living charter member, Rev. A. A. Sommers, whose death occurred August 7 at Glendale, California. Rev. and Mrs. S. F. Pannabecker had also been invited to be with us for the day but due to a conflict were unable to be present. Mrs. Pannabecker is also a former member of the congregation.

Mrs. C. A. Linscheid
222 South Pine
Newton
Kansas

The Mennonite

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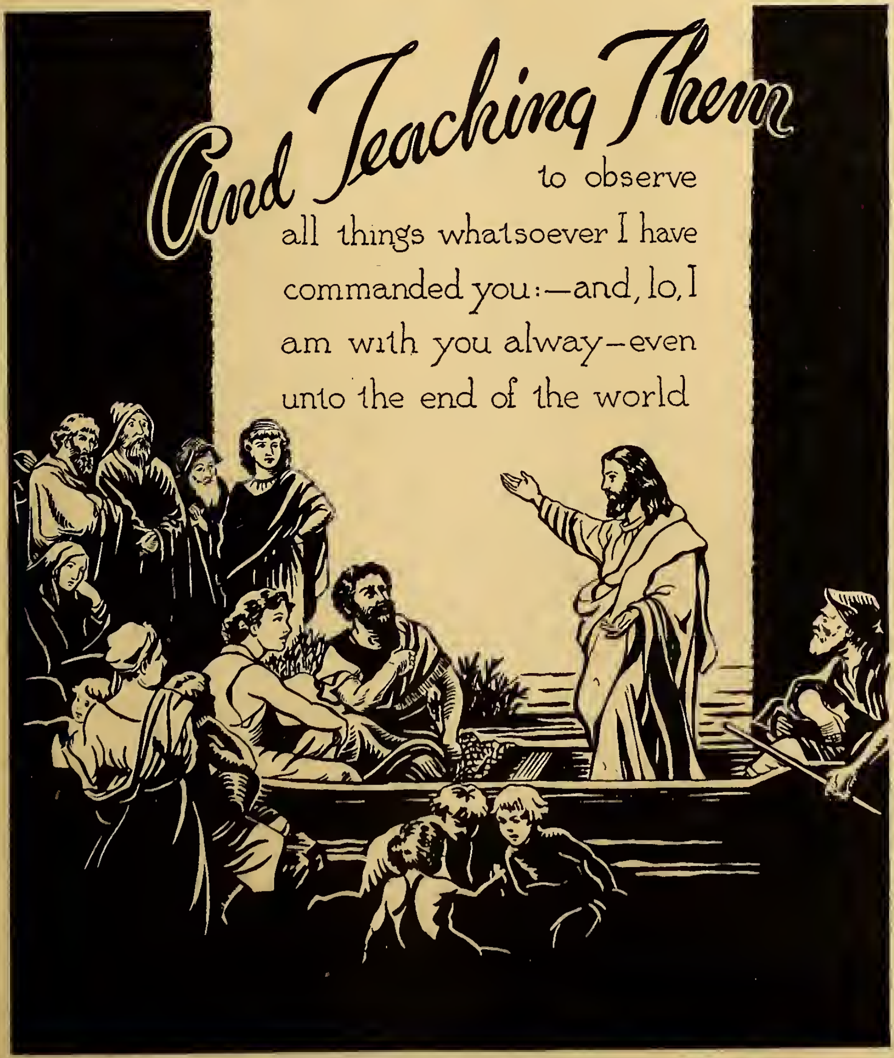
And Teaching Them to observe all things whatsoever I have commanded you:—and, lo, I am with you alway—even unto the end of the world

Cut courtesy "Gospel Messenger"

It seems that throughout the centuries the Christian faith has been devitalized by man's self-saving impulses. The Christian faith was wanted—indeed insisted upon—but not in too thorough-going a way. And so man rationalized and set up creeds and rituals until he had substituted something for the essence of the Christian faith. To care for the general welfare of all peoples in the world was too exacting a teaching. And so Christians helped to sow and reap a second World War. And what about the Mennonite Church which insists upon obesrving all things? How well has it taught others about caring for the general welfare? For over four hundred years it has possessed the teaching of non-resistance. Is it not true that it has kept this teaching very much to itself? Only too literally have Mennonites been the "quiet in the land," so much so that they may have hidden their light under a bushel. The world is in desperate need of an alternative to war. Is the Mennonite Church a skillful and effective teacher of the way of peace? If it is not, how can it be?

From the editor's point - of - view:

THE LAW OF SUPPLY AND DEMAND has a very un-Christian aspect to it when it cuts off supply to those who are in need but are incapable of paying inflationary prices. Economists tell us that the function of prices in our economic system is to bring supply and demand into agreement. A *New York Times* editorial of April 22 lamented that price control interfered with this "normal" function of prices. It said, "Higher prices cut off the less urgent demand and steer available supplies to those buyers who are willing to pay more because of more urgent demand." That all sounds quite harmless, but its viciousness is brought out by a comment that the *Economic Outlook* makes on this particular statement. The *Outlook* comments: "Urgency of a child's hunger, presumably, is measured by the size of its parents' purse. Rising prices recognize this distinction and channel scarce foods to those children whose parents are able to pay." This bit of sarcasm points to the fact that our economy is not carefully planned to minister to the needs of people. It indicates that profit determines whether or not needs will be met. A concern for general welfare would seem to demand that the fulfillment of need be balanced with the making of profit —profit in this case being the fulfillment of one's own need. A hundred-forty million people need to make a great many complex adjustments in their economic system if the welfare of all is to be promoted. The Christian principle seems to be that where there is need there ought to be supply. It is upon this principle that Christian hospitals take in those who are able to pay only part or nothing. It is upon this principle that we forgive our debtors. Christian planning might take some of the tragedy out of the law of supply and demand.

⁂

AMERICA should be made secure, but this cannot be done through military might. Samuel R. Levering, a Quaker, says: "Now, as always, 'security' for one through increasing military might, alliances, bases, etc., can only mean insecurity for the other. The second tries to remedy its insecurity by increasing its military might, alliances, bases, etc. This, in turn, makes the first insecure. The mad race continues until one, thinking that it has a temporary advantage, strikes first. There is no reason to think that an atomic arms race will end otherwise." In order for America to be secure it must win the goodwill of other nations. This it can only do by showing its sincere interest in the welfare of other nations. Only by helping other nations to fee secure can it find its own security. By seeking first the Kingdom of right relationships, it will be more likely to find ultimate economic prosperity than by seeking first control over large areas of the world's remaining oil resources, etc., or than by spending for armaments sixteen billions out of total national budget of twenty-four billions. Not by might or power, but by His Spiri can the security of America be established.

⁂

APPEASEMENT is a comparatively futile attemp towards peace. However, the commonly accepted alternative, war, is also not the way out. Appeasemen usually comes to pass when people neither greatly desire war nor peace. It is a condition of lukewarmness The suggestion of appeasement usually comes when people have failed to take such constructive actions of goodwill as to win the goodwill of other nations Then rather than go to war, which like building fo peace takes tremendous sacrifice, the suggestion o appeasement comes to the fore. In itself it must be comparatively futile as long as the rest of a nation's efforts do not back it up. Then it is one act of conciliation among a thousand or more that pull just the other way. As such appeasement must fail. The tragedy is that war is selected as the alternative to appeasement. The real, Christian alternative is a general attitude of faith, trust, and goodwill that will calm those who are angry and fearful and will give them that feeling of security that makes for peace. This is a long-range program and calls for faith in spiritua forces.

⁂

FORGIVENESS is inseparably linked with loving Forgiveness in specific instances is always very difficult as long as the general attitude is not one of understanding people and of feeling with them. In order to be able to forgive we need insight into the transgressor so that we can appreciate why he does as he does. Unless we make it a practice to know how others think and feel, the necessary insight for specific instances of forgiving will not come to us easily. He who loves is empowered to forgive, for he knows why someone does as he does.

Home Again

by Sam Goering

Only one who has seen war torn Europe, lived for ne time with its people, talked with the many re- ees and homeless there, can understand fully the one experiences on returning again to one's own ne, especially if that home is in the United States. is privilege and great joy was ours recently when we urned home bringing to a close my service since cember, 1944, with the Mennonite Central Com- ttee as director of European Relief. Words fail one trying to describe this feeling of joy, on the one d, or the sad plight of the many needy in Europe on other.

The condition of the many thousands and thousands homeless people there is especially pitiful. They scattered throughout Europe, destitute, depending others for their livelihood. Among these people are usands of Russian Mennonites, mostly women and ldren who were forced to evacuate from the Ukraine now find it impossible to return to their former nes. One finds individuals and groups of these peo- in Poland, Austria, Holland, Germany, etc. They on farms, in UNRRA camps, in former army bar- ks, in bombed out buildings, and even in dugouts. ey are entirely dependent on others for food, clothing, shelter. What little they took with them when they home was soon lost, stolen, or in the case of food, sumed along the way so that now in most cases ir only earthly possessions are the clothes they wear.

The hardships that most of these people endured dur- the years of war are indescribable. Some of them have n homeless since 1939; all of them have been going m place to place for years. Tired from their long grimage all are seeking a haven of rest and peace— y want a home again. Many of them will never have an thly home of their own again. For others what home y may be able to get will at best be only very tem- ary. Most of them sing and speak much of a hea- nly home prepared for them by a kind heavenly fa- r where they will be reunited with loved ones whom y here not knowing now where they are or whether y are still alive.

Through all the years of hardships and trials these ople retained a deep religious faith. They gather on ndays in groups for worship. In a number of places se groups formed congregations, coming together for nmunion, baptismal and other special services. It is their religious life, willingness to live and to work hard that differentiates them from many of the other refugees. We need to remember these unfortunate people prayerfully and do what we can to help them.

When we left Europe, the general conditions on the continent had improved greatly in every country over what they were a year ago with the exception of Germany, and even there the crops looked good.

Relief supplies will still be needed this coming winter but not nearly in as large quantities as before. Among those who must be helped are the many refugees.

In the past the Mennonites of the United States and Canada have contributed very liberally toward the needs not only of Europe but the world. Both the food and clothing sent to Europe arrived there in excellent condition. The quality was good, and the quantity at times seemed larger than we could handle effectively at the moment. However, we were very glad for what came and the many thousands of needy who were helped were truly grateful. As opportunity presents itself we will want to tell you more about the work and the experiences we had in Europe.

We thank all in the homeland and those on the field who helped to make the work possible. We are back again, but the work goes on. I know we all will want to continue to give it our support through gift and prayer.

Thy Neighbor

Who is thy neighbor? He whom thou
Hast power to aid or bless,
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor
Whose eye with want is dim.
Oh, enter thou his humble door
With aid and peace for him.

Thy neighbor? He who drinks the cup
When sorrow drowns the brim;
With words of high sustaining hope
Go thou and comfort him.

Thy neighbor? 'Tis the weary slave,
Fettered in mind and limb;
He hath no hope this side the grave.
Go thou and ransom him.

Thy neighbor? Pass no mourner by.
Perhaps thou canst redeem
A breaking heart from misery.
Go share thy lot with him.

—Author Unknown

Sam Goering, who just recently returned with Mrs. ering and son Robert from Europe, was M. C. C. lief Director there for about a year and three-quar- s. As Director he had charge of all M.C.C relief ac- ities in Europe.

Rev. David Toews Resigns

Rev. David Toews, D. D. Rosthern, Saskatchewan, has resigned as member of the Board of Home Missions. Brother Toews has been in failing health, which was the cause of the resignation. Thus comes to an end a long period of great service and usefulness in the Kingdom of God and in the Mennonite Church.

For more than fifty years Rev. Toews was a very busy man serving mankind in many capacities. In his early years he served as school teacher. In 1901 he was elected as Pastor of the Mennonite Church, Rosthern, Saskatchewan. He became Principal of the German-English Academy Rosthern, in 1905 and he held this position until 1920.

In 1911 he was elected by the General Conference to serve as a member of the Board of Home Missions, which office he filled most nobly till 1946-a period of thirty-five years. As Canadian member of the Board he was itimately associated with all the developments of the many Canadian fields.

In 1922 he became a member and in 1925 Chairman of the Canadian Mennonite Board of Colonization. This office likewise had to be given up because of failing health. During this period of time more than twenty thousand Russian Mennonites were helped in their trek to Canada to find new homes.

REV. G. G. EPP, APPOINTED

The officers of General Conference appointed Rev. Gerhard G. Epp. Rosthern, Saskatchewan. He was born in Rosthern, 1895, and has lived in this community all his life, thus having opportunity to observe the growth of General Conference work in Canada as it centered in Rosthern. In 1918 he was married to Justina Wiebe, Gotebo, Oklahoma. Seven children are in the family. Rev. Epp is Elder of the Eigenheim Church, Rosthern, where the family resides on a farm. For a number of years Rev. Epp has been a member of the Canadian Home Mission Committee, serving as Secretary and more recently as Chairman. Thus the new member of the Board has an intimate knowledge of the Canadian Mennonite mission fields.

CANADIAN CONTRIBUTIONS

Canadian contributions for General Conference Home Mission work are hereafter to be sent to *Rev G. G. Epp, Rosthern, Saskatchewan.*

THANKSGIVING AND INTERCESSION

The Board of Home Missions is grateful to God fo having given us such a willing and courageous worke as Rev. Toews. We kindly ask the many friends tc raise their prayers of thanksgiving to God for th long and useful career of our co-worker and, ask tha his evening of life might be bright and pleasant unde the kindly care of his Heavenly Father. We also solici the earnest prayer support for the new member of th Board, Brother Epp, and for the Board.—In Christiar love, A. J. Neuenschwander, Sec., Board of Home Missions.

Lubin Jantzens To Go to India

Dear Friends:

We have looked forward to the time when we could write to you and tell you this news . . .

The Lord is sending us to India.

On July 9, 1946, we received a letter from Rev. Nyce, secretary of the General Conference Foreign Mission Board, stating that our application to the Board had been accepted. The following resolution was passed by the Board at their last meeting: "Resolved, that we instruct the secretary to make preparations to send Rev. and Mrs. Lubin W. Jantzen to India this coming fall if feasible."

We praise the Lord, that in the years past, we have heard His call to India individually. Since our marriage, the call has come repeatedly and with increasing force, "For the love of Christ constraineth us." He has led us through the long years of preparation, in study and in teaching, and now is opening doors to make Him known to the heathen. Our application for passports and visas is now being made.

At present, I am attending summer school at the University of California. I expect to complete my wor for the degree by mid-September. Matilda is busil engaged in sewing, canning and planning the outfit re quired for our family of four, for the eight-year tern Present conditions make this no little task. But ou great Lord has already shown us that before we cal He will answer. About a week before our final accep tance from the Board came, the Pacific District Co ference Women's Missionary Societies surprised us b undertaking, as their project of the year, to provide th single bedding which we will need. To the Lord and these ladies we are deeply grateful.

"To the regions beyond I must go, I must go,
Where the story has never been told;
To the millions who never have heard of His lo
I must tell the sweet story of old."

India waits; our Lord commands; we must go. Will yo pray?—Joyfully His for India, Mathilda and L. V Jantzen, Dainel and Esther, 126 W. 58th Street, L Angeles, 37, California.

Religion

Among the Old Colony Mennonites of Mexico

by J. Winfield Fretz

It was my second privilege recently to visit the ld Colony Mennonites in Mexico. Many of the aders of *The Mennonite* will be surprised to know at twelve thousand fellow Mennonites reside in exico. Practically all of them are members of the lt Kolonier group of Mennonites. A small group be- ng to the Sommerfelders who allow the use of ucks and allow slightly more freedom in matters dress. Roughly, this group is to the Russian Men- onites what the Amish are to the Swiss Mennonites. he Old Colony Mennonites migrated to Mexico from anada between 1922 and 1927 because they felt the anadian Government was encroaching on their re- gious freedom when it required that English be ught in the public schools. The Old Colony Men- nites objected to this because to them it seemed threat to their religious beliefs and ways of life. In exico they have enjoyed continuous religious freedom ith the exception of a brief period about 1935 when e Mexican Government wished to raise the standards education in the Colony schools.

The Sommerfelder Church where the recent visitors to Mexico attended services.

EDUCATION

The church very definitely controls education in the colony. Each village has its own school. The school term lasts five or six months from November to April. School teachers are not trained for their job but are secured on the basis of people who are available and willing to teach. Very often teachers are hired men and day laborers who earn a living by the combined efforts of teaching and part time work on farms or in shops or in local cheese factories. In the schools there are only four books used: The Bible, the Fibel, the Gesangbuch and a catechism. No arithmetic, geography, church history, or current events of any kind are taught. All instructions are carried on in the German language and very frequently the teacher resorts to the Low German dialect which he and all the children speak and understand much better than the High German. The boys go to school from the ages of six to thirteen and the girls from six to twelve. There are no women teachers as women are expected to serve exclusively in the home.

A CHURCH SERVICE

It was my privilege to attend a Sommerfelder church service. For the interest of the reader I shall describe in some detail the nature and order of the service as well as the church building. Most of the buildings are made of adobe which is the word used to

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J. Winfield Fretz, author of a pamphlet on coloni- tion in Mexico, has made two trips there, one of em having been made just recently.

describe the buildings made out of clay found in the local area. Some of the churches are frame, but in neither case is the woodwork painted. All of the churches are a drab color from without. Inside the churches are painted a neat and clean steel gray. The pulpit extends lengthwise about three fourths across the church. The benches are backless and are placed parallel to the pulpit. The women sit to the right of the visitor as he enters the church and the men to the left with the older men and women to the front and the younger people to the rear. It is not customary among the Sommerfelder or the Old Colony people to take their children to church. I was impressed with the fact that in the congregation of the morning service I attended there were not a half dozen children under twelve years of age.

The service begins by the Vorsinger announcing a hymn and the congregation singing it. The hymn book used is the Gesangbuch without notes. After the first hymn is sung or perhaps better described as chanted, the ministers walk in and take their place on the long bench behind the pulpit along with the two Vorsingers. The preacher of the morning then makes the introduction which is called the Einleitung. This is very formal in that it is always written and read. It is the same one each Sunday. The Einleitung is followed by everyone kneeling for silent prayer. Following this the minister reads the text which is always a part of the sermon. The sermon is then read without expository comment. The time required for the reading of a sermon ranges from three-quarters of an hour to an hour. The sermons are not always, in fact seldom, written by the preachers who give them. They are more likely sermons handed down from older to younger men or from those who are more creative to the more unimaginative. Each minister takes his turn conducting the service. In the church we attended there were three preachers; one was the Aeltester of the Colony. The sermon is ended and followed by another silent prayer by the congregation. It is again observed by kneeling. This is followed by a hymn and this by the benediction which the minister too reads. The service begins at 9:00 o'clock and is over about 10:30. There is no Sunday School or religious education program of any kind. In the service the ministers all wear black cotton shirts and long tailed black coats. None of the men wear ties. The older women wear large black scarves or shawls with beautiful colored needlework on the triangle showing in the back. This is the custom for the Old Colony women more generally than it is among the Sommerfelder.

To the person from the outside the service impresses one as being exceedingly formal and containing a minimun of communication between the minister and his congregation. It is estimated that attendance on Sunday morning is seldom better than 50 percent. Children and young people before they join the church are not expected to attend, presumably because they do not understand what is being said. Many of the older people do not understand the sermon either because in ordinary conversation they speak only the Low German. One can carry on conversation in High German only with great difficulty. The fact that twelve thousand Mennonites continue to live in Mexico should be of concern to those of us who live elsewhere and feel a sense of responsibility for the name and the character of the Mennonite Church of the future. When old and young alike for generation after generation do not learn about the history and heritage of the Bible, nor of their own people, it is easy to prophesy their destiny. Let prayers be offered without ceasing that God will break forth new light to His people and that a spiritual awakening may occur.

IN MEMORIAM

Rev. David A. Schultz was born in Heinrichdorf, Russia, August 17, 1873, and passed away after much suffering on August 3, 1946. He came to America with his parents in 1874, and lived at Avon, South Dakota until 1941. He accepted the Lord in his early youth and was baptized upon his faith in the Lord on July 13, 1893. He was married February 9, 1894, to Eva Ewert, who preceded him in death June 27, 1940. Five children were born to this union, namely Frank, Lodi, California; Mrs. P. M. Boese, Mrs. Allan Boese, and Paul, of Saginaw, Michigan; and Mrs. J. E. Voth, of Brewster, Minnesota. He was ordained as minister of the Friedensberg Church Avon, South Dakota, May 31, 1903, and as Elder in Sepetmber 1913, serving the church faithfully for forty years. After his wife's death in 1941, he went to live with his children, passing away a the home of his daughter Margaret. He was always very active in the Lord's work in every way possible as long as his health permitted. While in Saginaw, Michigan, he was very active in church work, being elected as overseer of the church board there and as member of the advisory committee of the Winona Bible Conference. Funeral services were held at the Friedensberg Church on August 7, with Rev. Ed. Duerksen in charge. Rev. A. P. Waltner, of Marion, South Dakota, based his message on Hebrew 13: and the message by Rev. Duerksen was based on Proverbs 10:7 After interment the church served a lunch in memory and hono of the departed one who had served the church faithfully for forty years. —Anna Unruh, Correspondent.

Mrs. Nellie B. Schmidt Dirks was born at Heindrichsdorf, Russia on June 14, 1864. She died of old age and heart failure on August 18, at the home of her youngest daughter, Mrs. Oldewordle, Springfield, South Dakota. She came to the Friedensberg Church community, Avon, South Dakoa, when she was ten and lived there he whole life. She was baptized and received into the Friedensberg Church by her father, Rev. Benjamin Schmidt. In 1883 she wa married to Carl Dirks with whom she shared life until death took him three years ago. She leaves to mourn the following children Joseph of Springfield; Jonas of Yankton State Hospital; Mrs. Ralph Krome of Davis; Mrs. Ben Kaufman of Yankton; Mrs. Pete Kaufman of Eaton; Mrs. Harold Oldewordle of Springfield, and Lev and Simon of Wayzata, Minnesota.

John Rosfeld, son of Peter and Katharina Martens Rosfeld, wa born at Elizabethtal, Russia, March 23, 1880, and departed thi life August 18, 1946. In 1892 he came with his parents to th Hillsboro, Kansas, community. After a year they moved to th Gnadenberg community east of Newton. In 1906 he was baptize and received into the Gnadenberg Church by Rev. G. N. Harms In 1906 he married Maria Kliewer, who with the following childre now mourns him: Mrs. Paul Regier; Louis, Loren, and Theodore

Mrs. Martha Janzen (nee Schmidt), daughter of H. D. G. and Maria Goossen Schmidt, was born July 24, 1904 in Marion County Kansas. She attended the Goessel Preparatory School for two years In 1922 she was baptized and received into the Alexanderwoh Church of which she remained a member until her death. In 192 ıe married George Janzen. She went to her heavenly home August 2, leaving to mourn: her husband and three children, Ralph, erald, and MaryBelle.

Mrs. Anna Schmidt (nee Unruh) was born November 22, 1864, in lexanderwohl, South Russia, and died July 27, 1946. She came to America with her parents in 1874. In 1882 she was baptized and received into the membership of the Alexanderwohl Church. In 1885 she married Peter Ediger, with whom she shared life for twelve years when death took him away. Fourteen years later she was united in marriage to Peter Schmidt with whom she shared life until his death in 1938. Nine children mourn her departure.

The Christian Ashram and the Kingdom of God

by Lester Hostetler

The Christian Ashram has been introduced into A-ıerican Church life from India by E. Stanley Jones, idely known missionary and author. The term Ashram" was applied originally to a forest school here a leader took his disciples aside for spiritual re-ewal. Its keynote was discipline and simplicity.

An Ashram, as conducted by E. Stanley Jones is ıuch like a retreat, but it is more than that. In a re-eat we try to find verbal answers for our problems. he Ashram tries not only to *find* answers, but to *be* ıe answer. It is a group of people trying to live to-ether as if the Kingdom of God were at hand. It is the ingdom in miniature, a demonstration on a small scale the kind of life people everywhere would live if sur-ndered to Christ. It is imperfect and inadequate, to be ıre, but one thrills to the idea of having made the at-mpt.

The New Testament has much to say about the ingdom of God. We are taught to pray "Thy King-om come." But what is the Kingdom and how shall e set about to bring it on earth? It is to be remem-ered that the Ashram is not made up of a select group. ll ages and all walks of life are represented as well as fferent races and cultural backgrounds. It is a cross ction of humanity such as we are likely to find in e community in which our common life is lived. Oth-wise the demonstration would have little practical val-. The two hundred people who were together for ten ıys at Green Lake, Wisconsin, (One of four Ashrams ld this year in America) were made up of high school ıd college students, farmers, ministers, dentists, house-ves, realtors, manufacturers, teachers, nurses, office orkers, and a dozen other occupations and professions.

Where is the starting point when such a group tries be a cameo of the Kingdom? The answer is Christ. e begin with the historical, unchanging Christ of the spels. That means that all barriers which separate an from God and his fellow man must come down. Our relations with man cannot be right unless we are right with God.

The barriers which separate man from his fellow man are many. First of all is the barrier of race. Our race prejudices are a hindrance to the progress of the Kingdom. A man must be valued for what he is in the eyes of God and not by the accident of the color of his skin or the shape of his eyes. In the Kingdom we are color blind to all races and see only the human race.

All barriers between classes must be removed. There can be no difference between those who work with their hands and the so-called brain or white collar workers. To accomplish this, some work is assigned to everybody. One hour of the day's program consists of manual labor in which every able bodied person does something necessary for the welfare of the group — cutting wood, mowing weeds, repairing buildings, digging ditches, building roads, and repairing cars.

All titles are put aside. There are no "Doctors," or "Reverends,"or "Professors" in an Ashram. E. Stanley Jones has numerous degrees, but he insists upon being called "Brother Stanley." We are all opposed to the caste system in India, but most of us cherish in our hearts a secret pleasure in anything that elevates us above our fellow men. Our academic and honorary titles foster this pride. We accept titles and act high and mighty. But none can easily act high and mighty when he is constantly called by his first name. "But be ye not called Rabbi" said Jesus, "for all ye are brethren." There are no classes in the Kingdom, only brethren.

Then again the barrier between those who lead and those being led is broken down. There are long periods of silence in which God speaks to both leaders and led. No leader takes the attitude that he has the truth and that it is his function to hand this down to the rest—his inferiors. It is the attitude rather of a cooperative search in which leader and led are in quest of God and His will.

The Ashram places much emphasis upon silence, prayer, and meditation upon the life and words of Jesus. It stresses the need for spiritual health—release from all fear and worries and resentments. In the Kingdom, we

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Lester Hostetler attended one of the E. Stanley Jones' hrams this summer. Since the method of the ashram not so well known, we invited Rev. Hostetler to tell about it.

need have no fears and no worries for our whole trust is in God. We can have no resentments and no jealousies for we are the children of God. We are, to be sure, endowed with different talents. But our only concern is the doing of the will of God. We never need to be envious of other people's talents or jealous of their success. It is required of us only that we use what God has given us in the place where God has put us.

There is nothing essentially new in an Ashram. Its main ideas have all been told us many times before. And yet such a meeting always is new, for the Holy Spirit makes all things new. The Ashram is an attempt to be a miniature Kingdom of God. But should not every Christian church, and Christian college campus and Christian community be the same? The Christian Ashram reminds us of this high calling. We are called from darkness into His marvelous Light. That Light is the hope of the world. What would the world be if in the name of Christ we would overcome all barriers of race and class, and by the renewing of our minds, dwell together as children of the Eternal without fear or worry or resentment! It would be a new world. It may be that more attempts should be made everywhere to create these cells of the Kingdom. To do that is the final meaning of the Christian Ashram.

MENNONITES THE WORLD OVER

By Cornelius Krahn

Not all Mennonites in Siberia Starve. In a recent letter from Siberia a Mennonite reports about the life and activities of the displaced Mennonites within the boundaries of the Soviet Union. He says, among other things, "L . . . . and T . . . are getting along fine. They claim that they have never weighed more than they do now. But have an unquenchable longing for fellowship which cannot, for the time being, be satisfied."

Representatives of Mennonite World Relief Writes: Dr. B. H. Unruh, a well-known figure who has been very active in Mennonite world wide relief activities and is one of its most outstanding representatives since World War I, has written that he has moved back to Karlsruhe, Germany, whence he had been evacuated during the final stages of the war. In spite of the fact that he has lost all his archives, he works feverishly in behalf of the displaced Mennonites in Europe. At the time of his writing Mrs. Unruh was confined to a hospital because of undernourishment.

Helping through CARE Packages. Several weeks ago we called attention to the way in which starving European families could be helped through CARE packages. We would like to thank the many who have responded and encourage these and others to continue to send these much appreciated gifts to friends and relatives in Europe. Blanks may be obtained from the MCC, the General Conference Headquarters in Newton, local banks, and writers of this column. If you have no addresses of needy persons in Europe simply send your fifteen dollars to the MCC. (Fifteen dollars buys thirty big meals.)

Need for Fellowship. The Mennonites of Curitiba, Brazil, are inquiring about the possibililty of sending some young people to the United States to attend Mennonite schools in order to better prepare for Christian service. The Brazilian Mennonite brethren are probably more in need of our concern than any other Mennonite settlement in the western hemisphere. They are a small group in an urban Latin-American environment that confronts them with the immediate danger of disintegration. Realizing this danger they are extending their hand to fellowship with us.

"It Is Easy To Die but Hard To Live," is a statement from a letter by Rev. A. Fast formerly from Emden, now Leer, British Zone, Germany, Emden, where Rev. Fast had been pastor of the Mennonite Church, is a heap of rubble. Rev. Fast states that some thousand displaced Mennonites from Russia live in the vicinity of Leer waiting for the moment when they will be able to come to America. They are in great need of food, clothing and shelter. At present the above mentioned CARE packages are probably the only effective means of helping them.

Conference on Mennonite Cultural Problems. The fifth consecutive meeting of this conference took place at Freeman, South Dakota, August 27-28, and was entirely devoted to the Hutterian Brethren in the past and present. A visit to the Bon Homme Bruderhof in that vicinity brought the conference in close contact with the subject. The Conference on Mennonite Cultural Problems is being attended by interested representatives of the various Mennonite groups.

The above mentioned conference was held in connection with a meeting of the Council of Mennonite and Affiliated Colleges at which Dr. Ed G. Kaufman and Dr. E. E. Miller reported about their recent trip to Europe. The annual meeting of the Mennonite Research Fellowship, which has inaugurated plans for a Mennonite encyclopedia, also met at Freeman at that time.

Plans for an American Mennonite Encyclopedia were discussed at a recent meeting held in Chicago. Committees composed of representatives of various conferences outlined and agreed on the procedure in starting an American edition of the Mennonitishches Lexikon which was published by Hege and Neff in Germany. Plans to secure the right for an American edition and to set the machinery to accomplish this huge task are underway.

Looking for Relatives. Jakob Fast, formerly from Russia, now a displaced Mennonite in Germany would like to contact his uncle Johann Reimer who went from Russia to Mexico in 1924 and from there to the United States. Address: Jakob Fast, (22a) Kettwig Ruhr. Hauptstrasse 21b, Nordrhein-Province, British Zone, Germany.

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Who Is My Brother?

By Grace Acker Varney

When God creates a man he lodges a part of himself deep within him. When we allow prejudice to enter into our thinking or our dealings with another man we are not only hurting him but we are insulting our Creator.

In a small city a neighbor said to another after hearing this statement—"I see those Japanese coming out of your yard every day. I saw them all summer. Aren't you afraid of them?"

"No," she replied, "they are the tried and true Americans from one of the relocation camps in Arizona. They could not return to their homes in California because of the mass prejudice.

"Their record as citizens is good and there are no known cases or sabotage by any of them on the coast recorded by the FBI. Why did we take a small group of helpless people and corral them behind barbed wire? Why didn't our army protect them at home where thousands of acres were left untilled, I wonder?

"As far as falseness is concerned to government why not remember our own political bosses who are ruining our national life? Why not count the bars and the night clubs in nearly every block which are sabotaging the moral and spiritual life of our youth? Why pick on people because of their nationality?"

The neighbor looked puzzled. She knew little or nothing about the Nisei and was not prepared to argue the question. Suddenly she said, "You surely don't believe that God ever lodged a part of himself in those 'niggers' do you?"

"Yes, of course I do," was the answer. "I believe he lodged a part of himself in every member of the colored race—in fact I know it. Several whom I have known have taken the time to discover his 'Presence' within. Several of his saints have worked in our home."

"If you had kept them long enough you would have found that they all steal," she laughed.

"That is one of the myths about the negro race that has been investigated but little by the majority of our race. There may have been a time in slavery when 'toting' was carried on by many of them and by some of them now.

"If I had to work in a cotton field from sun-up until sundown with a breakfast consisting of little hoecakes (not having an oven or a stove) then come home at sundown to more hoecakes and my portion of fat pork which had been doled out to me—so much for the month and by the end of the month my family and I had to eat green mouldy side pork, I doubt if I would consider picking up some of the extra food in the master's house as theft. All those hours of hard work earning luxuries and wealth for some one who hated me! There are a few negroes living who still remember those days and along with present injustices we can hardly expect a high regard for our race. If we are really Christians we find dealing with all men takes on a new light. The 'Presence' of which we are now aware urges us to remember that God is no respector of persons, that he expects us to be lifters, not depressors of those with whom we are associated."

A southern colored woman worked in a northern home a few years ago. When she came north she was sixty years old. She remarked one day. "I never saw a Bible in use in a white man's house before. Never until now did I know there were any real white Christians."

One of the reasons for such a conclusion was because there were no servant and master problems."

"You don't expect me to believe this friend of yours had no trouble with her help! When those maids came north they soon forgot their place."

"They never took time out to discover that so-called place. Of course there were occasions when things had to be ironed out, so to speak. Better understanding of their relationship at times was necessary. My neighbor had a unique way of doing such things. She put her hands on the shoulders of this maid and said, 'Laura, we are Christians. We can't afford to spoil one precious hour of God's day through misunderstanding.' Then she went on explaining all that she had meant to say in a quiet, reasonable way. It worked. They let Christ be the master of the house. He took over and directed their emotional lives for the day."

"That sounds ideal all right. Perhaps if enough people were willing to try it,problems might more easily be solved."

"God surely can solve our problems if we reach deep enough into our inner selves and high enough to grasp his supreme power. God asks every Christian for all of him. 'All of me, all of me, of me' should be uppermost in the minds of God's children.

"If one practices this act of consecration over a period of years he comes without exception to the place where the reflection of fine living radiates back into his life the golden qualities he has been willing to put into life."

—The Watchword

Girls Serve in the South

by Rosella Reimer

Dorm three at Camp Bernard, C. P. S. Unit 141, Gulfport, Mississippi — a small rectangular barrack with eight army cots, eight army wardrobes painted a buff color by the girls, a few dressing tables improvised from orange crates, gay curtains made from feed sacks, several hand-constructed buff chairs — this has become the "Summer home" of eight girls from widely varying backgrounds who volunteered for Christian service in the "Deep South" during their summer vacations. Included in this group are three Old Mennonites and five General Confernce Mennonites Wilma Lehman, North Lima, Ohio; Irene Bishop, Perkasie, Pennsylvania; Ida Gingerich, Plain City, Ohio; Lois Musselman, Ortanna, Pa.; Ruth Burkhard, Ortanna, Pa.; Amanda Ediger, Buhler, Kansas; Jeanette Richert, Goessel, Kansas; and Rosella Reimer, Goessel, Kansas.

The Day's Work in Mississippi

The day begins early in C. P. S. At six o'clock in the morning the alarm peals forth its morning message. Amanda reaches for it, switches it off, and promptly falls back into a hurried ten-minute dream. Then slowly dorm three comes to life; the girls sit up, stretch, and make their way to the shower room, about twenty feet behind the dorm. Six-thirty o'clock finds most of them at the breakfast table, ready to eat a hearty meal before beginning the day's work.

Back from breakfast at seven o'clock with an egg sandwich for Irene, who couldn't quite make it to the dinning hall on time, the girls settle down to one-and-one-hours of strenuous preparation for the day ahead. Ida has remained in the kitchen to prepare lunch, bravely trying to keep the budget balanced. She regularly assists the cooks. Amanda, in charge of the play-grounds set up in North Gulfport for the colored children and at the Old Northward School for underprivileged white children, is threading needles in preparation for the morning's craftwork. Irene, helping "Andy" on recreation this week, is preparing the story she will read to the children. The girls alternate weekly assisting "Andy" and Richard Kling, one of the C. P. S. fellows in the recreational project. See-saws, swings, sandboxes, and climbing racks, built by the boys in Camp Bernard, are part of the equipment.

Teachers Leave for Bible School

At approximately eight-thirty, Wilma calls the teachers Ruth, Lois, Jeanette, and Rosella together with a short devotional period before leaving for school. Then off they go in the camp Cheverolet for Bible school; this week they are going to a colored school with an enrollment of forty-three children, ranging in ages from five to thirteen. On the way they pass the rows of red tumbledown shanties which house many of their pupils, and they feel just a little closer and a little more sympathetic toward the poverty-stricken families than they did several months ago because, through close contacts with them, they have learned to recognize them as individuals possessing sacred personalities. They have observed the eagerness of the children to learn, as well as their quick response to love shown them.

Work in the School

Boys and girls are waiting at the schoolhouse as the teachers arrive. At nine o'clock Wilma rings the bell, and Bible School is on. Ruth and Rosella lead the singing, the children heartily enjoying "Fishers of Men," "B-I-B-L-E" "Praise Him, praise Him," and many others; Wilma reads the Scripture passage and tells a story. Then classes begin. A Bible story, a character-building or missionary story, memory work, and expressional work are included in the daily schedule of each of the five classes. From 10:15 to 10:30 the children enjoy a recess period. A short singing period concludes the morning school, and the children leave to the strains of their song, "Good-bye, good-bye, we will be kind and good."

Free Time Activity

Gathering in the dining hall for lunch, the girls discuss the events of the day. Back in their dorm after lunch, they try to relax for a few minutes in the sweltering Mississippi heat; then they busy themselves planning the next day's activities. Their few spare moments from study find them scrambling for the washing machines and the irons, for they have to do their own laundry. One girl laboriously sweeps the large soft white pine floor.

Four-thirty in the afternoon finds most of the girls enjoying a swim (well, at least they pretend to be swimming), in the cool camp pool with the artesian well. The dinner bell calls them at five-thirty, and they are only too happy to appease their appetites. Today the menu includes an enormous dish of ice cream, with bananas and chocolate syrup—an indication that some of the fellows have received their releases.

A Mississippi Evening

Mississippi becomes a beautiful cool dream world in the evening. A radiant sunset changing from brilliant silver and gold colors to deep reds, purples, greens, yellows, and blues fades in the western sky, indelibly impressing its picture in the observer's

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Rosella Reimer of Goessel, Kansas, is one of the group of girls who volunteered to work for the summer at the C. P. S. camp at Gulfport, Mississippi. This group of volunteers is the first of what is hoped will be a continual flow of volunteers going to Gulfport to carry on a varied program of service and ministry to the needy people of the area. Efforts are at present being made to make the Gulfport program one largely carried on by volunteers.

nind and leaving a sense of the reality and nearness of God. Birds sing peaceful lullabys to a tired world. Deep voiced frogs supply the bass notes for the symphony. The moon glittering on the vast expanse of water in the Gulf of Mexico, only a few miles from camp, together with the diamond-like sparkles of the fish in the water and the soft evening breeze, leaves a feeling of peace and security—a feeling that all is not in vain and that even the people living in shambles only a few miles in the distance must come to the realization that there is a way for them to achieve higher goals.

Work With Migrants in Arkansas

by Melvin Boehr

The migrant people present a very real challenge to all mission-minded individuals and churches. Because many of these people are right at our very doorsteps, we are often inclined to look over and beyond them to foreign fields, neglecting these people as a consequence. Yes, we have hundreds of migrant people right here in our United States who do not know some of the fine aspects, much less the finer, of Christian living.

So the very need of these migrant people is a challenge in itself and should beckon many more people to come and serve them. "Go ye into all the world and preach the gospel of Jesus."

Behavior of the Children

It takes a great deal of patience to work for any period of time with migrant people. You see they are often so unsettled, and not at all stable in their way of living. Naturally this reflects also in their religious walk. Just to cite an incident; in our Bible Hour Class here, where we have about twenty boys and girls in attendance on an average; these little ones will make comments on how everyone ought to be a Christian and love everybody. However, they may forget all about this a minute or so later when they do their art work. There will be struggles and quarrels about the best scissors, pencils, crayolas, etc. This is just an example of the way in which grown-ups (not only migrants) often behave.

But it is a joy to see these little folks come to Bible Hour in the morning and to Sunday School on Sundays. No, they are not always clean and well-dressed; more likely the opposite. But they love Jesus and mean to follow Him as best they can.

The Life of a Migrant Child

These youngsters soon learn to know who is interested in them, and, as we cross the camp grounds, we are usually hailed with greetings by them. The training of little migrant folks is so different than that of the ordinary child. In our particular area of work here in Springdale, where we have over six-hundred people in one government camp, the children band together. Not always the most desirable companionships are formed nor activities carried out. Migrant people are usually poor people; dad, mom and the older children may be out picking beans, cutting grapes or any other similar work. This leaves the little children here in camp all by themselves and they do need care and counselling.

Patience of the Worker

One must not only have patience, but also a deep consecration to Jesus Christ and what He represents in order to be a successful migrant worker. Disappointments are not a few in this type of work. Just the other day I noticed two girls, about seven years old, smoking cigarettes right in public and acting really quite grown-up about it (if that is possible). Or as Katherine mentioned to me today that her Junior Club President, who should be a leader was heard swearing almost beyond description. What else can one expect but that much good teaching and exhortation to the children is undone in the homes of ungodly or neglectful parents.

But one must not give up. The actual accomplishments of migrant work cannot be measured by a "yardstick", as it were. The teaching and helping does leave its impression upon the folks. Right now, we have a young girl helping Mrs. Boehr in her children's Sunday School and there is a man from the camp here who leads in the singing on Sunday nights or on prayer nights quite regularly. Then I also have several local men in camp who will assist me in preaching on Sunday nights.

Mission work among migrants is not easy when out of a group of over six-hundred people, only about twenty come out regularly for Sunday School and church services. Others simply are not interested. Mission work among migrants does not always bring desired results in specific ways. They often are very emotional and quick to accept Christ,but not at all clear on how to live for Him seven days a week.

Satisfactions of Migrant Work

But mission work among migrants is a joy, blessing, and a challenge when one sees the many children so receptive to Bible Stories, songs and games, when some adults do take active part in the program, and when greetings are shouted your way all across the camp grounds. One must take into serious consideration that their entire background and training has been so different than that of many of us whose par-

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Mr. and Mrs. Melvin Boehr of Henderson, Nebraska, have spent their summer under the auspices of the Women's Missionary Association working among the migrant laborers. Their work took them to Springdale, Arkansas, in a government camp provided to house and care for these migrants. Springdale is located in the Northwestern corner of Arkansas.

ents, grand-parents, and great grand-parents were active church members and Christian people.

More young people in our conference ought to take this type of work as a real opportunity for them to witness for Christ and to serve Him in this capacity. They are needed very much.

Items of Interest

A new law insuring exemption from taxation and protection of property for all religious organizations in Japan has been affected as an imperial ordinance.

* * * *

At the International Missionary Council in Geneva, the German mission leader, Walter Freytag, recalled the hardships caused to delegates by the "German War," and spoke of his emotion at being greeted "with the brotherhood of forgiveness of sin."

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A series of fourteen Christian missions, sponsored by the Federal Council of Churches and the United Christian Council, are being held on university campuses during these months to focus attention on the religious phases of post-war problems.

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To prevent loss to society of what remains in Europe of Jewish culture, a central library for documents concerning Jewish life, including the years under German domination, has been set up in Geneva. This will be the most important Jewish collection in western Europe.

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The Polish provisional government has granted Baptists and Methodists "equal rights," not previously enjoyed, but aggressive clericalism on the part of Jesuits and Franciscans has made the struggle for survival of the Polish evangelical churches a hard one, observers say.

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China's war with Japan is ended, but her troubles are by no means over, declares F. C. M. Wei, President of Central China College. He points out the country must be developed, four hundred and sixty-five million people clothed and care for, forty-two million children (of whom only 25 per cent now attend school) must be educated. "Come over and help us," he pleads. "The task is too great the Christians too few."

* * * *

Two hundred missionaries and other persons interested in cooperatives met in New York's Chinatown to honour Mr. and Mrs. Kuang-mien Lu, in the United States on tour to study cooperatives there. They also have visited, or will visit, England, Scotland, Denmark, Holland and Canada. They predict that cooperative marketing and other cooperative enterprise will play a big part in the reconstruction of China.

The Rural Churchman, the first United States religious weekly solely devoted to the country and village church, has made its bow at State College, Pa.

* * * *

During the visit to the United States of Archbishop Sergeyev, of Rostov, the American Bible Society presented him with five thousand New Testaments and Psalms, and one hundred thousand copies of the Gospels, for transmission to Russia. During the war the society sent two hundred and seventy-one thousand gospels to Russian prisoners in German camps.

* * * *

The United States Department of Agriculture recently made a radio survey of farm and small-town listeners, and learned that programmes of hymns and sermons were most popular among the group, with news programmes and discussions of farm problems taking second place in listener interest.

* * * *

Leaders of the Dutch Reformed Church and the United Presbyterian Church met at Holland, Michigan, to study plans for a merger of the two bodies, which would create a church of four hundred thousand members and sixteen hundred congregations.

* * * *

The Baptists, with forty-one thousand members, are the oldest Free Church denomination in Sweden, established in 1848. The Methodists have twelve thousand, the Swedish Mission Union one hundred and six thousand.

* * * *

Speaking of Boston University, General Dwight Eisenhower, said: "Why do not the presidents of all great universities in the world teach their people to put people in my profession permanently out of their jobs?"

* * * *

American Lutheran leaders have been in Scandinavia discussing the reorganization of the Lutheran World Convention. The executive committee has been reestablished, Archbishop Eidem, of Sweden, being president with an American secretary.

* * * *

Of the 10,445 foreign students enrolled from ninety-nine countries in 738 universities and colleges in the United States, the largest contingent, 1,613, come from Canada. China is next with 1,298.

* * * *

Through joint action by the various Protestant denomination in the country, new missionaries entering Honduras will receive a year's instruction in Spanish, the geography, history and laws of the land, and in the nature of the problems which they will have to face.

Correction

At the Oregon Retreat, Rev. Clyde Dirks of Portland and Rev. Paul N. Roth of Barlow also served on the staff. These two names were unintentionally omitted.

RELIEF

Reconstruction Unit in France

The preliminary work of establishing a Reconstrucion and Transport Unit in France was begun by a urvey of the Alsatian area made by Henry Detwiler nd Orlo Goering. After considerable investigation and ounselling with local leaders and ministers it was decided that Geisberg represented the possible location or the French Unit. In this area were found several Mennonite families—buildings completely destroyed, with the people living in wooden barracks for several years. They had been hit twice by the war. The first time was in the early stages, with hostilities between the French and Germans. The French had evacuated them to Central France, as their buildings were badly damaged. Then the Germans moved in and occupied France, they were moved back to their land and are now living in barracks. Toward the end of the war, fighting in that area between the Allied Army and the Germans completely destroyed their dwellings.

"We found only a few bare walls left standing of what was once a proud, elaborate, grand country estate. The buildings in the farmyard are severely damaged; the building that housed the church on the second floor was now full of shell holes, and the interior a shambles. Indeed, this seemed a worthy place to place a RTU! In the Geisberg area there are several families which will cooperate with the unit and benefits thereby. All of these families will need their houses reconstructed from the ground up. We have indicated our interest primarily in repairing or constructing houses, but if possible help on farm buildings would also be highly desirable. Several houses in the vicinity need repairs such as closing in shell holes in the walls, and repairing interior walls and woodwork. From the way things look at this point, operations could be carried on very easily in this one location for a period of two or more years. It is our plan to first build the one necessary barrack, then do necessary repair work, after that to work on the building of complete new homes."

—Detwiler and Goering.

Relief Briefs

Farewell services were held at Akron on August 19 for the following relief workers: Mrs. Andrew Bean, Kitchener, Ontario, appointed for Italy; Ivan Moon, Watsontown, Penna., appointed for Philippine Islands; Glen Graber, Wayland, Iowa, and Kyle Reed, Waukee, Iowa, under appointment for China.

Relief workers who arrived at their port of destination are: Bertran D. Smucker and Ray Schlicting, Southampton, England, August 21; Grace Eichelberger, Shanghai, China, August 19; Wayne Yoder, Shanghai, China, August 16; Ella Berg and Elizabeth (Leitner) Meyers, Asuncion, Paraguay, August 16.

CARE food parcels may now be ordered for delivery in all of Berlin, with residents of the Russian sector taking delivery in the American sector. The American, British and French sectors of Berlin have previously been opened to receipt of CARE packages, as have the American and British-occupied zones in the rest of Germany. The French zone in the rest of Germany is expected to open shortly.

MENNONITE AID NOTES

Ed Kaufman and Ernest Miller, presidents of Bethel and Goshen Colleges respectively, have returned after a two-months tour of Europe under the auspices of the Mennonite and Affiliated Colleges for the solicitation of foreign students. The Mennonite colleges of America are offering a number of scholarships to foreign students, and the colleges have indicated a desire to have European students. The purpose of these scholarships is to extend the bonds of friendship between the Mennonites of other countries and between the students of Mennonite colleges in America in the hope that these arrangements may be mutually helpful. The Mennonite Aid Section of the M.C.C. is assisting European students to obtain passports, visas, and passage.

The two college presidents report that twenty-six European students have been selected and have the necessary credentials to come to America and study in Mennonite schools. These students are scheduled to arrive at New York in early September. The group includes: 17 Mennonite young people from Holland, 4 Waldensian students from Italy, 3 students from Belgium, and 2 from France. All of the Mennonite colleges will be recipients of European students.

In addition to personal interviews with the college presidents the students were selected by the aid of a local counselling committee. In order to qualify the students must have completed eight years of general education, must have the equivalent of a high school education, sufficient knowledge of the English language to carry study courses, and sufficient maturity. The student must also be a bona fide member of the Protestant church and manifest an interest to return to serve his or her community. Several of the students are interested in Bible courses. Most of them have had the equivalent of about 1 year of college work. There is also a great deal of interest in social science courses, since these are not offered in European schools.

Mennonite Colleges in America are granting free tuition to European students. Several of the students are paying their own travel and other expenses and in some instances the relief committees of the various church conferences have contributed toward this cause. Funds have also been raised by student bodies in our Mennonite schools to help meet the expenses of worthy foreign students. M.C.C. functions in this undertaking include the processing of passports and passage through the facilities of the Mennonite Aid Section and does not provide funds either for the maintenance, travel, or other expenses of this project.

The students come here with the desire to fellowship and get acquainted with Mennonite young people and with the American way of life. There is also a desire on the part of these young people to learn more about the historic Mennonite principles, especially the doctrines of nonresistance as practiced by American Mennonites. It is hoped that this undertaking will prove a blessing to Mennonite institutions and to the whole Mennonite church and will also be a worthwhile contribution to the students themselves.

PEACE NOTES

A meeting of the M.C.C. Peace Section was held on August 6 at Chicago, Illinois. Various concerns were presented and discussed—the writing of peace literature, International Mennonite contacts, nonresistance in the industrial conflict, the position toward draft extension and peacetime conscription, and the responsibility of Peace churches to C. O.'s of other groups. There seemed to be a common feeling that there must be a strengthening of effort in promoting the peace concern. Particular interest was expressed in our opportunity to give spiritual help to the Mennonites of Europe and South America. Another problem that was discussed at considerable length was the matter of possible peacetime conscription and the position to be taken in view of that eventuality.

GOVERNMENT ACTION AGAINST CANCER

Text of Bill now pending

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the President is hereby authorized and requested to undertake, in whatever manner he may deem most appropriate, to mobilize at some convenient place in the United States an adequate number of the world's outstanding experts, and coordinate and utilize their services in a supreme endeavor to discover means of curing and preventing cancer; and to take any additional action that he may consider necessary or proper to achieve the desired result.

The sum of $100,000,000 is hereby authorized to be appropriated to enable the President to carry out the provisions of this Act. H. R. 4502,S1875. Readers may want to write encouragement to their Senators and Congressmen.—**The American Friend.**

OUR SEMINARY AND BIBLE SCHOOL

"Delight thyself in the Lord; He shall give thee the desires of thine heart." Psa. 37:4.

It is with a great deal of joy and with gratitude toward the Lord and His people that we now can inform our churches of the new home for the Seminary and Bible School which was turned over to the Seminary Board on Wednesday, August 14. Folders with pictures and information about the new Headquarters were sent out last week to all Conference Churches in the States. There should be at least one folder for each home.

Rev. Ed. J. Miller who has been serving the school as field secretary during the summer months, will continue to do so part-time as he carries on his studies.

The First Mennonite Church at Topeka, Indiana, has granted Rev. Wilmer S. Shelly a leave for part-time service to visit Central Conference Churches in the interest of the school.

And we are grateful that the Board of Education has made provisions for Rev. Ronald von Riesen to serve our institution in the same capacity in the Western District.

Our prayers are with these brethren. May the Lord make them a blessing to our congregations as they go about to tell what God has done in connection with our Seminary and Bible School.

All correspondence should be sent now to our new Headquarters at 4614 Woodlawn Avenue, Chicago 15, Illinois.—A. Warkentin

Jottings

—**Dr. and Mrs. Herbert Dester,** who have served the Mennonite Church at Deer Creek,Okla., during June, July, and August, attended the recent retreat for ministers and their wives in Iowa, and then went from there to Mountain Lake, Minnesota, to visit and fill speaking engagements. Next they will go to St. Louis to visit with Dr. Dester's sister, and from there they will go to Berne, Indiana, where they will remain until the latter part of September.

—**Maynard Shelly,** a member of the West Swamp Mennonite Church, Quakertown, Pa., and a student at the Mennonite Biblical Seminary, Chicago, was ordained as minister of the gospel at the West Swamp Church on September 1. Brother Shelly has been called to serve the Boynton Mennonite Church, Hopedale, Illinois, for the coming year.

—**First Church, Nappanee, Indiana:** The other Sunday the Junior Sunday School class of boys had their class at the home of Victor Miller, one of their members who is recuperating from an injured foot. Some twenty women attended the Sewing Circle at the lake this month.—Mrs. Loyal Corwin, Corr.

—**Verney Unruh,** recently married to Miss Belva Waltner and student at the Biblical Seminary, New York City, last year, has been asked by the M.C.C. to serve as camp director of the C.P.S. camp at Camino, California for one year, beginning September 1.

—**Sichar Church, Cordell, Oklahoma:** Rev. Ben Rahn of Enid held a series of meetings at the Sichar Church, August 11-16. The messages were very challenging. The Book of James was studied in the morning Bible class. All the meetings were well attended. A Sunday School picnic was enjoyed by all Friday afternoon. A Bible scussion was held, and it was led by Rev. Rahn.—sther Kliewer, Corr.

-First Church, Pretty Prairie, Kansas: Mr. and Mrs. arry Albrecht and family of Omaha, Nebraska, are ck visiting in this community. Mr. Albrecht brought e Sunday morning message. The Albrechts, who have plied to do mission work in India, should be remem- red in our prayers.—Ralph Krehbiel, Corr.

-First Church, Aberdeen, Idaho: Visiting ministers ho served us recently were: Rev. Henry Hege of Corn, klahoma, and Rev. Richard Merrill. A teacher-stu- ent consecration service was held Sunday evening.—rnold E. Bartel, Corr.

-First Church, Bluffton, Ohio: Our church has a well- quipped nursery. Each Sunday two girls, who have een previously announced in the bulletin, take charge. he mothers appreciate this provision for the children nd are able to attend a quiet, worshipful service. The ve churches of this area are contributing toward owdered milk and cereals for Europe. A total of $571.- l has been sent from the Bluffton Church; this is a w dollars less than our quota. A plate offering of $801.- ; was lifted recently for the Mennonite Biblical Semi- ary, Chicago. The Sunday School missionary offering r August was taken for the Board of Publication. he offering amounted to $29.78. We have noticed in e tabulated offerings in **The Mennonite** that some of ur Conference work has been more or less neglected most of our congregations. Eductaion and publica- ons are fundamentals in any denomination.—Laura I. mith, Corr.

-Mrs. R. G. Warkentin of the Lorraine Avenue hurch, Wichita, Kansas, has taken up Bible school ork for the Wichita City Council of Churches.

-Bethel Church, Lustre, Montana: Rev. Ben Rahn of nid, Oklahoma, was with us for a series of meetings June. Elizabeth Baerg and Alvin Kliewer were mar- ed June 20. The Victory Quartet of the Worldwide lonthly Tract Club gave an interesting program July Anna Baerg, missionary of Oraibi, Arizona, was ome for a few weeks following the Northern District onference. She told us of her work in Arizona. Dr. nd Mrs. J. D. Unruh of Freeman College were in our idst July 28. They also visited some of the former udents. Last Sunday our church was invited to attend e annual youth rally at the Bethel Wolf Point Church he theme was, "The Holy Spirit."—Mrs. J. L. Hoff- an, Corr.

-Summerfield, Illinois: The Women's Missionary As- ociation of the General Conference,which is conducting visitation program for the purpose of encouraging issionary interest in the churches, sent Mrs. W. C. ndreas from Beatrice, Nebraska, into our midst this eek. She held a meeting with our missionary society the afternoon of August 20. The society invited e Women's Guild of the Evangelical-Reformed hurch to meet with them. A very helpful and in- eresting meeting was held in which Mrs. Andreas resented the great needs and opportunities that mis- onary societies have at the present time. Since Mrs. ndreas had lived in Summerfield for many years, e ladies helped her to celebrate her birthday after e meeting at which light refreshments were served. -Joyce Basinger, Corr.

—Alexanderwohl Church, Goessel, Kansas: Jeanette Richert and Wesley Voth were married August 8. The Senior C. E. sponsored an outdoor program held on the east side of the church. Rev. Earl Buckwalter, Hesston, was the guest speaker. Musical numbers were given by the Buckwalter family and Mr. and Mrs. Hilmar Voth.—Wanda Schmidt, Corr.

—Flatland Church, Quakertown, Pa., Received into the church on August 18 were: Mrs. Marie A. Dickenson, Mr. and Mrs. Ralph Herstine, and Miss Dorothy Wampfler.

—Brudertal Church, Hillsboro, Kansas: Rev. H. B. Schmidt delivered the message on the morning of August 18. Seven boys and girls from our church attended the intermediate retreat at Newton. Five boys attended the retreat a Camp Wood. We have canned ten bushels of peaches for relief. The marriage of La Veta Loganbill, daughter of Mr. and Mrs. Albert Penner, and David Habegger, son of Rev. and Mrs. Alfred Habegger, took place on Sunday, August 18, in the Bethel College chapel.—Mrs. E. R. Funk, Corr.

—Dr. H. A. Fast, Vice-President of the M.C.C. recently attended the Conference held by the Defenseless Mennonite Churches at Stirling, Kansas. Dr. Fast gave a survey of M.C.C. relief activties.

—Mr. and Mrs. John C. Mueller and son and daughter-in-law recently visited at Newton and North Newton. The Muellers had come for the Ernst Harder wedding. Ernst was the "adopted son" of the Muellers during the two years he attended Freeman Junior College and Academy.

—Ruth Ewert, daughter of Rev. and Mrs John Ewert, Hillsboro, Kansas, and **Ernst Harder** of Paraquay were married in the Johannestal Church, Hillsboro, on August 23. Both were students at the Mennonite Biblical Seminary last year. The Harders plan to go to Paraquay where they will be of Christian service to the Mennonites living there.

ANNOUNCEMENT TO ALL WESTERN DISTRICT CONFERENCE CHURCHES

The Lord willing, the Western District Conference will convene this year on October 23, 24, 1946, and upon the invitation of the Beatrice churches will be held this year at Beatrice, Nebraska.—David C. Wedel, President; H. T. Unruh, Vice-president; Ronald von Riesen, Secretary.

To All the Churches of
The Western District Conference
Greetings,

A hearty invitation is extended by the Mennonite churches of Beatrice, Nebraska, to all the churches of the Western District Conference to meet in Beatrice on October 23, 24, 1946.

Pray with us that our Heavenly Father may bless this conference with the Spirit of Wisdom and Truth, and direct us into the ways of His Kingdom.—In brotherly love, The Beatrice Mennonite Church, Elbert Koontz; The First Mennonite Church, Willard Wiebe.

—Friendensberg Church, Avon, South Dakota: Rev. Paul Dahlenburg and his brother William Dahlenburg spent a month in the Ozark Mountains, serving under the "Go Ye Mission," conducting Bible schools. Only a few weeks ago we laid to rest our former pastor, Rev. David Schultz (see In Memoriam), and again the Lord has taken away a sister in the church, Mrs. Carl Dirks, nee Nellie Schmidt. She was the oldest member of the church and one of the few remaining pioneers of 1874 of this community. She was the last living child of Elder Benjamin Schmidt family.—Anna Unruh, Corr.

—Coming events for the Eastern District Conference: Fiftieth Anniversary of the Home for the aged, September 14. Rev. J. W. Yoder, author of **Rosanna of The Amish,** will be the speaker. Annual Sunday School Convention, September 28. The C.E. Fall Rally October 13, in the Saucon Church. Rev. Wayne Solliday, speaker. Annual meeting of Brotherhood and Ladies' organizations. Schwenksville, October 19. Quarterly Conference in Lansdale, October 21. Discussion: "Parochial Schools." The Orphange Society Meeting, November 9. (Thanks to Rev. Ward W. Shelly, Secretary of the Eastern District Conference. for sending in these dates.)

—First Church, Beatrice, Nebraska: Our congregation was happy to receive word from Rev. Jacob T. Friesen that he would accept the call to serve our church as pastor after he finishes his school at Biblical Seminary, New York, next spring. We were happy to have Missionary Habeggers in our midst on August 20. They spoke and showed pictures.—Margaret Albrecht, Corr.

—Alexanderwohl Church, Goessel, Kansas: The Goessel, Tabor, and Alexanderwohl churches sponsored a dried-fruit buying project in California for the purpose of sending such fruit to the needy in Europe. The Alexanderwohl collection of this, held August 18, amounted to $1,135. The next Sunday Dr. and Mrs. Herbert Dester had charge of the morning and evening services. In the evening they showed slides and three colored film strips of their work in India. Because of a three to four inch rain few people could attend these meetings. That same Sunday Rev. P. A. Wedel went to Ransom, Kansas, to conduct a baptismal service in the little Mennonite church there. A male quartet went along. The Alexanderwohl, Tabor, and Goessel C. E.'s are planning a joint C. E. program to be held in the Tabor Church, September 29, at 8 P. M. The Young People's Mission Band had a sale of their finished projects on August 29. Proceeds go to missions.—Wanda Schmidt, Corr.

—Beatrice Church, Beatrice, Nebraska: Missionary Alfred Habeggers and two daughters from Busby, Montana, recently stopped off here un-expectedly, on account of car trouble, while enroute from Newton, Kansas, to Berne, Indiana. Arrangements were immediately made for them to speak and to show pictures of their work among the Indians, in our church that evening. There was a good and appreciative attendance from both of the local churches. The Habeggers left the next day to attend a daughter's wedding at Grabill, near Berne, Indiana.—W. C. Andreas, Corr.

—Rev. and Mrs. Karl Friesen and daughter Lenore attended a Bible conference at Winona Lake, Indiana, during Mr. Friesen's recent vacation. Rev. Friesen is pressman at the Herald Publishing Company.

—Rev. Walter H. Dyck and family returned on August 27 from a trip to California, where Rev. Dyck took part in the annual young people's retreat. On the way home they stopped at the Oraibi, Arizona, mission station.

—Misses Martha Burkhalter and Anna Penner plan to leave from San Francisco, September 9. The boat, **Tawali** was scheduled to leave from Los Angeles, August 27, but was delayed because of the longshoremen's slow-down.—Howard G. Nyce, Secretary Foreign Mission Board.

— Dr. and Mrs. Cornelius Krahn and daughter returned on June 5 from a visit to C. P. S. camps and units in Colorado and Nebraska. Dr. Krahn spoke to the men on Mennonite history and general church history and showed slides.

Mrs. C. A. Linscheid
222 South Pine
Newton
Kansas

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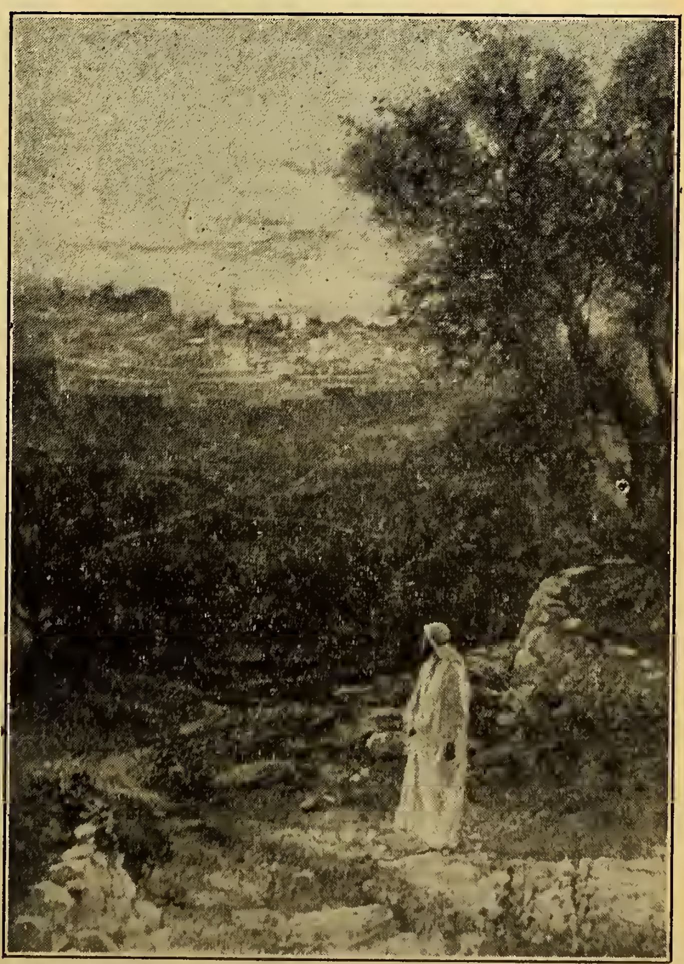
Upon What Does Peace Depend?



Cut Courtesy "Gospel Messenger"

"And when he saw the city, as he approached, he pt over it, saying, "Would that you too knew, even -day, on what your peace depends! But no, it is lden from you! A time is coming for you, when ur enemies will throw up ramparts round you and circle you and besiege you on every side and raze u and your children within you to the ground, leav- ; you not one stone upon another—and all because u would not understand when God was visiting you." offatt, Luke 19:41-44)

Jesus saw that Jerusalem was pursuing a policy at could only end in war. The century in which us lived saw many incidents of rioting and re- lion. One writer states, "Not less than 200,000 triots fell in battle or were executed during this adful century, an appalling number for such a tiny country." In the New Testament there are at least four references to insurrection. "Two thousand Jewish patriots were crucified at one time as a warning against further rebellion."

The Jews were saturated with hatred of the Romans. Their patriotic loyalty seemed to leave no other course open. So they seethed with rebellion and hatred. And by 70 A. D. their policy of provocative hatred resulted in the siege of Jerusalem by the Romans. For nearly five months Jerusalem held out, and then it was completely destroyed.

Jesus favored a different policy for the achievement of peace. The course of action to which he invited the Jewish people was: "Love your enemies, bless them that curse you, do good to them that hate

(Continued on page 14)

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

THE COMMISSION OF THE CHURCHES ON INTERNATIONAL AFFAIRS, which was recently created by world church leaders in session at Cambridge, England, August 4-7, may prove to be a great step forward in putting the Kingdom of God before the sovereignty of each individual nation. Thus far the Christians of the world have not spoken unitedly on the great issues over which their countries have gone to war. Generally the Christians of each nation have sided in with the "cause" of their own particular nation. Thus Christians have fought against Christians. Certainly this is not the way of the Holy Spirit. Now a commission has been created which is to enable the Christian bodies of each nation to confer with the Christian bodies of other nations to the end that the Christian Church of the world may make plain how the gospel message is related to the life and death issues with which the nations wrestle. Certainly there ought to be more hope of the Christians of the various nations uniting on certain issues than there is of the nations uniting. What a power for peace there would be if the Christian representatives of all nations would unite on a common policy to preserve the peace and then would help to make this policy clear and plain to all the Christians in their respective countries. In these days when there is talk of inevitable war in the near future, it is high time that the Christian Church of the world make clear the Way of Christ. If the Christian Church cannot make clear and plain the Way, who will? In this light the defined aims of the commission take on great significance. They are as follows:

One—To encourage the formation in each country and in each church represented in the parent bodies of commissions through which the consciences of Christians may be stirred and educated as to their responsibilities in the world of nations.

Two—To gather and appraise materials on the relations of the churches to public affairs, including the work of various Churches and Church Councils in these fields and to make the best of this material available to its constituent churches.

Three—To study selected problems of international justice and world order, including economic and social questions, and to make the results of such study widely known among all the churches.

Four—To assign specific responsibilities and studies to sub-committees or special groups, and to claim for them the assistance of persons especially expert in the problems under consideration.

Five—To organize study conferences of leaders of different churches and nations.

Six—To call the attention of the churches to problems especially clamant upon the Christian conscience at any particular time and to suggest ways in which Christians may act effectively upon these problems, in their respective countries and internationally.

Seven—To discover and declare Christian principles with direct relevance to the relations of nations, and to formulate the bearing of those principles upon immediate issues.

Eight—To represent the World Council of Churches and the International Missionary Council in relations with international bodies such as the United Nations and related agencies.

Nine—To concert from time to time with other organizations holding similar objectives in the advancement of particular ends.

If these aims be achieved, then the Commission ought to make its mark. The time is short. Let the Christian Church do enough and in time.

TOWARD MENTAL HEALTH is a thirty-two-page ten-cent booklet that ought to be widely read by Christians. It was prepared by The National Mental Health Foundation, Inc., in cooperation with Public Affairs Committee, Inc. This small, very readable booklet discusses nervous and anxious and moody people and what causes emotional and mental disorder, and then it goes on to point out the need for a national mental health program. Lastly it suggests "What You Can Do." The last page lists books "For Further Reading." This booklet which states that "The problem presented by nervous and mental diseases is an enormous one—

(Continued on page 14.)

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Handling Resentments

by Paul Albrecht

When we are blocked in attempting to reach our oals and gain our satisfactions, our natural reaction to feel resentful. We may direct this resentment gainst the world in general, or against someone who blocking us. When we ourselves are responsible for ur unhappy lot, some convenient substitute may re-ive our displeasure. We all reflect our common ay in this manner—the difference is one of degree.

Feelings of anger or rage seem to be a natural part our being. Strong and well-developed personalities ive a large share of this attribute. Without this tough-ss in our personality we would be very weak and ineless creatures indeed. It helps to prevent us from ving in when we meet obstacles. The same Paul ho wrote I. Cor. 13 said at the close of his life, have fought a good fight."

The tragic results of the misuse of anger are all around , however. Some people lose control of themselves d become "blind with rage." Some of us become itable and hard to get along with. We may even d a strong desire for revenge within us.

We see the results of anger and resentment not only our character but also in our physical bodies. When are angry our body prepares itself for strenuous ort. It is ready for either fight or flight. Adrenalin thrown into the blood stream, digestion stops, and e body is ready for action.

It is easy to see how unwise it would be to have our dies in this condition for very long. Yet, this is actly what happens when we carry a grudge, nurse resentment, or plan revenge. Our digestive system nnot function properly and even diseases such as ers or arthritis may result. Our bodies were made function in an atmosphere of good will not ill will.

The problem of resentment is with each of us in rying degrees. If we are angry at a good many things st of the time, it would probably be well for us to k competent guidance. For most of us the problem is y real but perhaps overwhelming. Let us look at a of the possible causes and expressions of resent-nt.

We may be troubled with a rather perpetual feel- of vague resentment. We may "let off this steam" an exaggerated fashion when confronted with irrita-ns and small annoyances. After a day's work, some ht misstep by one of the children will be sufficient call down the clouds of wrath. If the person for om the evening meal is prepared is late, the incident the moment assumes earth-shaking importance.

his rather continuous undertone of resentment often result of our total outlook on life. We have a ing that "the world owes us something." Our control over our childhood "world" may have been too great. At any rate, the real "world" has never quite lived up to our expectations. We express these feelings by a show of temper—or, we may have "outgrown" our temper until we are merely disagreeable. It may not be possible to change our feelings entirely, "In the world ye shall have tribulation . . . ," but we can express them in constructive efforts to better our lot of others around us.

Perhaps, our problem is that someone has wronged us and we cannot forget the injury. We should examine the situation to see if this mistreatment does not rest to a great extent in our imagination. However, in this life where many people live selfishly, we are bound to get hurt.

We are all aware of our duty to forgive "seventy times seven." Let us look at another aspect. If we carry ill will we are injured twice. Once by what has been done to us and a second time by the unforgiving way we react to the misdeed.

The apostle spoke words of profound wisdom when he said, "let not the sun go down on your wrath:"—or as Moffatt has it, "your exasperation." Mind-healers have re-affirmed this by showing us the tremendous importance of the thoughts we have just before we drift off to sleep. Further, by not carrying our "wrath" past the day of its origin we are saved from that vicious tendency to carry a grudge. We need the healthy-minded spirit of Edward Everett Hale. In his later years he once said, "I do not think anybody in the world ever had so many friends as I have had. However, I once had an enemy, a determined enemy, and I have been trying all day to remember his name."

Receiving criticism is another experience common to all of us—intensely so to people who are leading church and group activities. It is natural to want to avoid this—to pray "that we should be saved from our enemies and from the hands of all that hate us." We tend to take appreciation for granted and consider criticism as rudeness. What we probably dislike most about being crticized is what it does to our self-esteem. The more inferior we feel, the more we are bothered.

We might consider for a moment the one who is leveling the criticism at us. Many times he is most critical of the very thing he dislikes in himself. Or, he may be trying to make himself superior by lowering us. In such cases instead of reacting with resentment we could try to help this person, who obviously is in need. Perhaps he is actually trying to help us. We could be pleased that he cares so much—after all this is one of the few ways we have of finding out about ourselves. When we live serenely, we carefully examine criticism for what may be of value to us and ignore what is beyond that.

We have considered the naturalness of resentment, we have seen the tragedy resentment may cause in our character and physical health, and have examined a few problem areas. The problem is still with us, however. What shall we do?

In the first place, it is not wise to try to act as if we no longer are resentful. This is dishonest and may make the havoc deeper and more dangerous. When we try to drive resentment out as it were a devil, then as in Jesus' parable, seven devils take its place, and our last estate is worse than the first. Rather we turn the energy of combativeness and resentment to good uses and use even our "wrath" to praise Him. The early Christians were pacifists, refusing service in the Roman armies, but they desired to be a "good soldier of Christ Jesus" and "to put on the whole armour of God."

The basis for our failure to handle resentment constructively, moreover, lies in one central fact—that is, our love for ourselves. When we become too preoccupied with our little world, our fellow men begin to appear as strangers and enemies. From our little fortifications we make preparations to defend ourselves. —Really, there is so much in life to be done. There is hardly time to think of other people—let alone to think ill of them. A life filled with constructive good will has little room for resentment.

In shaping our life program we can well follow Christ's example. When He proclaimed His program on the Sabbath at Nazareth He read from Isaiah, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book." The next words were, "and the day of vengeance of our God." We also can afford to leave this to God.

Quarterly Report by F. J. and Anna Isaac

(The following quarterly report by Missionary Isaacs is for the period of April-June, 1946, and was sent from Mauhadih mission station.)

Dear Brethren of the Foreign Mission Board:

When India has gone through the dry hot season safely there goes up a wave of thanksgiving on the part of those who recognize the goodness of God. In the Mauhadih area among the Christians there were no deaths during this period, although smallpox was prevalent and one Christian man was very sick of it. He had not received vaccination last spring.

Just at the end of March a women's retreat began in Janjgir. Mrs. Isaac was one of the leaders, so I took her in the car. While she was busy at Janjgir I helped with auditing work at Champa and also make a trip to Raipur where a neighboring mission sought my advice. Our evangelistic workers had in the meantime penetrated farther into hill and jungle to villages we do not reach often. They reported a friendly reception and considerable sale of Gospels. At the mission station, we were also busy with repairs and renovations. Then Easter arrived, and we had great blessings in daily meetings during Holy Week.

By the end of April Mrs. Isaac and I got ready to go to the hills. However, a committee meeting at Jagdeeshpur needed my presence, so Mrs. Isaac waited at Champa a couple of days while I attended this duty; then we started south by railway. Ootacamund in South India was our destination. The missionaries of the Mennonite Brethren Mission in Hyderabad State come to this hill station. We had very fine fellowship with them, our boarding place being near their houses. Ootacamund has an altitude of over seven thousand feet, so it is quite cool even if nearer the equator. Our stay there was restful, and we came away refreshed in body and spirit. Heeding the cordial invitation of our Brethren missionaries we left Ootacamund a week earlier in order to visit some of their mission stations which could be reached on the way home without detour. We had a very pleasant and instructive visit. Their work is showing excellent growth. They have a Christian community of some fourteen thousand members.

As we reached home distressing new awaited us. A leading young Christian at the mission station had raped the ten-year-old daughter of another Christian family, and the police were just then taking him to jail. It was a great shock and shame to all. Thus satan gets in his work. Until then during the absence things had gone well. Some special meetings had been held, and some of the young people had gone to a youth rally at Champa.

The day we drove home from Champa to Mauhadih rain followed us, and there has been enough since to make the farmers happy. The beginning of the rainy season is normal.

We are especially thankful that the Indian leaders left in charge of church, dispensary, and station did their work faithfully and well. We are persuaded that the church within the area of our mission field is growing in stature and grace.—Yours in His service, F. J. and Anna Isaac.

What of the Church?

J. John Friesen

Men can resist-war on a number of grounds The opinion has been advanced that only those regenerated in the Christian sense have a right to resist, to be called conscientious objectors. That is a high reason, but would we confine the "right" to save a drowning man to the avowed Christian?

There are those who do not participate in war for political reasons— it is not expedient. Gandhi has for many years faced the problem of rescuing Indian nationalism from British rule. He could have incited his people to revolution, but instead preached non-cooperation. It was more expedient. Gandhi has other reasons against the war method, but political expedience is one, and it works on a national scale in India.

It is entirely conceivable that if the German people had seen clearly that Germany would be blasted into a land of ruin, ... they would have objected totally and on a national scale, as they should have, against the war. There is evidence that some did so object.

The political objector is on solid ground. If it is good to object to war on political grounds in one country, it is good in another, and so on. Expediency so tends to rise to the level of a fixed principle.

There are others who refuse to participate in war on humanitarian grounds. And this is a much broader ground; it embraces all humanity. It exercises the mind in fruitful processes . . . Civilization has become a name only. All conventions that man has set up for humanizing life and even warfare are meaningless. Successive wars have increased in extent and monstrosity till mankind is threatened with utter annihilation. The humanitarian too is on solid ground in his stand against war. He acts on high principle. It is not for man to kill man!

A third group of objectors, who have been much in the public eye, renounce war and murder for religious reasons—the conscientious objectors. Among these many shades of religious opinion are represented, but they agree in that they cannot support war.

The Christians of the early centuries held this attitude—they refused to participate in war. This attitude was not merely negative, it was positive. Its characteristic was not merely abstention from evil but the doing of good. The historic peace churches have adopted that attitude. The Mennonites have been on this way for more than four hundred years, the Quakers for three hundred years, and the Brethren some two hundred fifty.

These churches stood virtually alone during the war of 1914 and on. Today practically all large denominations of this country have officialy pledged themselves to defend the rights of those of their members who have conscientious scruples against participation in war. According to a congressional report of December, 1943, 115 denominations had taken such action at that time, and a number of these operate their own C. P. S. camps.

In that other world conflict prominent ministers of the gospel preached war. Today they stand uncompromisingly for the principle of peace that the Mennonite church has lived by for centuries. John Haynes Holmes, Harry Emerson Fosdick, George Butterick, all three of New York; Kirby Page, and E. Stanley Jones are among those who are steadfastly of the way of peace, and lead that way. The Rev. Buttrick, pastor of a Presbyterian church, has three sons, and all three chose civilian public service. Dr. Jones in a recent communication has made the statement: "I was opposed to the method and spirit of war before the war began while the war was on, and now at the close I am opposed to war more than ever. It is the great illusion. My moral universe, which has held steady during the war and does not have to be recast at the close of the war, has no place in it for approval of a method which bombs, burns and suffocates innocent and guilty alike, which leaves whole cities vast piles of rubble and which poisons the hearts of men with hate and lust. I cannot reconcile it with the spirit of Christ." (*Christian Century*, January 30)

John Haynes Holmes, who speaks with prophetic insight and candor in his book *Out of Darkness*, ... sees hope only in those "saving remnants" who put loyalty to God above loyalty to earthly powers and "ignore the issues of the sword."

The peace movement spreads in the United States, in England, and elsewhere. Rhys Davies of England told his Bethel College audience that British non-participants in war increased from 10,000 in 1914 to 65,000 in 1939, and that the number would grow to a half a million within ten years.

Our world is mortally ill—war has made it so. If it is to be saved, it will not be saved by military means but by moral means. The central problem of humanity is a moral problem, it revolves about the question of right against wrong. War is wrong. It has sickened the world to death. Health in a person is good; disease in a person is bad. A monstrosity such as war, that sickens the whole world, cannot be good, it is evil.

That war is evil nobody knows better than the mil-

J. John Friesen a member of the Bethel Church, Mountain Lake, Minnesota, has written on Mennonite history and is a former teacher of Freeman Junior College.

lions of soldiers sent to foreign lands. From an editorial in the *Christian Century* of January 30, it becomes explicit that they see the world of today as a "hopeless mess." They believe that America intervened in the war "to save the bacon of our allies," and "now serves to prop up a collapsing colonial imperialism."

The religious objector acknowledges responsibility to God to whom the Christian church owes its primary allegiance . . . . Does not loyalty to God and conscience constitute our highest loyalty to the State? The continued existence of the Church, its healing power, will depend upon its choice. The candle of the Church may flicker out unless it chooses, unreservedly, the Way!

Our civilian public service men have demonstrated the peace principle. . . . . When wide reaches of public opinion, Christian and secular, come to an acceptance of the peace principle of the historic peace churches; when the war monster stands naked before the world in all its hideous shapes—can the church fail them?

The church owes to these men . . . . it owes to itself, to its God, and to the world a solid re-commitement to the principle of peace—the traditional Christian way.

If such re-commitment is to become effective does it not mean a searching of soul among the laity of the church? Does it not mean that every Sunday School teacher in all our congregations must have accepted the way of peace as held by the church? Does it not certainly mean that every minister of the gospel and pasttor of a church must be wholly committed to this way of peace— of non-violent resistance to war? Does it not mean that the way will have to be taught in our Sunday Schools, in our Bible groups, in our catechetical classes; preached from the pulpit; and lived in our homes and outside of them?

In this most crucial hour in the history of the world, can the Church, can the Mennonite church, do less than make this re-commitment to the principle of peace, and walk that way with a high and holy will?

If the Christian church cannot lead the way to a total renunciation of war—who shall?

Eva Pauls Reports from Champa, India

"Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." Josh. 1:9. With this assurance I left the homeland again the second time to go and serve in India. We were certainly grateful for all you did for us to get us on that ship. Humanly speaking it almost seemed impossible for us to make it. But we left in faith trusting that if the Lord wanted us to go on that ship He would undertake for us in a special way. And He did. The ocean voyage was not all comfort, but we always had this one great comfort that if all went well it would not be long. We reached the shores of India in twenty-two days. We praise the Lord for a safe journey.

Now five months have passed since we arrived. Many and varied have been the experiences. I am again busy in the Leper Home. Had a class with some new nurses in the month of February. Now after they had their vacations we are again ready to have a class. We are always in need of workers as some keep on dropping out constantly.

The Primary Sunday School at the Leper Home has grown considerable. At first the enrollment was twenty-eight and now it has increased to about forty. This is partly due to the attendance being better and also quite a few new children have been admitted into the home. This Sunday School gives me great joy. Most of them bring rice instead of money and they give freely. It also gives them joy when they measure the rice and they see that they have up to eight to ten pounds a Sunday.

We are nearing the end of the hot season and the rainy season is at the door; therefore, we are having warm, sultry weather at present.

In two more weeks the missionaries will begin to return from the hills, which will lessen my responsibilities considerable. At present I am the only one here in Champa. Yours in His Service, Eva A. Pauls, June 8, 1946.

Glimpses of Camp Nathanael, Kentucky

May 28th brought the opening of our camp season at Camp Nathanael. Campers arrived by truck, bus, and car, and soon everyone was getting acquainted with counsellors, teachers and fellow-campers. Campfire meetings, daily classes, evening gospel services and bedtime devotions brought the Word of God to these young lives. To many that Word became "the power of God unto salvation," for truly it was God Who "gave the increase."

One of the campers went home with this testimony, "I'm so glad I said my verses and got to come to camp. Always wanted to be saved and now I am. Everytime I think of it I want to get my Bible and read it. I'm so glad my heart is clean and all my sins are gone. Now when I sing, 'Thank you Lord, for saving my soul' I mean it. There's no way good enough to thank Him 'cept to believe and not sin and be kind to everyone."

While teaching the lesson on the doctrine of the Holy Spirit and "His power in witnessing," Niggie raised her hand saying, "Miss Slotter, I want to say something." Boldly walking to the front of the class she said, "Boys and girls, I believe the Holy Spirit wants me to tell you right now what Jesus did for me last night. Jesus died for me and last night He saved me, too, and I want you to let Him save you, too. Later in the week she testified, "that it used to be whenever she tried to testify that her knees would shake and she'd want to cry but that now she didn't care, not even if she had to cry a bucketful."

Drawn by the Holy Spirit and fed by the Holy Spirit, let us remember these in prayer, that daily they might be willing to be led by the Spirit.—Margaret Slotter, Cumberland, Kentucky.

MENNONITES THE WORLD OVER

By Cornelius Krahn

lour and Raisins. According to **De Wachter,** a monthy published by the Mennonites of the southern part f The Netherlands, every person on Walchern Island eceived ten pounds of flour and a half pound of raiins. A poster at the distribution center read, "These oods come to you as a love gift from the Mennonites f the United States and Canada."

Most of our readers know that Walchern Island vas flooded during the final stages of the war, making housands of people homeless. An island that had been von from the sea through a thousand-year-struggle beame part of the sea again. How greatly the above nentioned gifts were appreciated has been demonstratd by hundreds of letters written to the farmers of ansas, Manitoba, California, and many other states ho are contributing generously to relieve the sufferng of our brethren in foreign countries.

ebuilding Ancient Dikes. The salty water that has ooded Walchern Island and inundated the land is beng drained off again. The land that once was a ymbol of prosperity lost its cattle pastures, trees and omes through the salty floods. We can hardly imagine hat it will take to rehabilitate such an island. **De Vachter** reports that twelve young Mennonites from ates between California and Pennsylvania have come help in this tremendous reconstruction project. They re being welcomed "as men who have seen in the oss of Christ the love with which God loved this orld and are now going out into the world in His ame to extend a practical and active hand to others."

ennonite Youth Meet in Germany. Recently the oung people of south Germany had their first meeting after the war at the Weierhof, Palatinate. The presence of a number of American representatives made this meeting even more significant. The chairman of the **Vereinigung der Mennoniten im Deutschen Reich,** Rev E. Haendiges, gave the main address emphasizing that even though much of what had gone on in Germany was unknow to them they had to face the resulting responsibility for it and consider themselves guilty with the others.

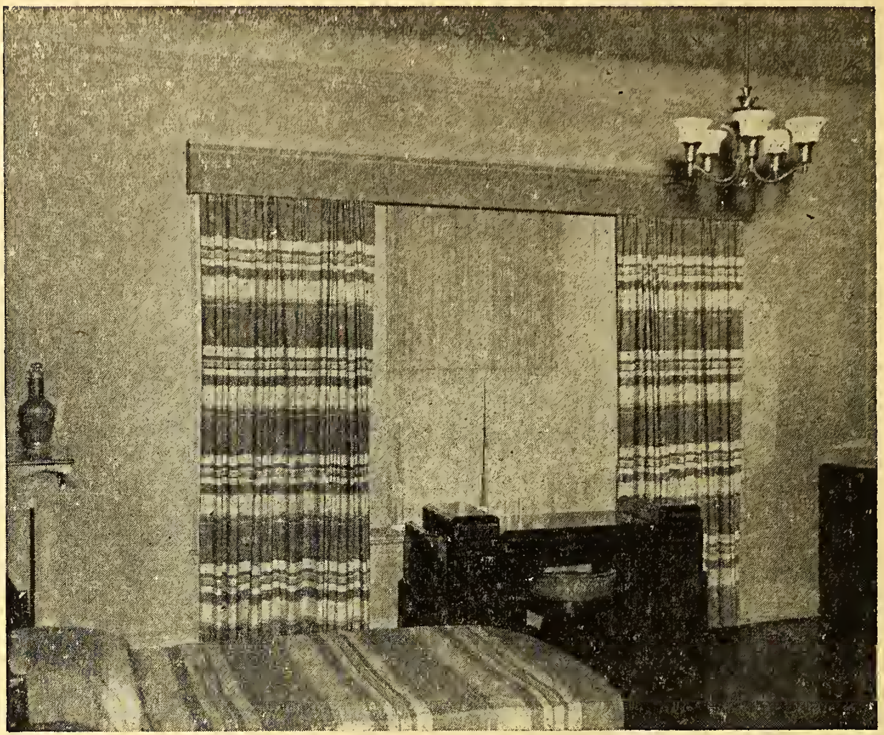
Aspects and prospectives of our Brotherhood Today was the topic on which Rev. C. Nijdam spoke at the meeting of the Dutch Mennonite Ministerial Association at Amsterdam. He summarized: "The eschatological ascetic, and ethical elements were predominant among the early Ana-baptists. The eschatoligical element disappeared after it had come near causing the collapse of the brotherhood. The ascetic element stagnated and became a caricature during the eighteenth century. The ethical element also wore off . . . For two centuries the humanitarian element supported by the Remonstrant influence has been predominant. In this respect we as Dutch Mennonites find ourselves in contrast with the rest of the Mennonite world. We are undernourished in a spiritual sense, but the church feels a strong nostalgia for the past and under the ashes a fire still smolders. God provides opportunities and we grasp them." The lecture was followed by a lively discussion in which spiritual leadership was sought from the ADS. (de Noodbrug)

Mennonite Theological Seminary of Amsterdam. has been providing the Mennonite churches with ministers for more than two hundred years. Handicapped during the years of war and occupation, it now plans to operate on a larger scale than ever before. Included in its curriculum are the following subjects: philosophy, doctrines, practical theology, Mennonite history, psychology, sociology, and pedagogy to be taught by four faculty members. The other theological subjects are taken at the Theological Department of the University of Amsterdam. It is expected that to the twenty-eight present theological students, of which ten are girls, a great many will be added at the opening of the school year.

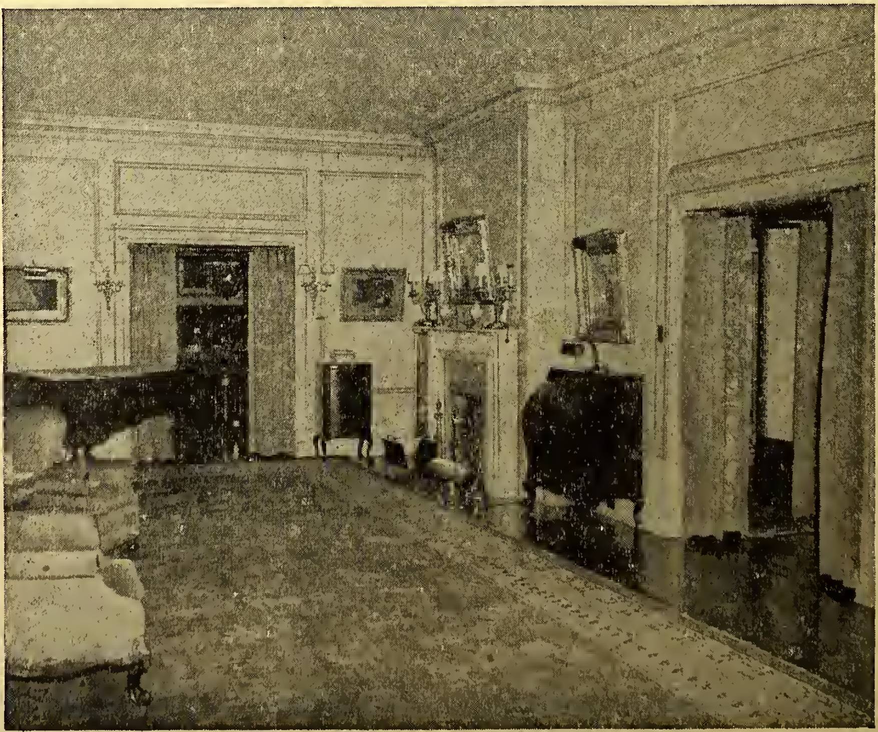
THE FOOT PRINTS OF CHRIST

"Go your way and tell John what things ye have seen," Luke 7:22. John wanted to know whether Jesus was really the expected Messiah or not and so sent his messenger to Him to ask the Lord "Are you the come one?" Jesus asked them to report to John about his work and service. In the same way we who are Christians should prove by our actions that we are Christ's and not by certificates of church membership or by Christian names. We should practice in our daily life unselfishness, sympathy, love, and kindness, etc. Are we in a postion to say, "Look at my life and works and judge for yourself whether I am a Christian." (The foregoing meditation was written by Dr. Mrs. Samuel of the General Conference mission station, Jagdeeshpur, C. P., India.)

Pictures of New Seminary Quarters



This picture shows a student's room at the new headquarters recently purchased by the Mennonite Biblical Seminary and Bible School, Chicago, Ill.



The living room in the new headquarters.

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The Mennonite Youth of Aalsmeer, Holland

by Adr. Zwartendijk

The Mennonite Youth Movement of Aalsmeer, about which I shall try to tell you something, has 250 members in the age of 16-27 years. In Holland this is a large number for a community of 11,000 inhabitants. Many of them have not yet been baptized, for we are mostly baptized in Holland when we are about 21 years old. The congregation has about 800 baptized members; so it is the greatest country-congregation.

The Mennonite Youth Movement of Aalsmeer is just a great family. They feel such friendship and they are so much acquainted with each other, that they know the difficulties and the joys of the other, like a member of a family knows these things of the other members of the family. And in the sphere of this friendship we try to come nearer to God and to follow Christ more than we do now.

The Mennonite Youth Movement of Aalsmeer has joined the Doopsgezinde Jongerenbond, D. J. B. (Mennonite Youth Movement). This is the organization, which all Mennonite Youth joined. This is our central committee. In Aalsmeer the Mennonite youth is divided in six groups, each of these groups is for our young people of a certain age, and each has its own board, which assists the leader in preparing the meetings. These six leaders always are people out of the youth itself.

What means do we use to reach the purposes above mentioned: to come nearer to God and to follow Christ more than we do now? At first we have our usual meetings. Here we discuss the topics interesting us; e.g. non-resistance, our attitude to the N.S.B., capital punishment (which is applied again in Holland after the war) etc. But besides these regular meetings we have many other meetings. When weather is good, we make sailing-trips at the lake, close to Aalsmeer. So those, who cannot buy a sailing-boat, are enabled to enjoy the nice sailing. These trips always end with a meditation, while God's wide nature is around us. Sunday morning we have our service for the youth in the age from 16-21 years. And in summer we have one of the big events of our Youth Movement, vid. our "camps". Then we hire one of the Mennonite camphouses or a part of a farm, and there we remain more than a week. Mostly older persons are the leaders. In the camps we listen to the Gospel, and discuss our problems, but we also have the gaity and the sports, and the ties of our friendship strengthened. Such weeks are weeks of great reflection and in this way the camps are of the greatest importance for our Youth Movement. In winter a great number of our members are active in the West-Hill services.

Some weeks ago a group of our young people have been to a hospital for t. b. patients with a bouquet of flowers and a piece of chocolate for each patient. They sang some of our songs, accompanied by a band of musicians, out of Aalsmeer, too. This was done in cooperation with the Dutch Reformed Church. During the war we cooperated with all the other Aalsmeer churches, even the Roman-Catholic. Then we had vid. our services, named: "calling the youth." Then we tried to give the Dutch youth, living in oppression and fear, in hunger and uncertainity and under the influence of the Nazi-propaganda, we tried to give them a a Word for their life, so that they had a base, on which they could stand, so that they had a counterpoise for all the things just mentioned.

We also publish our own monthly Youth paper: De Toorts (The Torch) in which is a Scriptural text for each day; The coming meetings are announced; a short report of the meetings is published; the first page is nearly always filled with a poem and a short meditation. I hope this will have given you an impression of the youth movement in Aalsmeer. May it work to the Glory of God, our Father.

Adr. Zwartendijk is a resident of Aalsmeer, Holland, and a member of the Mennonite youth group of which he writes. He says of himself: "I am twenty-one years old and study theology at the Amsterdam University, for I want to become a Mennonite minister." His article is one of the first to share with American Mennonites the life, thought, and experience of Mennonite youth in Holland. In the future further similar articles will be exchanged.

How Does God Call?

by Arnold Nickel

"The Lord called Samuel and he answered, Here am I."

Wither bound? Does God call Christian young people as He did in the generations of the Old Testament, New Testament, and throughout the history of the Early Church? As another school year is in the offing, many of our young people who have finished their academic training in public schools plus many others are trying to understand the purpose of the Almighty for the coming year. There is often a troubled mind and a quivering soul as thoughts run to and fro from one tentative decision to another. Unsurmountable questions rise to overshadow each new ray of hope that might encourage them to decide on a definite plan for the evermoving future. But the primary question that remains unanswered only too often is, "Where does God call you and me?" Does He call young people to attend certain schools, into certain vocations, or must Christian people blindly struggle throughout their lives without the guidance of their Lord into that work which best befits them?

How are You Called?

It is a Christian conviction that God has a universal purpose for His Church and a particular plan that each of His children is to fill in order that He might accomplish His plan for mankind. It is a Scriptural dogma and a historical fact that undergirds the age-old conviction that Jesus calls us into His field of service where the harvest is ever-ripe and the laborers are always too few to complete that harvest. We are informed how God called the Patriarchs, Kings and Queens, Prophets, Apostles, Early Church Fathers, and the great preachers and missionaries up to the present day. Certainly we can rest assured that God "calleth His own sheep by name and leadeth them out" into all the world. Of Esther we read, "Who knoweth whether thou art come into the Kingdom for such a time as this?" Esther 4:14. Paul charged Timothy, his faithful servant, to "preach the word." We could make a profile study of the pioneers of Christendom to learn how God led them by various callings, but our thesis is to give some principles that we can assimilate with our experiences which will be found useful to clarify the immediate problem: "Where does God call you?"

God calls you and not you yourself. He calls by His own good pleasure and in His appointed time. You have no basic right to expect God to call you simply because you have finished a certain educational requirement or belong to a certain age group. Qualifications that are most essential are not necessarily a guarantee that you are called of God into some special service. The great need that may present a challenge to you gives no surety that God is calling you. God may call through some above mentioned circumstances to clarify His purpose but the initial call of God is attested by His Spirit interceding with our spirit; thus He leads us and we follow Him.

What Should You Expect

When God calls you, you need not expect some theophany to manifest itself to you, or an audible voice to speak to you the words of direction. God speaks to the inner man, the self that is not known by outward senses, but the spirit that can contact the Eternal Manifestation of His Spirit. It is an indescribable interaction of the finite that remains for time and eternity. Hence when God calls you to work in His vineyard, you will recognize His call if your life is lost in God.

God calls you apart. Without exception God calls His children apart from the onslaughts of the world and apart from the things of the world, for a period of meditation, prayer, and study in order to reveal to them His wonderful thoughts and ways which bear a vital relationship to His call. We have a beautiful example of this at the very beginning of Jesus' teaching of the Sermon on the Mount: "And seeing the multitudes, he went up into a mountain, and when he was set, his disciples came unto him. And he opened his mouth and taught them saying." He taught his disciples strenuously for approximately three years; sent them out for practical work; taught them to pray; exhorted and at various times rebuked them for their spiritual immaturity; and above all He gave a vision of His expectations. Can He expect less of you today then the best possible training in the very best educational institutions? On such a foundation our Conference Schools have built their aims and objectives, and it is with this consideration that Mennonite young people should regard them. "Other foundation can no man lay than that which is laid, which is Jesus Christ." I Corinthians 3:11.

All Christians — Full time Workers

God calls youth to go into every job, occupation, and profession that is worthy of His name. The obsolete teaching that only those who enter full-time Christian service—ministers, missionaries, and other Christian workers—are called by God is a misconception and misinterpretation of Holy Writ. In a sense all Christians are full-time workers for Jesus Christ, and that is enough evident reason for every child of God to know that he or she is called to a particular task in life. Generally during the time that young people give themselves over to God and await His call through the

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Arnold Nickel has been active in the church having served as president of the Northern District young people last term. After graduating from Northwestern Bible Institute, he attended Bethel College, receiving his degree last spring. This summer he worked under the Home Mission Board in Ohio and is attending Mennonite Biblical Seminary this Fall. Arnold's home is in Minnesota.

previous listed suggestions, and many others, that they are consciously led by Him to the place where He calls them. The oft-repeated verse of Scripture that rings in the hearts of men is an everlasting challenge to Christian young people, "Whom shall I send, and who will go for me? Then said I, Here am I send me, and he said, Go and tell this people."

Where does God call you? He calls you apart to show you the way in which to go; He calls you to places where He has called others before you; He calls you in unexpected ways and to new places that need you; He calls you to menial tasks, and if found faithful, to more and greater responsibilities. Be faithful, in the work you know you ought to do, and be obedient to the call that is instilled within you.

Let's Get Together

Isn't it painful to see a couple of fine fellows working against each other, instead of together for the team?

And often neither one realizes that he is selfish.

Take basketball. When boys on a team become more interested in individual glory than in scoring points as a unit, when they suffer with "headlineitis," it is just too bad for everybody except the opposition.

When our school plays home basketball games, I have to get the score book immediately so I can telephone the story to distant newspaper sports editors. A few years ago we had a good team, but it could have been a great team. After each game there were several varsity stars who would make it a point to waylay me in the hall.

"How many points did I get tonight? How many points did Jim get?"

If Jim had scored 19 and the eager one had scored 17, there was a disappointed exclamation and, "He beat me by two!"

Last year we had a great team. I use the adjective advisedly. The team was undefeated. It continued a winning streak started the year before and added eighteen victories.

After the games, some of the players used to see me about the scoring. But can you guess what they asked?

"How many baskets did our team score? Boy! Jim was hot tonight, wasn't he? He's plenty good!"

And so it goes, Basketball, baseball—life.

Paul wrote his first letter to the Corinthians "unto the church of God which is at Corinth."

Paul besought these brethren that there be no divisions among them, but that they be perfectly joined together in the same mind and in the same judgment. "For," continued Paul, "it hath been signified unto me concerning you, my brethren, ... that there are contentions among you."

You and I, as you have been told perhaps too often, are living in momentous times. We realize the value of unity today. We remember the "E Pluribus Unum" on our coins, and to us it makes sense even if we aren't the best in Latin.

In another age of decision for our country, back in 1787, John Dickinson wrote "Liberty Song":

"Then join in hand, brave Americans all!
By uniting we stand, by dividing we fall."

Now how about your personal recognition of the Commander in Chief of your life? Do you really try to live so that you may carry out his orders?

Listen, Butch and Percy and Bill and Pete and Tom, you don't do a very good job of it if you gripe and fuss or take short cuts, or "get even" for every slight, real or fancied; you aren't much of a soldier if you think about yourself all the time; you aren't a team player if you concentrate or how you will impress the fans.

Said Henry Ward Beecher: "No man is more cheated than the selfish man."

And remember this: the unselfish man makes the cause succeed; when the cause succeeds, the man succeeds.

Good luck to your team!—**Forward**

Religious Education Week

Calling upon churches, Sunday schools and church councils to consecrate themselves to the task of presenting the interpreting "God's Word for Today," Protestant forces of the United States and Canada will unite in the sixteenth annual observance of Religious Education Week September 29 to October 6, it was announced by Dr. Roy G. Ross, general secretary, International Council of Religious Education, sponsor of the observance.

Local churches of 40 Protestant denominations and 173 interdenominational councils of churches and religious education are co-operating, both in denominationally-planned programs and in community-wide interchurch activities, using the theme, "God's Word for Today."

Pointing out that the overwhelming concern of the western world today is "how to make secure the peace we have won," Doctor Ross declared: "Our apprehension at the precariousness of our diplomatic relationships, our uneasiness over domestic economic conflicts, and our concern about racial tensions are all a part of this insistent problem.

"While the Christian faith does not pretend to have specific answers to involved social problems, it does declare that men must have respect for each other." "It insists that we approach these intricate problems as Christian brothers. Only so will the solutions to our problems of peace be found."

Religious Education Week will open with Rally or Promotion Day with emphasis on educational evangelism, stressing increased enrollment and attendance. Monday will feature the Christian leader,, while "family night" on Tuesday will bring out the place of religion in the family. Interchurch and community fellowship will mark Thursday's emphasis, and youth rallies are planned for Friday. The week's observance will climax on World Communion Sunday, October 6.
—Contributed.

Items of Interest

The Aga Kahn of India, said to be the world's wealthiest man is reported to have given a large sum to help purchase a site in the nation's capital at Washington for the election of a multimillion-dollar Mohammedan mosque.

* * * *

Only approximately one-tenth of the American people, as well as of the British, attend church today, according to Dr. J. S. Ladd Thomas, dean of Temple University's School of Theology. Dr. Thomas says, "It is this decline of faith among the people and not the atomic energy that we should fear today."—Gospel Messenger

* * * *

Complaining that the unhappier incidents or racial relationship are the ones most often stressed, the **Atlanta Journal** tells of the Carnegie Medal and death benefits being awarded to the widow of a white man who gave his life in rescuing a Negro from drowning.

* * * *

A recent estimate places the number of students expected at Bethel College at four hundred. There will be a similar condition in all schools and colleges throughout the land. Also reported is the fact that the number of men exceeds the number of women enrolled.

* * * *

A report from Quaker sources states that there are one thousand destitute orphans ranging the countryside of Hungary. These waifs have no home and no one to care for them—innocent victims of ruthless modern war.

* * * *

STUDENT CHRISTIAN MOVEMENT

The Japanese Student Christian Movement is being reorganized. Even during the war, some school authorities were sympathetic toward student Christian activities. At Tokyo Imperial University and Waseda University (Tokyo), student associations continued, with dormitories as the center of their activities. Thus the Christian students in these universities were ready to take the lead at the war's end. Since the summer of 1945, "Y's" in Rikkyo and Chuo universities and Meiji Galkuin have been revived. Representatives of these associations hold frequent meetings with representatives of Tokyo Women's Christian College, Tsuda College and the Imperial Women's Medical College. Activities likewise have been revived in Kyoto, Kobe, Wakayama and other student centers. Four hundred boys and girls from various middle schools in Tokyo held a joint Christmas worship service.

* * * *

In April, 1946, according to the American Business Men's Research Foundation, 5,729,438 gallons of whiskey, made from foodstuffs were added to reserve whisky stocks. This took place at the same time that the need for food was so acute in Europe.

* * * *

In protest to the promotion of liquor drinking through newspaper and magazine advertising, a Liquor Ad Crusade, has been undertaken by an office in Rolla, Missouri. The Liquor Ad Crusade, P. O. Box 44, Rolla, Missouri, issues pamphlets, stickers, leaflets on its mission to stop liquor advertising.

* * * *

The Youth leaders of the Church of the Brethren recently held a conference at which they listed nintynine recommendations. Some of those recommendations are listed below:

One thousand young people each giving a year of volunteer service between now and 1950.

A full-time youth fieldworker in each by 1950.

A part-time youth fieldworker in each district by 1950.

A co-ordinated Sunday morning and evening youth program in every church by 1950.

An annual hilltop retreat for leaders in every district by 1950.

An adequate training program for camp leaders including college courses on camping and regional camp planners' meetings.

Interracial fellowship in all local youth groups, wherever possible, by 1950.

* * * *

The International Society of Christian Endeavor reports that the use of radio broadcasts is working successfully in various sections of the U. S. The Christian Endeavor provides a script service such as on the topic of "Christian Youth and the New World." Stations which have been outstanding in the initial development of Christian Endeavor broadcasts are KGA, Spokane, Washington, WOSU, Columbus, Ohio, WDEL, Wilmington, Delaware, KVOR, Colorado Springs, Colorado, and WKIP, Poughkeepsie, New York.

* * * *

Mohandas K. Gandhi, seventy-five-year-old Hindu leader, told the Home Spinners' League in India that he plans to live another fifty years. He said his plan to reach the age of 125 includes an abundance of humor balanced diet, avoidance of stimulants, adequate sleep, deliberate refusal to be annoyed, disturbed, angered or upset, resignation to the will of God and prayers twice daily. —**The New York Herald Tribune**

Officers of Eastern District Young People's Union

President — Ralph N. Lewis, 6th and Vine St., Perkasie, Pa.

Vice President — Ernest Leitzel, Richfield, Pa.

Corresponding Secretary — Russel High, 130 S. Main St., Quakertown, Pa.

Recording Secretary — Mrs. Harvey Ott, County Line Road, Telford, Pa.

Secretary — Walter Fry, Denver, Pa., R. D. No. I

Treasurer — Andrew Bauman, Quakertown, Pa., R. D. No. I

Junior Superintendent — Mrs. Richard Hellman, Allentown, Pa.

Intermediate Superintendent — Mrs. Horace Awckand, Main St. Quakertown, Pa.

Appointments by the President

Peace and Temperance Secretary — James Gerhart, Bally, Pa.

Mennonite Correspondent — Mrs. Robert M. Landis, Zion Hill, Pa.

Acting Editor, C. E. Witness — Erwin F. Miller, Jr., Richlandtown, Pa.

RELIEF

MCC Worker Interned and Released

Seven Americans and two Hungarians were interned by Yugoslav officers in Ljubljana Hotel after a forced landing of their transport plane on August 9. Richard Blackburn, an MCC-UNRRA worker in Italy who was returning from a refugee repatriation trip, was among the crew. The nine members were released by the Yugoslav authorities on August 22. American authorities said two Yugoslav planes flew around the American plane and forced it down with tracer bullets and continued to fire after the plane had made a crash landing. The American ambassador, Richard C. Patterson, said, " . . . only by the grace of God and the expertness of the pilot were they not all killed."

According to the American embassy the seven Americans were well treated during their period of intern and are in "fine condition." A cable from Boyd Nelson, Director of the MCC Unit in Italy, states that Richard is in good health and was safely returned.

Typhoons in the Philippines

Heavy rain storms and typhoons have been raging in the province of Ilocos Sur in which is located the town of Vigan where the M.C.C. relief unit is to begin operations. Seventy-seven persons have been reported as lost in one town alone according to a letter from Dale Nebel. "It is by far the worst typhoon that has hit that area in all their known history. If there ever was need in the Philippine Islands, especially in the area in which we plan to work, there is an even far greater need now. A person who lives here with the people is nearly consumed with a burning desire to help them. They need food; they need clothing; they need building material; but they need also a program of permanent rehabilitation."

New Food Center to Open in Newton, Kansas

September 10 has been announced as the opening date for the new food warehouse at Newton, Kansas. Food will be packed for overseas shipment at this place and sent directly to the seaboard in carload lots. Present plans call for operation of this center by CPS men. Groups in this area are urged to take their food contributions to the Newton warehouse, which is replacing the collection center at Lehigh. The address of the food center is 314 Main St., Newton, Kansas, and is located about one block from the M.C.C. clothing center at 220 Main Street.

This will be the fifth food packing center to be set in operation. Other centers are. Silver Springs, Pennsylvania Goshen, Indiana; Kalona, Iowa and Reedley, California.

Gift Parcels By Mail

The Department of Commerce has announced that gift parcels may be sent to the British-Occupied Zone of Germany, except Berlin. Regulations applying to parcels sent to the American-Occupied Zone apply also to the British Zone.

Gift parcels may now be sent to prisoners-of-war in the custody of Great Britian, France, and the United States. Different regulations apply to prisoners in the custody of each nation. Further information may be obtained from your local post-office.

PEACE NOTES

Inductions Resume in September

Selective Service will begin inducting men on September 1. It appears that deferments will be granted in a few more catagories than had been announced earlier, including not only agricultural workers and fathers, but also college and university teachers, home construction workers, transportation workers. Eighteen-year-olds must register but are not subject to induction until they reach nineteen. For the present, at least, the army says it wants no one over thirty years old.

Book on CPS

Activities of the Pacifist Conscript is the title of a 56-page booklet written by Stanley Taylor of the Mennonite Brethren in Christ Church and a former CPS man. After a sketchey review of the scriptural basis of nonresistance and the historical background of conscientious objection, the author outlines provisions made for C.O.'s in World War II, the organization and administration of C.P.S. camps, activities in the camps, the work of the special project units, and an evaluation of C.P.S. The final chapter gives a few general statistics that are quite useful in helping to complete his description of the CPS program. The booklet is brief and concise. It is published by the Brethren Publishing Company, 1819 South Main, Elkhart, Indiana, and sells for 50c per copy.

IN MEMORIAM

David S. Unruh, son of Jacob and Anna Schmidt Unruh, was born August 1, 1869, in Alexanderwohl, South Russia. When two, he came with his parents to Marion County, Kansas. In 1891 he was baptized and received into the Alexanderwohl Church. In 1908 he transferred his membership to the Tabor Church. He and Wilhelmina Schimdt were married in 1896 and lived together for over fifty years. To them were born six children, five of whom survive. They are: Bernhard, David, Mrs. J. E. Schmidt, Henry, and Mrs. Herman Martins, all of the Tabor community. David S. Unruh died July 24, 1946. Surviving are the children just mentioned and their mother.

Ellis King, thirty-two, Pandora, Ohio, died suddenly August 10. He is survived by his wife; two children; his mother, Mrs. Elizabeth King; three sisters, Mrs. Monroe Lora, Warsaw, Indiana; Mrs. Harry Hauenstein, Columbus Grove, Ohio; Mrs. Morris Gaskins, Fort Wayne, Indiana; three brothers, Lester King, Detroit, Michigan; Oliver King, Cambridge, Ohio; and Eldon King, Pandora, Ohio. Funeral services were conducted by his pastor, Rev. Ernest Bohn.

College and Seminary News

FREEMAN JUNIOR COLLEGE

The new school term will commence September 2. During the summer many improvements were made on the campus. To Mr. Rudolph Preheim, who has been the faithful custodian on the campus for some years, falls the greater share of the responsibility and work in connection with such projects. Professors Waltner, Graber, and Toews spent considerable time making alterations on the college farm. Professors Graber, Toews, Gross and Linscheid spent some time in student solicitation work in different Mennonite communities. Dr. J. D. Unruh visited Mennonite communities in Canada and Montana. He also served as instructor in several young people's retreats. Miss Kathryn Kaufman studied at Northwestern University while Miss Elva Ratzlaff attended the University of Nebraska. The past week the educational sessions of the Council of Mennonite and Affiliated Colleges and the annual sessions of the Conference on Mennonite Cultural Problems were held on the campus.

BLUFFTON COLLEGE

Freshman report for orientation work Friday, September 6. The first chapel will be held the evening of September 11 with classes beginning the next day. A faculty conference will be held on the afternoon and evening of the seventh and the afternoon of the enrollment of the eighth. The enrollment this fall will be more than 100 per cent larger than that of a year ago. It will be the largest entering class on record. New students will come from twelve states and six foreign countries. College housing is more than filled. Girls have been moved to Lincoln Hall in order to keep them together in one dormitory. Men students are housed in Ropp Hall, formerly the girls dormitory, in the newly acquired Berky residence, and in a number of private homes. The new year with its increased enrollment brings new problems but also a great challenge. We ask your prayers for the school in the year about to begin.

BETHEL COLLEGE

Recognizing that "our sufficiency is from God and from Him alone," members of the College Board, faculty, and administrative staff, and their wives, a group now numbering over 120, met August 31 at a camp in Wichita Heights for a day of prayer, thoughtful discussion, and consecration to the difficult tasks and problems of the unusual year ahead. New members include D. C. Wedel, Bible; Robert Tully, recreation; William Friesen, agriculture; N. Paul Stucky, physics; Wilma Toews, Home Economics; Paul Schmidt, accountant; and Helen Funk, head cook. Returning to the teaching staff after an absence of several years are R. C. Kauffman, professor of psychology, who served as a relief worker in India, and Mariam Penner Schmidt, who will again teach modern languages. A majority of the teachers were on duty during the summer session, nine were engaged in advanced study, and five others spent considerable time in various phases of Mennonite work in Europe, Canada, and Mexico.

UPON WHAT DOES PEACE DEPEND?

(Continued from page 1.)

you, and pray for them which despitefully use you and persecute you; That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Jesus taught the necessity of having a vital concern for the welfare of an enemy which was an oppressor and which denied the God of the Jews.

Did not Jesus suggest that the peace of any nation must depend upon winning the good will of the enemy and that goodwill can only be won by a vital concern for the welfare of the enemy?

From The Editor's Point-of-view

(Continued from page 2)

the most serious medical problem facing our nation" may be had for ten cents a copy from The National Mental Health Foundation, Inc., Box 7574, Philadelphia 1, Pa., or at a lower price in larger quantities. The Foundation just mentioned has prepared other literature which it sends out upon request. One such item points out: "Altogether Americans contribute annually more than 48 million dollars to voluntary health agencies. Yet, only about one-half cent of every dollar contributed goes to help the 10 million Americans who are in need of care and treatment for nervous and mental disorders." The materials and suggestions obtainable from this Foundation might be used very effectively for Christian Endeavor programs in which our responsibility towards the mental health of people might be investigated. One or two or more programs on this theme might be followed by a visit to one of the state institutions. The programs could also utilize the young men and women in our churches who have served as attendants in mental hospitals. The National Mental Health Foundation invites people to become members. Dues are $1.00 a year. Eight million Americans are mentally or emotionally ill. One out of every twenty-two people will be struck by mental illness and will need to go to a hospital for treatment. The Christian Church has a serious responsibility towards those who are mentally ill, and it needs to do much more to prevent emotional and mental disorders.

A Senator Asks for Spiritual Reconversion

Senator Raymond E. Willis (R.-Ind.), in a speech summing up what he learned during six years in the

Senate, put the greatest amount of emphasis on the necessity for a spiritual and moral "reconversion" in America, if this nation is to lead the way to a just and lasting peace.

"Why cannot we the people, not only in the United States, but in every nation, catch the living spirit of Christianity and co-operate to save the world instead of fighting always to destroy the world?" he asked.

"It is truer today than ever that they who take to he sword shall perish by the sword, , , , We proudy boast that America leads among the nations of the world. Yes, we have led in producing the most destructive, the most horrendous force the evil genius of man has yet been able to devise. If we are to continue our dependence on that force for the salvation of our nation, if we are to enter into a race with other nations to keep ahead of them in stupendous might, we must realistically face the fact that our civilization will have to accept the most terrifying and soul-destroying limitations that have ever encompassed man. We are facing the alternative of a conflict that may destroy half the people of the world, or the compulsion of living together in toleration, in goodwill, nd in soul-expanding qualities."

THE READER SAYS

Note: The opinions expressed under "The Reader Says:" may or may not be in harmony with the ditorial policy of this paper. Contributions to this olumn should not exceed three hundred words.)

ditor, The Mennonite:

I guess my brain is plain dense, but I find it hard o understand why reactionary thinkers, who boldly ell us allegedly nonresistant Mennonites that we are ll wrong, should be in better standing in Mennonite ircles than more progressive thinkers who are preaching our nonresistant faith more effectively then we are oing it. It seems to be the fad among Mennonites to hrow mud at a number of leading Christian thinkers nd leaders who have for years been on the forefront f the peace cause. We refuse to cooperate with other peace organization because they think differently than e do! Thus we say, "We have been attending the meetings of this Consultative Peace Council **in an observer capacity only** (underscoring mine). It is helpful o keep informed on the activities of these groups who re working to promote peace, even though their approach is quite different from ours."

While we thus make fun of liberal peace workers, nd keep ourselves carefully aloof from them, institutions, groups, and leaders who deny the nonresistance e hold dear, enjoy great following among Mennonites. Take just one man, for example—and I select ne of the highest type—Reinhold Niebuhr. Says he, The nonresistant Christian is a parasite who lives on hose who do the dirty work required to bring a semblance of order out of our ever-present chaos." Yet he njoys no small following among Mennonite thinkers. ther peace organizations have an appraoch that is uite different from ours, forsooth! I presume Reinold is "right down our alley." Will some brilliant mind nlighten me?—G. S. Stoneback.

Jottings

—Zion Church, Arena, North Dakota: Rev. and Mrs. Herbert H. Peters and family are moving to Omaha, Nebraska, where Rev. Peters will attend Grace Bible School. Rev. Peters will continue to serve the church as a minister on leave. The church had a farewell for them on August 18. Miss Aganetha Fast was a guest speaker on that same day. She also had a special meeting for the ladies on Monday evening.—Mrs. H. Peters, Corr.

—First Church, Geary, Oklahoma: This church has extended a call to Brother A. H. Peters to become our pastor. Brother Peters will continue his work at Bethel College, serving the Geary church on Sundays until his graduation next spring, after which time he will become a resident minister. At the request of the local congregation Brother Peters is to be ordained September 15 in his home church at Hillsboro, Kansas. On the last Sunday in July we observed our annual children's day, followed by a basket dinner at the park. At this service Mr. and Mrs. Harvey Base presented their infant daughter for consecration. We were glad to have Mrs. Peters and Lois with us for the day.—Mrs. E. R. Lehman.

—Rev. H. E. Nunemaker has resigned as pastor of the Zion Church, Donnellson, Iowa, and plans to take up the pastorate of the Silver Street Mennonite Church, Goshen, Indiana, this fall.

—Wayland Mennonite Church, Wayland, Iowa: Mrs. W. C. Voth met with the women of our church on August 21. Our pastor, Rev. E. S. Mullett, and his wife attended the Ministers' Retreat at Lake Okoboji, Iowa. Dr. and Mrs. H. E. Dester are scheduled to be with us on September 12. They will show pictures of their work in India. Dr. I. W. Bauman of Bluffton

A. H. Peters To Be Ordained

Ordination Service for Brother A. H. Peters to be held at the
First Mennonite Church, Hillsboro, Kansas,
September 15, 1946, at three P.M.

Chairman ---------------------------------- Rev. W. F. Unruh
Song Service -------------------- in charge of the Local Church
Reading of Scripture ------------------------ Rev. H. J. Dyck
Prayer -- Rev. H. A. Fast
Music --- Local Church
Ordination Message ------------------------ Rev. H. T. Unruh
Hymn—Congregation—No. 296 Mennonite Hymnary
The Service of Ordination --------------------- Rev. A. E. Funk
Music --- Local Church
Response -------------------------------------- Bro. A. H. Peters
Closing Prayer and Benediction ------------ Rev. P. A. Wedel

Home Mission Program in the Evening
Time 7:30

Chairman -------------------------------------- Rev. H. J. Dyck
Song Service ---------------------- Led by Mrs. Roland Goering
Scripture Lesson and Prayer ------------ Rev. P. P. Tschetter
Music ------------ The First Mennonite Church of Burns, Kansas
Message—"Our Home Mission Work in the Western District Conference" ----------------------------------- Rev. W. F. Unruh
Music -------- The First Mennonite Church of McPherson, Kansas
Message—"The Need and Opportunities in Our Outlying Areas"
---------------------------------- Dr. H. A. Fast
Closing Song --------------------------------------- Congregation
Prayer and Benediction ---------------------- Bro. A. H. Peters

Mrs. C. A. Linscheid
222 South Pine
Newton
Kansas

College is scheduled to be with us for a series of meetings during the week of October 7-13.—Mrs. E. S. Mullett, Corr.

—**Brother Homer Sperling,** who taught at the Meno Bible Academy last year, will be principal of the Bible Academy at Meade, Kansas this year.

—**Mr. and Mrs. Esko Loewen** are the happy parents of Margaret Sue, born August 22. Esko Loewen is the editor of the Mennonite Youth section in this paper. He plans to attend seminary, and his address is 4614 Woodlawn, Chicago 15, Illinois.

—**Grace Church, Dallas, Oregon:** We have been having lots of visitors from Minnesota, Nebraska, and Iowa, in our services the last few Sundays. Rev. and Mrs. Walter Dick from Philadelphia were in our midst on August 18, and Brother Dick brought the message. Many blessings have been received from the visiting ministers which stop in. Today we had visitors from Pretty Prairie, Kansas. Our young folks participated in the young people's rally which was held in the Grace Church, Albany, Oregon.—Mrs. Dave Balzer, Corr.

—**First Church, Ransom, Kansas:** August 25 Rev. Phil. A. Wedel of the Alexanderwohl Church, Goessel, Kansas, brought the morning message and baptized ten young people. At noon a basket dinner was served in honor of Mr. and Mrs. Curt D. Boese for their work here during the summer months. The Lighthouse Quartet of Goessel, Kansas, gave us a musical program in the afternoon. The quartet also sang in the union services which were held in the Methodist Church. Rev. Curt Boese brought the evening message. We were very thankful to have Rev. Boese and wife serve our church this summer.—Mrs. J. O. Oppliger

—**Gospel Mennonite Church, Mountain Lake, Minnesota:** On the afternoon of August 25 a farewell service was held for our pastor, Rev. August Ewert and family, who have so efficiently served our church for the last four and one-half years. We wish them God's blessing in the new field of work as business manager and instructor in missions at the Grace Bible Institute. The Kings Co-Workers mission society rendered its annual mission program on Sunday night, August 25, with Miss Gladys Klaassen, prospective missionary to India, as guest speaker. The offering was designated for the migrant work of the General Conference.—Elizabeth Lohrenz, Corr.

—**West Swamp Church, Quakertown, Pa.,** Kenneth Bauman was speaker at the third union C. E. held by the West Swamp, Bethany, and Flatland churches on August 25. On July 28 the union C. E. was held in the West Swamp Church with Rev. Willard Claassen of Freeman, South Dakota, as speaker. This service was followed by the community hymn sing with George Landis as song leader. The church was filled. On the afternoon of August 11. Shirley Ingalls of Quakertown, was married to Irwin Richert of Los Angeles, California. Rev. A. J. Neuenschwander performed the ceremony. The newly-weds have left Quakertown, and have gone to Chicago, wher Mr. Richert enters the Mennonite Biblical Seminary. On September 1 we had a special offering for Bluffton College and the Mennonite Seminary. The following young people are continuing their studies at Bluffton College: Mildred Rosenberger, Ella Myers, Grace Bauman, Clara Anna Bauman, Kenneth Bauman, Stanley Stauffer, Howard Shelly Jr., and Claude Boyer.—Mrs. Earl Schmeck, Corr.

—**Dr. H. A. Fast,** Vice-President of the M.C.C. and Chairman of the Emergency Relief Board of the General Conference, to speak at the National Convocation on the Church in Town and Country, which is to be held in Des Moines, Iowa, November 12, 13, 14. Dr. Fast has been asked to describe the influence that giving for relief has had upon Mennonite churches.

—**Brother Gerhard Neufeld** is superintendent of the Meno Bible Academy, Meno, Oklahoma, this year.

—**Hoffnungsau Church, Inman, Kansas:** Our annual C. E. social on September 1 was preceded by a program, consisting of musical numbers and several reports by members who attended the Camp Wood retreat. Also Amanda Ediger gave a report of the experiences she had while teaching Bible school at Gulfport, Mississippi, this summer. The parsonage was recently painted on the outside and redecorated on the inside. Rev. A. M. Gaeddert and family are moving in this week.—Mrs. J. V. Regier, Corr.

—**Dr. E. G. Kaufman** is to report on his summer's trip to Europe in the Student Union Room of Memorial Hall on September 15, 8 P. M.

Send Contributions to Conference Headquarters

Recently an appeal for funds for relief purposes appeared in our church papers. We have received a report covering the contributions from the various Mennonite bodies to the M.C.C. This indicates that individual contributors have been sending many gifts to the M. C. C. direct, rather than through the conference treasury. We are concerned that contributions are sent through the conference treasury, so that our conference reports may become more accurate. This procedure is also endorsed by the M. C. C., since this will lessen the work in the M. C. C. office. Individual contributors are therefore urged to send their gifts to the Conference Headquarters, 722 Main Street, Newton, Kansas.—The Emergency Relief Board, David C. Wedel, Financial Secretary.

The Mennonite

Volume 61. September 17, 1946 Number 37.

His Radiance Transforms

John Knox in his latest book, "Christ the Lord," pays tribute to the early Church: "Among the most striking characteristics of the earliest Christian communities was their joy, their radiant sense of adequacy." But he also says regretfully: "Radiant is hardly the word (one) would think of to describe his own religious life or that of his contemporaries."

Why this lack of radiance?

Because we have not kept company with the radiant God! We have lived at a distance from the divine radiance. Inevitably there is no radiance in us. We are inert, unless his radio-activity makes us alive. We are dull, unless his brilliance has a chance at us. We are joyless apart from his joy.

Humanism and naturalism have devitalized the Church. In too many instances we have become ethical culture societies devoid of the dynamic which only God can impart. Or, we have been deists, for whom God was a distant object of worship rather than a present subject of intimate comradeship. Or we have been ritualists, whose pomp and precision have been a substitute for the Presence. Or we have been activists whose bustle has blinded us to the eternal beauty.

God is radiant. If we will take time to be with him, his radiance will touch and transform us. Once again the church will become a creative company of radiant souls.—Albert Edward Day in the "New Life" magazine.

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

POWER TO LOVE is inseparably linked with humility. A woman, who was a sinner, came to Jesus, and "as her tears began to wet his feet, she wiped them with the hair of her head, pressed kisses on them, and anointed them with . . . perfume." However, the Pharisee, who was host to Jesus, had not offered him water for his feet, had not given Him a kiss, and had not anointed his head with oil. As a result Jesus pointed out this great truth, "to whom little is forgiven, the same loveth little." Thus according to Jesus the degree of penitence determines the degree to which one can love. Unless an individual confesses his sinfulnesses and is able to recognize distinct, specific expressions of it, he will not revere others very much. As he clearly senses his own unworthiness along with his worthiness, he learns to find his rightful place in human relationships. He finds others as important as himself. He comes to an appreciation of how much others forgive him and is moved thereby to forgive the shortcomings in others. Jesus suggests that insight into one's own sinfulness is a necessary first step towards love for God and man.

THE APPOINTMENT of a Presbyterian missionary for forty-one years' experience as ambassador to China is a very significant act. Rev. J. Leighton Stuart, new ambassador to China, has spent most of his life-time in China and for the greater part of that time was engaged in educational work. He became widely known as president of Yenching University. It is reported that "his personal acquaintanceship with China is best in that area now most disputed by the Nationalist and Communist forces." It is going to be very worthwhile to watch what this Christian government will have to suggest. Will his policies and acts be considerably different from those of other ambassadors who did not or do not have missionary backgrounds? Christians sometimes express themselves in such a way as to make one wonder what they would do if they came "into power." That makes one wonder just what kind of "power" is involved and how much power a former Christian missionary can exercise. Perhaps, the effectiveness of Mr. Stuart's Christianity will largely be determined by how much of an alternative to war he possesses.

RUSSIA'S conduct needs to be understood as well as known. To know what someone does is important. To know why he does it is still more important. A knowledge of the motives involved suggests a good deal about the necessary steps towards correction. Russia is hard to understand. It is a nation which has coerced and purged millions of its inhabitants. Consequently it seems significant when a close student of Russian history says: "Soviet leaders have waged the class war with weapons used by other peoples against national enemies in international war. To Communists war is war and enemies are enemies, whether the conflict is class war or international war and whether the foes are class enemies or national enemies. . . . Millions are killed in international war and millions have been killed or exiled to penal labor in Soviet Russia. The Bolshevik attitude toward these killings is substantially the same as national patriotism's attitude toward killing enemies in wartime, regrettable but necessary." This analysis suggests that Russia's government acts extreme self-defense because it feels itself severely jeopardized within and without. If this analysis is correct, then it would seem that such measures of goodwill as would help the Russian government to feel more secure, would also tend to make it less ruthless in its measures of self-defense.

CHRISTIAN RADIO may evert an increasing influence in the new India which is so rapidly developing. All-India Radio is reported to have an official plan for establishing "a community receiver set in each of the 700,000 villages of India, with about 130 new transmitting stations to send out programs." So far All-India Radio has not afforded the Christian Church more than "relatively little time on the air." India is in a time of change. The masses of people will undoubtedly be greatly affected by ideas in the coming years. If All-India Radio goes through with its plan of putting a community receiving set into every village, then millions of the people of India will be greatly influenced by what that radio brings. If the Christian message remains as meager as it has been, then that message will not stand a fair chance with all the rest that All-

(Continued on page 4.)

THE MENNONITE

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The Ministry of the Communion Service

by **Edmund J. Miller**

Rev. Edmund J. Miller has served pastorates in the Alberta Community Church, Portland, Oregon, and he Menno Church, Lind, Washington. He is now Field Secretary of the Mennonite Biblical Seminary and Bi-le School, Chicago, Illinois.

The Lord's Supper is an ordinance instituted by Christ himself as the memorial of His death on the ross and, as such, should be observed with greatest everence. Its purpose is to present Christ the Saviour nd to make possible a quiet, sacred communion with Him. Observed rightly, this sacrament is a silent minister, proclaiming the facts of Christian faith and moving the worshipper to a deeper devotion and loyalty to is Lord.

Such a service needs prayerful preparation if it is to e effective and there are several things which must e considered in making it so.

THERE IS THE SETTING WITHIN THE HURCH. Here should be everything pertaining to hurch worship at its best. When Jesus sent forth vo of his disciples to make preparation for the Last upper He said, "a man bearing a pitcher of water . . . ill show you a large upper room *furnished* and *pre-ared:* there make ready for us." For a communion ervice to be effective and impressive it is necessary to ave a "room furnished and ready."

The communion table should be neatly covered and asy to uncover at the proper time. If there are to be owers they should be arranged before any of the worshippers arrive. Silence should prevail from the beginning to the very end of the service. Such a worshipful pirit can be created by having appropriate music ayed softly on the piano or organ while the people e arriving and finding their places. A service by candlelight on Thursday or Friday evening before Easter th attention drawn to a lighted cross or picture of hrist brings about a feeling of reverence and does way with the talking and whispering preceding the rvice. It would be well if a prayerful silence were served preceding every service in the House of God.

Expect much from this service, for when little is pected, little is achieved. When communicant members are allowed to treat this important service lightly, e result is disquieting and it has failed in its purpose.

THERE IS PREACHING. The sermon should be brief and to the point. It should have a direct bearing upon the sacrament itself. General themes, even though based on some scripture passage, are often out of place. The theme of the Cross is always fitting and is expected by devout Christians.

A distinguished judge said to his minister, "I come to the Communion service because I formed the habit as a young man, but I am greatly disappointed when I am not brought face to face with the fact of sin and the mercy of Christ on the cross." There is a wealth of material in the story of the passion of Jesus Christ, and sermons built around these crucial passages will add much to the meaning of the sacrament itself.

The minister cannot rightly prepare to lead his people in such acts of preparation and dedication without bringing his own life into complete harmony with Christ and his fellow men. He is about to stand in Christ's place. His hands are about to break the bread and raise the cup. He is about to speak Christ's words. How can he do this great service without purity of hand and heart? To impress the meaning of this serice on the hearts of his people, he himself must be deeply impressed by its meaning and worth.

THERE IS THE MUSIC. The hymns, special and instrumental selections should have the same care in their choice as the sermon topic. They should be familiar and a number of hymns may be repeated at each communion service so that a helpful association may be developed. The music should be so correlated with the rest of the service that it is an integral part of it, centering in the one great theme.

THERE ARE THE PRAYERS. The minister should prepare himself in his own way for this important part of the service. The prayers should not be too long but heartfelt and born out of deep conviction and close fellowship with his Lord. Great care should be exercised to make these prayers a part of the unified service, pointing the worshippers to the Christ who died on the cross to bring them salvation from sin and who wants contrite hearts and consecrated lives.

THERE IS THE DISTRIBUTION OF THE ELEMENTS. When the minister is assisted by the deacons, particular preparation is necessary that there be no confusion during this most important part of the service. They should study the order in use beforehand so that each may know his assigned place and duty. There should be a oneness in the coming forth

World-Wide Communion Sunday To Be Observed October 6

of the deacons, in their return and in their sitting down. They must be sure of their business so that there will be no distractions.

In smaller churches where it is possible for the people to come forward care must be taken to avoid crowding and confusion. A deacon may stand at the end of a row to indicate those to participate at any given time, in this way governing the number. They should all go up to the front in one aisle and away in another so that the next participants may take their places without any congestion in the aisles. Another deacon may stand where he may receive the empty glasses as the people quietly return to their pews.

But whether the people come forward to the altar or remain in their pews, the manner of distribution should be so arranged that the Lord's Supper may be —a service of sacramental silence in which the still, small voice of God is heard, a time of self-examination, self-discipline, and personal committment.

MENNONITES THE WORLD OVER

By Cornelius Krahn

On the Second Coming of Christ. The original Mennonites shared beliefs on the second coming of Christ with other Protestant churches during the sixteenth century. An exception to this was a development that centered around Muenster where some radicals expected Christ on a certain date. Plain and simple are the statements on this issue in Mennonite catechisms and confessions of faith. During the last century some revisions and additions can be observed. This has resulted mainly from the influence of certain English and American Bible teachers. To make a dependable and objective study of this change would be a worthwhile undertaking.

In this connection, however, we would like to call attention to a book that has just come off the press. It is entitled **Faith of our Fathers on Eschatology** and is written and published by Ira D. Landis, Route 3, Lititz, Pa. (423 pages, $2.25). This book is the attempt of a Mennonite farmer and preacher to find for himself and others the answer to the questions when, why, and how the second coming of Christ is to be expected. People who want to acquaint themselves with the many views held in this matter, as well as to the conclusions drawn by the writer will find much information in this book. Such chapters as "The Scofield Reference Bible," Jesus is Coming" (by W. E. Blackstone) and others are quite illuminating. It should, however, be stated that the title is somewhat misleading. Only a fraction of the book deals with random quotations from the "faith of our fathers" on this subject. Perhaps the author used this phrase in the broadest sense of the word.

The Inception and Founding of the Mennonite Central Committee. In recent issues of **Der Bote** B. H. Unruh, the veteran European Mennonite representative of world-wide Mennonite relief, has been writing a series of articles concerning the trip of a Russian Mennonite "Studienkommission" that was delegated by Mennonites of Russia to the Mennonites of America to appeal for help for the suffering brethren. In these articles he relates the impressions which he gained during his trip to the Mennonite churches of America in 1920 and from the meetings and reports which led to the founding of the MCC. It took men with the vision and stature of Unruh to inspire an organization of such diverse Mennonite groups to the tremendous task of world-wide Christian service. Today we cannot imagine our Mennonite brotherhood at large without this significant organization.

Behind Barbed Wire. Even born optomists who shouted, "Peace, peace," after the last shot had been fired in Europe, realize more and more that the struggle is still going on even though the fronts and means of combat may have changed. Thousands of prisoners of war behind barbed wire in all European countries have as yet had no chance to experience the feeling that "peace" has come. Contrary to Geneva regulations, prisoners of war are being kept for slave labor purposes. That is true not only of Russia, France and England, but also of America even though we may have the feeling that we have sent them home.

In 1930 the writer of this column met, among the many visitors at the Mennonite World Conference, a young man named Hans Schnebele from South Germany. In 1943 the MCC requested Rev. J. M. Regier to visit a Mennonite prisoner of war at Camp Philips near Salina. Accompanying him, I was greatly surprised to meet in the guard house a man who greeted me with the words, "I met you in Danzig." Later Hans Schnebele located some relatives in this country with whom he was permitted to have little contact. Last Easter he was sent to Europe with the promise of being repatriated. He and many others were, however, sent from Belgium to England whence he is sending greetings to his relatives and friends in America. Another prisoner of war states, "Years behind barbed wire are not always easy." When will these barbed wire enclosures, a product of our illuminated age, be lifted? How can these people gain respect for democracy when they were promised a trip home and given new imprisonment in another country?

From The Editor's Point-of-view

(Continued from page 2.)

India Radio will bring. Therefore, the National Christian Council of India is planning to expand the Christian message over the air. It wants to make the fullest possible use of present opportunities and also increase them. If the Christian Church of India is to make its mark in the field of radio, then it will have to act unitedly and do so with enthusiasm. Christian radio in India may still be a vital influence if the Christians can work together as do the organs of a human body.

Introducing the Coming Junior Quarterly

Beginning with the winter quarter, the Junior Quarerly will be edited by Mrs. E. J. Miller, formerly of ,ind, Washington, and at present at home at 4614 Voodlawn Ave., Chicago, Illinois. Mrs. Miller has atended the New York Biblical Seminary and is at presnt continuing her studies at the Mennonite Biblical eminary in Chicago. She has been active in religious ducational work for the past ten years. The Board f Education feels quite fortunate in having secured Irs. Miller for this task. We wish to take this opportunity of presenting the coming quarterly to all teachers and pupils who will be using it in their Sunday Schools. An attractive Pupil's Workbook has been prepared which will vary a little from the one in use, in that the printed Bible portions will be divided into daily Bible readings with daily expressional work. We are presenting her own explanation as it appears in her Teacher's Handbook along with a portion of the first lesson in the Pupil's Workbook. It is our prayer that her efforts may prove helpful in winning the Junior for Christ.—Ronald von Riesen, Executive Secretary of the Board of Education.

Editor's Explanation from the Teacher's Handbook

WINNING THE JUNIOR FOR CHRIST

Someone has said that the Junior age is the great vangelistic opportunity of the church. Surely the aim f all our work with Juniors should be to win them to hrist.

You will find that this quarter's unit on Paul lends self naturally to an evangelistic emphasis. May God less you as you teach His Word and endeavor to lead our pupil's into a right relationship with Him through is Son, our Saviour, Jesus Christ.

AN EXPLANATION

As these lessons differ in procedure from the forer Junior quarterlies, we will give a brief explanation each point in the lesson plan.

The Aims: One of the aims is to gain factual nowledge of the life and writings of Paul. Other ms should tie up to the ultimate goal of transforming d guiding the lives of the children through contact ith Jesus Christ.

The Review: No lesson should stand alone. It should connected in the pupil's mind with what went bere and what follows after. Opportunity ought alays to be given for the asking of questions so that y misconceptions may be cleared up.

The Lesson Approach: The Bible stories should ben with an approach with which the children are miliar or which challenges their interest and atten on at the very start.

The Lesson Story: "Of all things a teacher should ow how to do, the most important is to be able to ll a story."—Hall. To tell a story well you must actice it and sometimes prepare it, for the one in e Teacher's Book may need adapting to your parcular situation and group. Know the story so thorghly that it becomes a real part of you. THE SERET OF SUCCESSFUL TEACHING IS WORK. A od teacher never relies on her general knowledge r takes a chance on knowing it well enough from ving taught something similar before.

The stories in your book are not in the pupil's book so they are usually new and interesting material to them. Always refer to the pupil's work book when you are preparing your lesson to learn what points have been emphasized in their study.

The Discussion: Sometimes the discussion is carried on during the presentation of the story. At other times it may follow. Be elastic in our procedure. Meet the needs of your own group. Encourage an exchange of thought and try to use the children's own ideas. Get them to think for themselves and express what they think. Their work books are designed to do this very thing.

The Prayer Period: The prayers of the children should be the natural outcome of the story. Through these prayers the teacher may discover how well individuals have grasped the lesson truths as applied to their own lives. In her brief closing prayer the teacher may sum up the important truths or mention those that have not been grasped clearly by the group.

The Verse to Remember: Suggestions for making this meaningful are given in each lesson of the Teacher's Book.

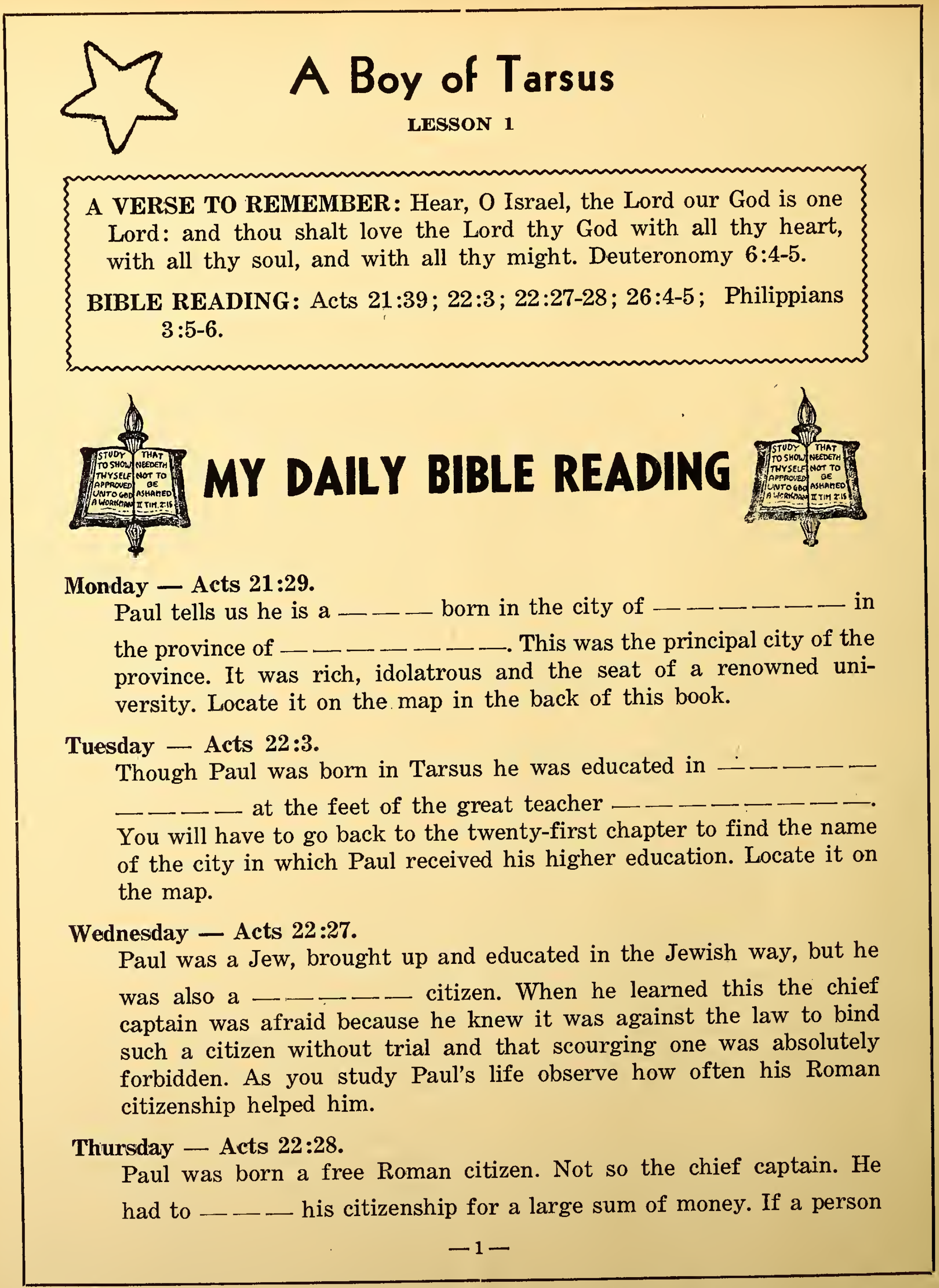
The Activity: Juniors are very active. They like to DO things. Suggestions for class activities and handwork are given with the lessons. Activity should always be PURPOSEFUL. By that we mean that it should tie up with the lesson and serve to impress the lesson truths or the memory work on the minds of the children. I would suggest as a class project for the quarter the making of a large picture map showing the most important events in Paul's life. See the back of this book for picture ideas.

Visual Aids: Do not hesitate to use visual aids. Pictures, objects, blackboard illustrations, flannelgraph and picture boards are powerful teaching forces.

THE PUPIL'S BOOK (MY BOOK ABOUT PAUL AND HIS WRITINGS

Instead of the Bible portion being printed in full at the beginning of each lesson it is divided into daily Bible readings. The purpose of this is four-fold:

A Sample Part of the First Lesson


STUDY TO SHOW THYSELF APPROVED UNTO GOD A WORKMAN THAT NEEDETH NOT TO BE ASHAMED II TIM. 2:15

A Boy of Tarsus

LESSON 1

A VERSE TO REMEMBER: Hear, O Israel, the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might. Deuteronomy 6:4-5.

BIBLE READING: Acts 21:39; 22:3; 22:27-28; 26:4-5; Philippians 3:5-6.

MY DAILY BIBLE READING

Monday — Acts 21:29.
Paul tells us he is a ——— born in the city of ————— in the province of ————————. This was the principal city of the province. It was rich, idolatrous and the seat of a renowned university. Locate it on the map in the back of this book.

Tuesday — Acts 22:3.
Though Paul was born in Tarsus he was educated in ————————— at the feet of the great teacher ————————. You will have to go back to the twenty-first chapter to find the name of the city in which Paul received his higher education. Locate it on the map.

Wednesday — Acts 22:27.
Paul was a Jew, brought up and educated in the Jewish way, but he was also a ————— citizen. When he learned this the chief captain was afraid because he knew it was against the law to bind such a citizen without trial and that scourging one was absolutely forbidden. As you study Paul's life observe how often his Roman citizenship helped him.

Thursday — Acts 22:28.
Paul was born a free Roman citizen. Not so the chief captain. He had to ——— his citizenship for a large sum of money. If a person

—1—

1. That the child may get the lesson material direct from its source, the Bible.
2. To give the child practice in the use of the Bible.
3. To encourage daily Bible reading. (It is extremely important to establish right habits while childre are young.)
4. To give an opportunity for short explanations ar applications to make the Scripture passages mo meaningful.

The pupil's quarterly becomes a work-book which enables him to LEARN BY DOING, one of the primary principles of pedagogy. It also encourages him to think for himself.

The Bible readings are to be done in preparation for the class period, the remainder to be completed usually as an outcome of the class discussion. The pupil should keep up his work-book even though absent from Sunday School. A star is given for the completion of each portion. The pupil should be shown the importance of DAILY Bible reading and discouraged from trying to complete his week's work at one sitting.

In the front of the pupil's book is a shield with thirteen stars. This is for his attendance record, a star for each Sunday he is present.

A Glance at City Missions

by Willard W. Wiebe

For some years I had noticed items in *The Mennonite* telling of our Mennonite Bible Mission in Chicago. Such bits of news, and once in awhile a picture, barely attracted my attention. Having had no contact with its workers, and little appreciation of its work, the city mission work of our conference remained far on the periphery of my interests. Then I attended our seminary in Chicago, and an opportunity to become acquainted with this work presented itself. Hence, as one who has been freshly initiated into this work, I offer my impressions for what they are worth.

As I see it there are three different types of city missions. These three types vary in their emphasis of work due to their dissimilar environments. The mission located in the downtown slum area caters to a transcient populace and aims primarily at evangelism. The mission which is found in a residential slum area seeks to fulfill a dual program of both evangelism and relief. The third type of city mission is found in an area of better residences, more of the middle class type. This area may be either unchurched or else is lacking in a Protestant testimony. Such a mission comes nearer to being a "church," appealing to regular church goers, and is often organized as such.

Most of our people conceive our city missions to be exclusively of the first type, i.e., pure evangelism in a downtown slum area and ministering to the "down and out" drunkard. However, I believe that our Chicago mission began as the second and slowly shifted to the third type as its surrounding community changed. At any rate it is now an organized church appealing to a regularly attending public but with its unique emphasis still being evangelistic.

Come with me to the mission. We are in an apartment house area, which is so familiar in Chicago, and are nearly six miles south and west of the downtown "Loop" district. We notice a large high school near the mission and a large grade school just across the street. Next to the parsonage, where Rev. Neufeld and his family live, is the mission building itself. It is a two-story, white, frame structure with a bit of a colonial front. Its well kept condition invites us, and once inside, the neat little chapel makes us feel at home. There is no basement. The lower floor has a few Sunday School rooms while the second floor is occupied by Mrs. Wiens and a daughter. (Mrs. Wiens passed away in June.) Rev. Wiens was the first laborer at the mission and has since gone to his reward. We are surprised to see so many children. (The Sunday School attendance might be around sixty-five or seventy this morning.) The few adults are very friendly, and we immediately feel that we could have met them in almost any of our churches. Yet, I say, there is a difference in city mission and rural church work.

We find the services of such a mission to be not unlike those in our home churches. They have the regular Sunday morning worship, Sunday School, young people's program, evening service and Wednesday night prayer service. There is also the ladies mission organization, the week-day church school for the children, and a fine girl's choir.

However, I repeat that there is a difference between city mission and rural church work. To those who have had no first-hand contact with life as it is in our larger cities it is difficult to convey an appreciation for and an understanding of city mission work. Since we are, as a whole, a rural people, we are also, as a whole, far removed from our conference sponsored city missions. The distance is not only in miles but also in a lack of understanding. But what makes such a program different from a rural set-up? Let us enumerate a few of the problems that confront the city mission worker.

First, there is what we would perhaps call the environmental limitations of urban life. Let us look at a class of Junior age boys. They are good, healthly, live-wire boys. Yet, as we work with them we find that we have to revamp our whole concept of how boys think and act and how they should be taught. There is Steve (a fictitious name) for example. Steve is ten years old and has a little brother who comes to church with his hands and face as dirty as Steve's. They tell me that Steve has been expelled from the

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Willard W. Wiebe graduated from Bethel College in 1945. The next year he attended Mennonite Biblical Seminary in Chicago. While attending seminary, he served in the mission which he here describes. During the past summer he served as pastor of the First Church, Beatrice Nebraska. Now he is again attending the Mennonite Bibilical Seminary.

public schools, although now is reinstated, and is a "problem child" there. His father's character is questionable. His mother is not living. An aunt, who is partially paralyzed, keeps house for the family. We further find that Steve gets what most country boys would consider to be a sizable allowance. What he doesn't spend for shows, and he seems to be saturated with them, he wastes on an unquenchable appetite for candy. There is little, if any, restriction placed on him. In spite of such a background Steve attends church and Sunday School regularly. We find that his Sunday School attendance record is perfect. His conduct in church is negative and very disturbing to say the least. He rebels at sitting still, at listening to the sermon, at participating in the Sunday School class, etc. Yet his attendance surprises us. He seems to come to church in spite of himself. It is not my purpose here to analyze Steve's personality problems and to suggest a solution to his basic needs, I merely place him before you as a concrete problem of the environmental limitations under which the city mission works.

Second, there is the problem of family disunity. This is really also a part of the environmental limitations, but I place it before you separately. You will find that on Sunday morning the little chapel is crowded with children. A few adults are always there but surely all of these children don't belong to the handful of parents present. Where are the other parents? Oh, they wanted a nice quiet morning at home, so they sent their children to Sunday School while they "slept in." This is just one phase of the problem of family disunity by our city missions. Experience has proved that the motto "Win the children and thereby win the parents" does not always hold true. The parents will often gladly let (not "bring" or even "send") the children come to Sunday School. The indifference of the parent is one of the greatest obstacles in eventually winning the child.

A third problem to be mentioned is that of the shifting city populace. It is possible for a city mission to begin a residential area of "whites" and later find itself in the center of a "black belt". No, the mission didn't move, but the populace did. Or even if it should remain in a fairly stable white zone a flux of populace is still likely. It is not impossible for the mission to build up a strong fellowship of true Christians and a successful church program around this fellowship, and then after a few years the families will move to a different section of the city and the mission begins all over again. I dare say that if all those who have been won to Christ and who have shown an active interest in church work at our Chicago mission during the last twenty years, I say, if all such could be gathered into one congregation, such a church would be of no mean size and would supply our conference with a considerable amount of leadership.

The enigma of a shifting populace to a fourth problem faced by our city missions and this is the problem of discouraging results. This is a real problem and must be overcome before the mission worker has labored for very long or else he will be overcome by it. Seeing one's work melt and disappear right out from under him is a test that not all people can endure. It is a bit like the experience of the little girl who tried to scoop all the water out of a hole she had made in the beach. The limitless ocean kept seeping back into the hole.

These are a few of the frustrations faced by city mission workers. I would like to say here that Rev. John T. Neufeld and family, who have for some years labored in our Chicago mission, have accepted every one of these problems as a challenge and by the grace of God have through the years been able to see some of the fruit of their labors. Although, as expressed before, the work in urban areas differs from rural work; yet a rural visitor to our Mennonite Bible Mission in Chicago will feel a kindred spirit. He will not feel that he is amongst strangers. He will sense that these people who have come to attend regularly our mission there, even though they differ, are fundamentally good Christian people, in full sympathy with our

(Continued on page 14)

No Room For Hate

Eileen B. Beath, in the "Presbyterian Survey" shared this episode with her readers: "During the first year of the Chinese-Japanese war, a boy of nine years, Chin Chen, was starting for bed when he said to his mother, "Shall I pray for the Chinese soldiers tonight?" His mother thought for a moment and then replied, "No Chi, pray for the little Japanese children whose fathers are fighting and dying in China tonight."

"Many, many times I have heard Chinese Christians praying for the Japanese. Hate has never had a place in their hearts. If Christianity can do this for individuals, can it not do it for nations?"—**Dr. Maenna Cheserton-Mangle**

THE HUNGRY ARE FILLED

"He hath filled the hungry with good things; and the rich he hath sent empty away." Luke 1:53. Great many people attend church, Sunday school, and prayer meetings, etc. There blessings abound and yet they go away empty. Is it the fault of the preachers or teachers? No. It is their own fault. They are not hungry for the Word of God. In certain diseases people have no appetite even though they have an abundance to eat, and so they get weaker and weaker and finally die. So is it with many of us. God spreads full tables in front of us, but we go away empty because there is no appetite. So let us pray constantly that God will make us hungry for Himself. "Blessed are they which do hunger and thirst after righteousness for they shall be filled."—(The foregoing meditation is by Dr. Mrs. Samuel of Jagdeeshpur mission station in India. Mrs. Samuel is a great help in the work for she does surgery.)

Internment in Weihsien

By Marie J. Regier

(In "Internment at Weihsien" Miss Marie J. Regier gives a vivid account of life in an internment camp. Not only does Miss Regier paint pictures to look upon, but she also paints word pictures which help one to visualize the various aspects of life in a crowded internment camp. Her account, written while interned, has the sharpness of experience just realized. It reveals an observer very much alive. Miss Regier was serving as missionary in China when war broke out between the United States and Japan. She was interned at Weihsien. Since her release she has remained in China. The Foreign Mission Board has asked her and Miss Elizabeth Goertz to come home for a rest before continuing with the work.—Editor)

FIRST IMPRESSIONS

The last few months at the station were rather hard. Not only was our food inadequate, but we hardly dared eat what we did have when we saw all the people around us who were so much worse off than we. So coming to Weihsien was really a relief. And Weihsien camp was really quite beautiful. There were many trees there, and the internees had been busy cleaning up swamps and making flower gardens out of them. We arrived in camp early one beautiful June morning. I was impressed with mornings at Weihsien, and I expressed my feelings at that time in the following paragraphs:

God is walking in the cool of the morning. The air is trembling with a sharp ecstasy. Sisters are chanting His praise in two-point melody. The Fathers, slowly walking down the path, are listening for His voice in silent meditation.

Figures draped in dressing gowns, hair sleepily tumbling over their foreheads, are crossing the courts. They are drowsily aware of His presence.

From the bakery come warm fumes of newly baked bread. The bakers have started early to feed His children. Even the cows, big patches of black and white, meandering down the center path, are bringing udders full of milk to quench the thirst of His babies.

A year later I described again a morning scene at Weihsien, and this is what I wrote:

It is still quite early, the air prickly with invigoration, the sun just taking off over the horizon as we hurry across the stage at Weihsien to form links in the water queue. In one corner of the camp we pass the playground of the Kindergarten, and a girls' team is playing baseball with the aid of two young men. Diagonally across the alley a larger group of girls is becoming acquainted with the intricacies of shorthand. In yet another part of the compound a men's class is doing calisthenics under the direction of a sixty-year-old youth. As we pass some trees we notice an older man explaining the call of birds to an eager group of young people.

But above all, our eyes wander over innumerable small stoves of diverse shapes and sizes. In front of each stove squats a man, woman, or child, armed with a canteen—bought palm leaf fan, frantically fanning coal bricks into a flame. On one to the right, more solid because it is built of brick, a Catholic Father in shorts is frying bacon and eggs, (bacon from the few intact parcels which arrived in a lot of two hundred last Saturday afternoon). To the left a C. I. M. lady is cooking coffee in a pot created out of a powdered milk tin and some soddering "scrounged" from the tin shop. A mother is stirring millet for her youngster in a green pan on red, biscuit-tin stove. The manager of the Kailan Ming Administration is filling up his milk-tin stove with chips of coal salvaged from the ash pile. On the hospital balcony an energetic Dutch lady is frisking about her "Kachelche," the smoke pouring forth from its thermos bottle stove pipe.

Just then the roll call bell rings. The water queue disperses in a moment and everyone rushes to his lodging place where conscientious wardens are dragging for their inmates by means of a whistle or an "all out" call.

Weihsien Camp was one of the best camps, probably the best camp in China. We were fortunate in the place which the Japanese had chosen for us, in the group that was in charge of us, namely the Consular Police instead of the Military group, and finally because the internees on the whole were a very cooperative group.

Weihsien Folk:

Men: Millionaires, beggars, doctors, bishops, lawyers, merchants, bronzed muscular Weihsien men. Torsos exposed to wind and sun burden bearers—not afraid of grime or sweat.

Women: young women, old women, ugly women, beautiful women, fat women, skinny women, clumsy women, graceful women. Spinsters with long skirts and cotton stockings, dashing coquettes with scarlet lips and super abbreviated shorts, sedate missionaries and gracious society hostesses, women with coarse red hands and women with long pointed finger nails. The camp levels them all. In cotton frocks, trousers and shorts they peal vegetables and scrub lavatory floors. All unite in labor for the common good.

Young people: Irresponsible young folk aimlessly dashing hither and yon, lanky adolescent lovers chatting volubly and convulsing with laughter about nothing at all. Serious young folk accepting responsibility, valiantly living up to boy and girl scout codes. Adventurous young folk joyfully stretching out their arms to the tantalizing call of an unknown future.

Children: Healthy, husky hilarious children, romping, rowdy, rosy children. Their playgrounds are everywhere, but primarily they seem to be where they annoy adults most. The supreme adventure of the day is to leap and shout in circles about the homecoming cows, with an additional pound of enthusiasm for the bull when he comes. Teasing to be carried in food crates, chasing after mule carts and stealing rides, falling into cesspools, writing naughty rhymes on brick walls, shouting Sunday School songs on Sunday morning, listening in enraptured silence to enchanting fairy tales, they remain the unsolved problem of their elders.

Tiny little tots: Angelic little tots trying mother's patience to the breaking point; individualistic, orthodox little tots, pouting to be petted, toddling along the road with their teacher, all holding on to a rope and saying "choo choo train." Drowsy little tots, limply tumbling into bed at night. Lively little tots gayly popping out at early morn.

Old people: Weary old people tottering towards the grave. Life's spark has grown dim. There's nothing left to live for. Pitiful old people—feverishly trying to gild age with youth's glamour. Beautiful old people undisturbed by thinning gray hair and frailty of body. Their eyes glow with the fire of eternal youth which burns within.

WEIHSIEN KITCHENS

At first there were eighteen hundred internees. These were fed in three different kitchens. Meals became quite monotonous at times, but there were a few outstanding meals. At the first Christmas dinner we had roast pork, mashed potatoes, apple sauce, and Christmas pudding, and more fruit cake and apples and oranges for supper. In contrast I also remember Easter breakfast of the next year, which consisted of a thickish soup of little green peas. The different kitchens had their difficulties at times. There was for instance one COLD morning in kitchen III.

The housekeeper, standing in the pantry door, surveyed her premises with a sigh. That the meal captain and her squad were brisky trotting back and forth as they cleared away the remains of breakfast —tin salt cans, paper pepper shakers, and wooden bread trays—was inevitable. But that the laundresses should also have chosen the pantry as their stamping ground left a rather large question mark in her mind. Still that was only the beginning of troubles.

In the adjoining boiler room (Weihsien fashion) four men were constructing a new kettle, while an accompanying cloud of brick dust, released plaster and dirt, on general principles, floated blithely into the pantry.

From the pantry door the Yencing professor of philosophy was hanging up a rope (it being too cold to hang the laundry outside), stretching it crosswise from pillar to post in the dining room. The Yencing history professor proceded to rinse and hang up the laundered clothes.

Two men were sweeping the floor. At the table to the right, the Anglican Bishop was mending a toaster. The vegetable squad was piling vegetables to be cleaned and prepared onto tables at the end of the room. Just then the noodle makers came in and spread out the noodles to dry on two more tables.

At this junction the breakfast squad, having completed its duties, was replaced by the cleaning squad, which valiantly attempted scrubbing the few remaining tables. No sooner had they finished the first one when the Bread cutters arrived in search of a clean table on which to slice the bread for the noon meal.

Meanwhile the time had arrived for the 10:30 water issue and people were crowding in through the outer door to have their thermos flasks filled.

The house-keeper mopped her brow. It wasn't **Alice in Wonderland** that she was reading, nor was she having a nightmare, it was merely a cold wet day in Weihsien with a few extra inconveniences.

The most exciting time was undoubtedly when the B-29's dropped food parcels right into the kitchen yards, one even striking the roof and knocking a big hole into it.

THE CHRISTIAN FELLOWSHIP

The Christian Community in Weihsien was unusually large. Especially was this true at the beginning when there was a large group of Catholic Fathers and Sisters. After a few months they were moved to Peking upon a request by the Pope to the Japanese government. But there still remained a large Protestant Community, mostly professional Christians, that is ministers and missionaries.

There was a large variety of denominations represented. There were large groups of Anglicans, China Inland Mission, London Mission Society, Salvation Army, and smaller groups of Congregationalists, Methodists, Presbyterians, both English and American. Then there was a sprinkling of Quakers, Brethren, Mennonites and there were some Assembly of God people. There was also a great variety of thought represented. There were those who were strongly fundamentalistic and there were those who were very liberal minded. There were very strict Anglican churchmen and very informal Congregationalists and Quakers. But still we all called ourselves Christian. Here we were all thrown together into a place so small you could walk around its walls within an hour. It was a challenge. Could we demonstrate to the rest of the camp that everyone should know we were children of God because we loved one another? It took courage and it took time. It took patience and a will to understand and to bear with each other. But after about three or four months there emerged the Christian Fellowship, a group that could unite in worshipping the one Lord and Master Jesus Christ.

The way for the leaders was not easy. The Anglicans still had their own services. The Oriental Mission Society had a special service, the Salvation Army had its regular meeting on Thursday. There was a Fellowship Prayer meeting on Tuesday, but an Evangelistic Band was formed which had a meeting on Saturday. There was another prayer meeting on Friday. There were Bible classes led by men who differ very widely in their interpretation of the scriptures. There were little private prayer meetings. There was one, a group of Pacifists, better say Christians who were praying especially for peace in the world. The chairman of the Fellowship was always beset with various groups clamoring for time and place where to hold their special meetings. At the same time he was trying to work for the larger unity. Did he succeed? Did the group succeed? To a certain extent, certainly. While there were these different group meetings, still the majority worked with the group as a whole and attended the fellowship services. And the group as a whole tried to yield to the smaller groups in as far as it could. The Evening Song service was turned over to the Evangelistic Band to supply the evangelistic note which they felt was lacking. There were many, surely, who realized that even though the methods of the next person were different from his own, that parts of his creed were different, that he expressed himself differently, that nevertheless he shared with him the same experience of the God as He has revealed Himself through Jesus Christ.

THE WOMEN'S AUXILIARY

The Women's Auxiliary consisted of the women members of the Christian Fellowship. It was quite active and really fulfilled a mission in the camp. t tried to find definite needs and then tried to supply hese. The Sewing Bee met every other Monday where busy mothers had a chance to get some help on the week's mending. The other Mondays there was a program in the evening. There were a few devotional programs, a few musical programs, and once in a while there was a social evening or a secular program. Then there was the service committee. It saw to it that food was carried to sick people and their washing done. Some of the people also had their large pieces washed by members of the Women's Auxiliary. Sometimes there was a room to "debug." In this latter job, an unofficial men's auxilary all of a sudden sprung into being, was very helpful.

THE ESCAPE

"What do they think of the escape down your way?" Miss W. of the C.I.M. asked me at lunch.

"What escape?" I asked puzzled.

Why, Tipton and Hummel have escaped."

"They have? And I living in the same building with Hummel know nothing about it."

On the way home I met Bobby G. "Isn't it exciting? he asked, "I certainly admire the courage of those men. It is too bad they did not do it sooner. Now we'll all be out soon."

"They tried it two months ago." Someone in the queue informed us, "but it didn't pan out."

"I think it's awful," my roomate said, "just think of what suffering it may bring upon the rest of us, it may even cost the chief of police his head."

"I am thrilled," says Miss H. of the Salvation Army at supper time. "It is the most bracing thing that has happened to us. Every time I look out of my window to-day, I see those men crossing the fields."

"You are corroborating just what I said," I laughed; "I think the thrill of it makes people oblivious to the danger it involves for us."

"We don't care about that," says Miss C. another Salvationist, "but I am glad that neither of them are missionaries, so the Christian Chinese won't have to suffer because of their escape."

"Don't you think it thrilling?" Miss H. of the salvation Army says to Miss H. of the Y.W.C.A.

"I only wish I were with them." Is the retort of the latter.

"You know it had all been arranged. A Chunking man was to meet them and travel with them," Miss W. of the London Mission explains, "Chunking wants to know about the conditions of this camp."

"Oh yes," says Miss H., "And they had men on guard at two different hours of the night, so that if connections did not work out they could help them come back."

"It's a good thing they were one a British and one American," says Miss C. "No one nationality can blame the other."

"Now I can look each guard straight in the face with no feeling of inferiority," Miss H. chimes in again.

"Even if you have to give him right of way," I add. "According to the last regulations we were supposed to do that."

"Yes," Miss W. says, "And have you read the papers, the news of the invasions are so good too."

She leaves to have her dishes washed, but soon comes back with more news, "Have you heard that the roommates of the two men are all locked up in the church for three days?"

That meant no entertainment this weekend and no church services on Sunday.

Reverberations, more or less emphatically continued for a while. Roll call was to be very strict and any one out after ten o'clock was subject to arrest.

The next morning for breakfast we had unsweetened porridge. One man said it was because Mr. Tipton, the cook had run off with the sugar. The men had taken some private sugar along. During roll call the poor warden of one of the dormitories had to report daily. "One man over the wall, and two in prison." He would have to repeat that until the list had been reorganized, and it might take the Japanese a long time before they would get around to doing that.

The children too were deeply interested. Three little girls with arms around each other's neck were talking earnestly, "I am sorry about Mr. Hummel," said one, "Yes, and Mr. Tipton was such a good cook."

At first the Japanese were so nonplussed that they hardly knew what to do; the Chief of Police was quite unable to ask any questions, but eventually they expressed themselves. About two days after the escape, all the roomers on the second story of the hospital where one of the men had lived were ordered to move to a building farther away from the wall. That building was now occupied by the China Inland Mission school children. No reasoning on the part of the medical staff and the educational staff had any effect. We were so near to the wall, and we were giving signals was the answer. So we moved, but we usually managed to get a little bit ahead of our captors. They told us sternly that by four o'clock of a certain day the whole move was supposed to have been completed. We completed it by eleven o'clock. But the organization which made that move possible was marvelous. The whole camp was organized into labor force. Up on one side, down on the other of the long stairs up to the hospital the men climbed; like ants they looked. At the bottom of the stairs the lines parted into one-way traffic, one going, the other coming. Old men whose strength was insufficient to carry things acted as policemen. As soon as a room was vacated a woman's squad came in and swept the rooms before the next roomer moved in.

Nine days after the escape a second roll call was organized. Before, we had only one in the morning lasting from ten to fifteen minutes. Now we had to arrange ourselves in large groups in about three or four different places. Everyone had to come out, no cooks were excused, and only one doctor and one nurse permitted to remain on duty. The first day the roll call took an hour and a half. The next day all were prepared with stools, benches, rugs, books, and knitting. We were a very docile group. The librarian said that as the result of the long roll call four hundred books had been checked out in one day, more than ever before.

At the same time the men in prison were released. The first days they said were torture. They were not supposed to talk to each other, they dared not lie down during the day, nor eat between meals. It depended upon the guards, however as to how strictly these rules were observed. One of the men were questioned repeatedly by a Japanese armed with a Japanese-English dictionary.

"Why did you not notify us as soon as Mr. Hummel was gone?"

"But I didn't know he was gone. He told me he was on duty in the kitchen."

"Your conduct—(the guard searched his dictionary frantically) your conduct is atrocious."

The version of the Japanese newspaper of this occurrence we heard as follows: 'Nine men escaped, the police succeeded in capturing all but two."

We heard no more about the two men, though there were rumors that they had reached Chungking. After the war was over and the American service men came in, two weary travelers, dressed in Chinese clothes arrived one noon. We hardly recognized them. We learned then that they had never been farther than fifty miles away and it was now more than a year later when they returned. They had been instrumental in getting medical supplies to the camp as well as other things. The risks which people outside of the camp, not only these two, but others had taken to get us needed supplies was really touching. The Swiss representative practically took his life in his hands several times in order to get things through. At Christmas one year two young men, former Peking residents, tried to get Christmas parcels to us. They flew in a plane and got within twenty miles of the camp when their plane was shot down. They dropped the parcels on to some Chinese villages, hoping that from there they might reach us, though in vain. They saved their lives but it took them two months to cover the distance by foot, which it had taken them a couple of hours by plane.

The escape of Tipton and Hummel and all its consequences was one of the outstanding experiences of the camp. There was probably nothing as exciting until the coming of good-will-mission-parachutists.

LIFE AND DEATH

Internment in camp did not hinder life from going on its usual way; there was courtship and marriage, birth and death. The number of births just about equalled the number of deaths. The aged died as we would expect them to, but also the middleaged and even some of the young—also as it happens outside of camp.

Let me mention some of the outstanding ones There was old Captain Parker. I always supposed him to be an old sea captain. He was in the hospital a long time. I saw him each morning when I went to work there. He seemed rather lovable with a sense of humor but also very independent and almost pugnacious. One time I heard a doctor say to him, "You can't put tha over on me. I saw you do it." Another time he had been refusing to take some medicine, but when h eventually did give in he evidently discovered the good effects, and all to himself he said, without any nurs or doctor around, "Thank you—thank you Dr. Grice." when I went to wish him a happy Easter, bein dressed up more than usual, he remarked how nice looked, though his was nearing ninety. One morning he was having difficulty lacing his shoes. A young woman was doing some cleaning near by. "Well, now," he drawled, "if I were a young lady and a perfectly nice old gentleman—" "Oh," she turned quickly, "can I help you?" One day he was walking on the arm of the orderly to get his daily sunning. "Here comes the bride," he sang as they were going down the hall. And then one day he slipped away. What was my surprise when I heard at the funeral that he was one of the pioneer missionaries of the London Mission, but had been retired for the last twenty years. He was the oldest of three, all brothers, all of whom had been missionaries. His title of captain he had received here in China during the last war when he had been put in charge of a division in this country. When he came to camp he had said that he did not expect to leave it anymore. He was going to see Jesus and his wife and little son who had died many years ago.

Captain Parker died in June. A few months later, in August, 1944, another senior missionary passed away, Dr. Hayes. He was president of the Tenghsien Seminary for many years. Some of our young people attended there. They used to come back with stories of his insistance on hard work. I became acquainted with him first when he was a patient in the hospital. He was having trouble with boils, but he had a very active mind although he was nearing ninety. He wanted to study something, and so he continued his German studies, with which I helped him once or twice a week. He was always anxious to know whether people would understand what he was saying even though his sentence structure might be incorrect. After he left the hospital he continued doing odd jobs around the house. One time I found him grinding peanut butter. "Isn't that rather hard," I asked? "No," he said, "my left arm is weak and my right leg, but my right arm is still strong." The next day he led a prayer meeting in the hospital and afterwards came to our room just to tell me that if you put the peanuts into the grinder one by one, it wasn't difficult. Having delivered his message he got up and left quite oblivious to the fact that his son was engaged in a conversation with my roommate.

Another time he was just mopping the floor when I came. He had tied a big handkerchief to his cane, then he sat down on the bed and washed the floor opposite, then got up and sat down on the trunk along the opposite wall and washed the floor under the bed. Later I noticed the food container on the floor near the door. "Is that your dinner," I asked? "No," he said, "I just put it on the floor so that John can reach it without stepping on my clean floor." "I am just a boy of eight to him," John said, though he is a man past fifty. Old Dr. Hayes, too, was buried at Weihsien.

It was in March of the last year that we were in camp that Eric Liddel died, one of the finest missionar-es and one of the most beloved people in camp. The young people all called him "Uncle Eric." He was just n the prime of life. Back in Canada he had a young wife and three children, the youngest of whom he had never seen. And yet he had to go, an inoperable tumor of the brain caused his death. The camp had often sorrowed with the bereaved when someone died, but this time it seemed as though the camp had become bereft. The camp itself was grief stricken. "He was an athlete of world fame," the preacher said at the funeral, "but these honors rested lightly on his sohulders." "He was a man of iron convictions, but of a most winning personality." His fellow athlete spoke of his athletic career He said, I have never seen him lose his temper or do anything unsportmanlike." He never stooped to the level of those who would do him ill, but he raised them to his own level." At the time when he received the Olympic championship the games were postponed from Sunday until Monday because it was against Eric Liddel's conviction to take part in the races on Sunday. At the grave we repeated together the beatitudes, his favorite passage. There is something victorious about a death like that.

Almost at the very end of camp another young people's leader died, Mrs. Lawless, the favorite of the girl guides. She had barely passed middle age and had always seemed so strong and vigorous. She was the first one to be buried outside the camp because the little cemetery inside could hold no more. She was buried among trees against the sunset sky in a quiet little spot. "She would have loved this," her husband said sadly.

In all there were some twenty people who died in camp. Only two of these were young people, two young men, the one not more than a child only sixteen. His mother, brothers and sisters were in camp with him; his father was in western China. His mother was looking forward to the time when her husband would see his son again, who had become as tall as his father, but one day at roll call, in play he grabbed loose electric wire and was instantly killed. The other young man fell from a tree, just about a year later, when he tried to get some firewood. He died within a few hours. This was on Tuesday; on Sunday he had made a new decision to follow Christ. He had made a start the year before but had slid back. A woman, who did not seem exceptionally religious her self, remarked, Now he will never slide back again."

RED CROSS PARCELS

Sorrow changes off with joy and vice versa so often. The week after the young boy had been electrocuted the first lot of American Red Cross parcels arrived in camp.

They had been on the way a long time. As soon as they were released the news spread like wild fire, and in a moment a long queue had formed. I never like queues, but this one was different. People who brought along their books were unable to read; people with knitting made no progress. British people stood in line for Amercans; English men helped Americans carry their parcels. Everyone was happy—well no, there always are some grumblers. But on the whole there was a good spirit. The next day picnics started; those who had received sharing with those who had not.

This was in August. In January another lot came, much larger than the first; so we were sure that this time the parcels were meant not only for us, but for the whole camp. That is most of us felt that way, but there were a few of whom we were ashamed. They were afraid that we Americans would not get our share. So there was a period of wild rumors as to how the parcels were supposed to be divided; there were appeals to the Japanese to give us definite instructions; there was even some callng of bad names, unfortunately. Someone sad, "If a few parcels cause us so much trouble, what can we exepct from a United Nations conference? Finally, however everyone received a parcel, every man, woman, and child. (A few babies were born too late!) and there really was much rejoicing. One man came home with his parcel singing, "God bless America." It was most delightful to think that everyone else had received exactly the same and could enjoy the same things which we could. I suppose that has hardly ever happened in one community. It was also very interesting to be on the receiving end of the Red Cross. Until now we had always been on the giving side. Red Cross is going to have a different connotation for us after this. We appreciated everything of course, but especially the milk, the butter, the cheese, and the coffee, and the smoker the cigarettes.

But not only the food—the clothes and shoes which the Red Cross sent and the medical supplies were highly appreciated.

CHRISTMAS IN CAMP

Twice we spent Christmas in camp. The first Christmas was a jolly one. The bizarre situation somehow spurred people on to do their best, to work up a real Christmas spirit. The Salvation Army band, a group of singers, went out caroling. The whole youth of Weihsien, from little tots to adolescents, took part in a nativity play directed by a Catholic Sister. The Women's Auxiliary presented a program of "Christ in Many Lands." There were many private Christmas parties, but the hosts did not have to add much to what the kitchens were providing; roast pork, mashed potatoes, apple sauce, plum pudding, and apples, oranges, and fruitcake for supper. On Christmas Eve we attended the Catholic Midnight Mass. There is something about the beauty and dignity of this service which no Protestant service seems to offer. Then there were children's parties.

The second year it was much more difficult to arouse people's enthusiasm, although much the same program was followed as the year before. Only parents could not give in to a feeling of depression; they still had to make Christmas a happy one for their children. The ingenuity of some of the parents in creating Christmas presents was really remarkable. Children came out on new stilts, with dolls made out of bits of rag, toy dishes, and stoves made out of Red Cross tins, and trains out of left over wood.

The children were happy. As a matter of fact, the Weihsien camp was a very enjoyable place for children. They could romp around with very few restrictions. They had many playmates. Many of them were too small to remember anything else.

DAIRY OF THE LAST MONTHS

July 3: People complain that it's a complete waste of time to be in an internment camp, that we are harassed-looking because of the strain of the camp, that our tempers are stretched to the breaking point because of our relations in camp. Outside, people have to seek for various causes to explain their complaints. Here it's much more simple. All are agreed that the sole, all-embracing cause of all ills of all internees is "The Camp." How we shall miss this integrating cause when camp life is over!

July 4: All nationalities in camp unite in the celebration of the American fourth. Special permission is obtained to have the lights on later than usual. So, of course, it rains and spoils the outdoor program.

July 5: The newly elected Executive Committee of the Women's Auxiliary puts on its first program, a lecture on Chinese street calls supplemented by Chinese music.

July 7: The camp has manifested a sudden interest in religion and science. The subject has been handled by Catholics, Fundamentalists, Modernists, and Freethinkers. Large crowds have turned out to hear the discussions and reverberations are continued in private conversations. We are thrown so close together that we have to face things and cannot just evade them. People want faith but not mere credulity. Some realize that they have thrown overboard without substituting something better.

July 10: I have been discusing Cronin's "Three Loves" with a roommate. I criticize the book because it makes all life seem futile. My roommate says, "I sometimes wonder whether life isn't all futile." She believes that she is always unlucky. She never dares to be happy because she knows ill luck is just around the corner. When one is young, one has ideals, but they all get smashed by life's hard knocks. We all feel that way at times, but isn't it because our ideals have been built on wishful thinking rather than reality? And isn't it because we are afraid, unwilling, to lose our life that we fail to find it?

Just a word on prices: I exchanged $1.50 in American silver for $560.00 F. R. B. An egg costs $16.00.

The last newspapers have an article on the new organization "The United Nations." God's spirit is working in spite of all that man may do. Some day there will be no more war. "He shall not fail nor be discouraged till he have set judgment in the earth and the isles shall wait for his law." Isaiah 42:4.

The Religious Drama Group, which was organized last January, put on Tolstoi's "What Men Live By." Reactions were varied, but it aroused enough interest that a third performance was called for.

July 14: We seem to take things so easily in camp. Some time ago we were talking about several attempts at suicide. That seems to be forgotten now, and we are talking about the fight. One man knocked down another so hard that he broke his nose and cheek bone, but in doing so he broke his own knuckles and has been in greater pain than his enemy. The cause of the fight was a question arising out of the black market.

I exchanged a ten-peso note which I picked up, I don't know where, for $2,000.00. That's a bit of luck. We are trying to lay in a few supplies for the time when the turnover of the camp comes. We expect to be without food for a period of ten days or so at that time.

Usually, in life we don't know what's ahead, but now we know that a time will come when we get out of here. What will it be like?

July 20: The other day one of the ladies was sitting with a friend on a rug listening to Hawaiian music. Now one of the staple foods in Weihsien is dried dates. We cook them, we bake them, we stew them and use them as sugar substitute. Well, the two friends were enraptured by their music. "Let's just close our eyes and imagine we are on a boat," they said, "just sailing into Hawaii." Just then a woman shouted, "My dates are cooked. You may have the stove." Needless to say, the illusion was crushed.

August 5: Yesterday we put on a garden party. There was a terrific crowd. The quadrangle in front of twenty-three and twenty-four was simply filled with people. Most of them seemed to enjoy themselves. It was only a light program, jolly and full of fun adapted to the hot summer months. Someone criticized it as being too blatantly American in a community that is predominantly British. I don't think that was true. At the same time while I am very much an internationalist I don't believe in leaning over backwards. Certainly I am not ashamed of being an American.

There is a large percentage of missionaries here. I think that the smooth, cooperative running of the camp owes quite a lot to them. On the other hand there are times when missionaries, at least some of them, are quite severely criticized. They are said to be smug, hypocritical, and grasping. One specific complaint that was made about some of them was that as long as they could not use their rations of cigarettes they refused to give the cards to anyone else, but as soon as they were able to drive bargains with their cigarettes, they immediately forgot about their principles. It is true that the laity was very strict with missionaries, but we do need to be on our guard.

August 12: War rumors are almost getting exciting now. It seems the end is really in sight. Russia, too, seems to have joined the war. Will Japan give in now?

August 16: We think that the war is really over, but news comes so gradually and long drawn out, our emotions are frittered away before coming to a real climax. Last night the camp committee of nine met with the Japanese who could neither affirm nor deny the rumor that the war was over. So the committee feels justified in believing that the war is over, but it asks all internees to remain calm. We are yet under Japanese control. However, all mail will be passed out, and we are to receive our passports back, and the American Marines are supposed to march in here from Tsintao.

August 17: Did I say we had no emotion left? Forget it! We heard a plane going over this morning. Those who knew claimed it did not sound like a Japanese plane. It sounded definitely like an American plane. After a bit it came back, much lower this time, and then it came over a third time. This time it was so low that judging by my emotions it must have swept right through me. Certainly the tops of the trees swayed, and the people who had climbed to the top of the tower bent low. A flock of birds rushed by in fright. And then it came yet again, and this time we saw objects dropping out of the planes; it wasn't smoke, we could see that. Then suddenly the balls opened and we saw little legs dangling from opened parachutes and then we knew they were men. Thrills of ecstasy go scampering down my spine just to think of it. We yelled, and wept, and rushed out to the gates, women and children taking the lead. The Japanese guards were powerless. No one listened to their "It is forbidden." The Salvation Army band, which had been practicing for just this occasion, rushed out blowing its horns and trombones. Some airplanes dropped supplies, and one struck a Chinese boy who was immediately carried away to the hospital.

After waiting a while we saw the men coming cautiously out of the cane fields where they had dropped, armed with revolvers, one in each hand. They didn't know how they would be met. Would the Chinese in this region be friendly? Would the Japanese let them enter the camp? After all they were only six, and they did not know how large a force of the enemy was inside. But instead of meeting an unfriendly foe, they fell into the arms of hysterical women. They were cheered, hugged, and slapped on the back as they came in. They must have been sore with pain. Some of the men in the camp took pity on the major and the last of the men and carried them in on their shoulders. One woman who had just washed her hair ran out with it streaming, brandishing a large American flag, the only one like it in camp. In a moment a division of Chinese troops was also at the gate and the Chinese officer was cheered as much as the American ones.

We are weak with emotion. The end has really come. Rumors are buzzing wildly again. We'll all leave in a few days. We'll be taken out by plane. We'll all fly to West China. Anyway, a radio was brought in and we will get the news.

The world is opening up again. It is moving in upon us. We hear of atomic bombs, of peace treaties, of Japan begging to be permitted to keep its emperor. We discover that a garbage coolie, one of the few Chinese who were permitted in the camp, is a Chungking agent.

August 18: There was more excitement today because a number of sick people received permission to fly by plane. They were rushed out to the aerodrome, but no plane arrived. So they all came back again. Later a plane came but couldn't land because a Japanese plane was in the runway.

The two fugitives from camp returned today. It seems that they have never been more than fifty miles away. Today the afternoon roll call was discontinued. "That's because the two men are back," someone said. "The second roll call started as a punishment for their flight, so it ends upon their return."

August 19: The underlying note at the Thanksgiving service in church today was that the real victory, the making of peace still lies ahead, though actual hostilities have ceased.

August 20: A victory pary in the ball field tonight. A moonlit sky and a balmy breeze made the evening exquisite.

August 22: It seems marvelous to be getting radio news twice daily. Apples, tomatoes, and eggs are coming in quantities. It seems unbelievable to have porridge, two eggs, and an apple for breakfast, when the menu for months has been bread and water. The black market has moved on top of the walls, and people are exchanging a pair of shoes for a bit of sugar, and old garments for some tomatoes.

August 23: We hear Japan has protested against the coming of good-will missions, like our parachutists are called, and upsetting the military status quo.

August 26: Yesterday another plane flew over and dropped food supplies. Some camp wit said it was eggplant and marrow. (The sum and substances of our vegetables for the past month or two.) In reality it seems to be chocolate and cigarettes.

August 27. The time has been set back an hour, mainly for sentimental purposes. We want to be like China rather than Tokyo. Otherwise it would really be more convenient to go by Tokyo.

There seem to be two thoughts running through my mind. One is that of God's working through great political movements as well as through small remnants and the other is the importance of forgiving. We must forgive and be forgiven because we all fail so frequently.

August 28: Today we were notified officially by leaflets dropped from planes that the Japanese had surrendered and that in an hour or two supplies would come. This happened. It wasn't two hours before six planes came, circling over and over, and the whole countryside was trembling with supplies. Lots of them were literally bombed down—the planes were B-29s from the Okinawas. Much food crashed and we spent the greater part of the day opening damaged tins, and supper consisted of American soup, stew, and fruit salad.

In the evening the American community served apple pie and coffee from a table decorated with a floral flag to our beloved parachutists. They wanted it very informal and so it was. We started in house number 135 because of threatening rain, then moved back to the moongate garden when the rain failed to come down. Most of the men made a few remarks, though those made by one young third generation Japanese were very short, and the little Chinese Eddie Wang, who had jumped from a plane for the first time in his life, made his bow from the top of the veranda where he was attending to the radio wire.

The first twelve sick people left by plane this morning. They hadn't been told last night, so that they might have a good night's rest.

August 30: Distribution of the supplies which "dropped from heaven" took place to-day. We also have "Yank" magazine distributed over the whole camp.

August 31: Excitement still continues. More Americans have come—a colonel too. One lady ran out in the process of curling her hair. A man ran out still polishing his shoes. "The day's work has to go on," he said. This group, it seems, is here to educate us, reorientate they say and to entertain us. But the reaction of the camp is not so good. If there is time for lectures, games, storytelling and movies does that mean we are going to be here for some time? But just let us see the grumblers stay away from the movies!

September 2: Due to lack of space on account of the servicemen and the supplies which have come in there has been no Sunday School the last few Sundays. I thought I might have my own particular class out in the open, but just as it was nearly time planes came flying again with the resultant parachuting; naturally everything was disorganized again. One parcel fell into the hospital grounds with such force that a tin of fruit bounced out of the parcel through the hospital window into the women's ward. Before the planes stopped flying over, all patients had been served with American fruit salad.

Vast supplies came in this time. It is very interesting to compare the actuality of turning over with our pre-conceived notions of it. Instead of there being a lack of supplies, there is a surplus. Even the Japanese are being forced to give us more. We had forgotten our government's concern for us.

September 4: The world is certainly coming to us with a bang. We are being orientated with a crash. This morning at six o'clock the loud speaker blared forth "What a beautiful morning, what a beautiful day." Most of the folks took it as a joke, but a few were rather upset by this invasion of our Weihsien silence. Someone was sure it would be followed up with setting up exercises. When we received our food and medical supplies by plane, there were instructions not to overeat nor to overmedicate. They evidently didn't think that we might be over-orientated. However, everything is being adjusted.

September 7: We are getting gifts daily. If it isn't a bar of soap, it is a tube of toothpaste; if it isn't that it's three tins of fruit juice, chicken soup, or pork and beans. We hear that next time there will be cheese and more coffee.

There is an open market now outside of the gate where we can go and bargain to our heart's delight. It is remarkable what things we can get, soap and sugar, for instance, which the Japanese before claimed it was impossible to get.

September 8: The Mariana boys were here again to-day. They are getting a bit rash. Parachutes crashed right into the alleys. One little boy was enveloped in one, fortunately the parcel did not strike him, otherwise it would have meant his death. We are very happy that the Chinese boy in the hospital is getting better.

September 14: To-day one of the ladies and I went into the city to visit some friends of hers. It was marvelous to be out on the road again, seeing Chinese peasants with their carts and their donkeys trudging along as they always have for thousands of years. The city seems unusually neat and orderly. Everywhere we see Chinese flags waving. We hear Weihsien is one of the richest cities in Shantung. Still there were very many empty shops, but we saw very few beggars. At the street crossing there was the usual congestion of Chinese carts, bicycles, rickshaws, and pedestrians The rickshaws and the bicycles with their variously pitched horns made a delightfully confused symphony It was thrilling. We were really back in China again

Before we left home we quickly ate lunch in order to avoid any trouble to our hosts. We might have spared ourselves that trouble. No sooner had we gotten there, then the servant was set to work to make mea dumplings for us. There was no question but that we must eat, even at the risk of getting back late to the camp. The gentleman of the house had a queer way of reasoning. Under ordinary circumstances he said of course, we wanted to abide by the rules, but in the eyes of God things looked differently. Surely He wanted His children to have communion and eat a meal together.

Sept. 15: Two cases of scarlet fever in the camp! Army men! Will this delay our evacuation from the camp.

Sept. 21: The Service men had heard that we had had an exhibit staged by the Women's auxiliary of all the gadgets and pictures which had been made in camp. They asked whether we wouldn't repeat it for them. Some of the people were not very enthusiastic. However, it wasn't such a big job. We merely asked that the folks who still had the things which they had brought to the exhibit before, to bring them again. Thus we had rather a nice little exhibit, quite representative of what we had had before.

September 24: All of a sudden things are beginning to move, orders came for the first group—those going overseas and those intending to go to Shanghai, Hongkong, or Tsingtao to get ready. Such a commotion as there was in camp upon that announcement. The place swarmed with Chinese workmen shouting and hammering. That together with all the American noise of loud speakers and what have you certainly produced a queer harmony. First the overseas baggage had to get ready and immediately after that the Peking and Tientsin. Sunday hardly seemed like Sunday because the packing and roping of trucks continued.

On Sunday afternoon at what we expect to be the last formal meeting of the Christian Fellowship, Harold Cook, the chairman made a few closing remarks for which I was glad. He emphasized the fact that we had made an experiment at Weihsien. Whether that experiment was successful or not, only our future attitude towards those of a different mode of thought than our own would tell.

Last night the first group was given detailed instruction, rather military style naturally as to how they were to behave and how to go. Everybody was in high spirits. Of course the lights were off; they would be so that they might get the right Weihsien send-off, but after all that didn't matter too much. But during the night it rained and still rained in the morning. I got up early to fry bacon and eggs for the three out of our room who left. When everyone was nearly ready the notice came to postpone the trip at least twenty-four hours.

April 25: The first break-up of the camp has come. About five hundred left to-day. After we came back, the doctor discovered that one of the remaining four in our room has scarlet fever, so she was bundled up and sent to the hospital into a private room.

When one comes to the end of a certain phase of life, there is always a feeling of sadness, but there is also one of expectation and exhileration, a sense of adventure as we embark upon the next experience.

I have never been in such close contact with the army and army tactics. We are constantly being told what to do. The loud speaker blares forth: "Attention please! Get your luggage out—never mind that nap, get that luggage ready and take it to the loading stations. There is a rumor folks, a rumor in camp, that all baggage is being taken out to the Railroad station, so get that luggage ready." There was another announcement. A child had been almost run over by a truck during the loading. All parents were commanded to keep their children from the loading areas, and all adults were supposed to use physical force if necessary to keep children from jumping onto trucks and carts. "It seems the children don't understand that we mean it, and we do mean it." the announcement said.

There is a certain restfulness in doing as you are being told, in letting others do your thinking for you. I can understand that to certain types of mind the regimented way of life would be quite satisfactory. I heard people in camp say about the nuns, that theirs was a very peaceful way of life.

September 28: Glowing reports are reaching us from Tsingtao. There were great ovations at the station. The Chinese cheered, British sailors carried the baggage, at the hotels there were hot baths, table cloths, silent waiters, dances on board ship etc. etc.

October 2: Last Sunday there was an exhibit of pictures by Sargent Smith, the army artist in the group. Outstanding among his pictures was one of the water queue. There is both strength and vitality as well as detail in his work. There is a certain rotundity about his figures, just as there is about his own figure. I asked him for his criticisms of my pictures, and he was very encouraging and gave me some very helpful suggestions.

It is getting rather anti-climatic. We are still here, three of us in our large room, now very much denuded. This last week it has been raining almost all the time it is quite cold.

All of a sudden the movie projector has come. All this time since the arrival of the second group of Americans, people have been waiting for it to come, but for some unknown reason it was delayed until people thought that it never would come. But now it has come and movies are promised for every night. After the first show had been going for a while, one of the officers stopped the performance. Ladies and gentleman," he said, "the show has started in the middle. With you permission we will now start the beginning so that it makes sense." There was a roar of laughter. It was so fitting to happen at Weihsien.

October 8: After two weeks of waiting, the colonel finally announced that a transport had arrived in Tsinftao to take away the first group, so that there would be room for the second group to come. Then there was some more hustling. Everybody of the second group got ready. The luggage had been taken to the gate. Some people had already arrived at the railway station, others were being loaded into the trucks when the order came "unload." We couldn't believe our ears. But at the time when the first group left there seemed to be an understanding with the Communists that they would blow up no railroads for ten days. But it had taken two weeks before the second group could leave and so the rails were again blown to bits and the bridges destroyed. No one could go. Some of the folks hurried back to their homes in order to get to the garbage boxes before the coolies got there in order to salvage what they had thrown out.

October 11: All sorts of people are coming and going out, but we stay on. There are no news as yet as to what is going to happen to us. We seem to have the distinction of being the last ones to leave the camp.

October 12: Things are moving again! We are going by plane, all of us. Now that these arrangements have been made the Chinese general in the city announces that the railroad has been repaired again, but the army is not trusting the rails any longer.

October 15: Going by plane isn't without its delays by any means either. No group seems to leave without going in vain at least once. Some wit has written on the walls of a house: "Make up your own travel parties for trips outside of the gates. Weihsien Express service guarantees safe return. Tickets sold by us." However, the first two planes left to-day. They are going direct to Peking. We watched them as they left. First came a frisky little scouter plane scampering about, poking its nose into all kinds of air pockets for any possible danger. A few minutes later it was followed by the larger transport planes shrouded in silver dignity, majestically soaring at a dizzy height through the clear, blue atmosphere.

October 17: The group in which I went also went to the airfield in vain the first day after we had rushed off to the field in a great hurry. The plane which was supposed to return had found it impossible to land in Peiping due to the heavy fog and had to return to Tientsin. The next morning, however, the plane landed even before our truck arrived there. We stepped right out of the truck into the plane and up we went. Within the next day or two everyone had left Weihsien.

Special Meeting of Mission Board in Chicago

A special meeting of the Board of Foreign Missions was held in one of the apartments belonging to Bethany Biblical Seminary, Chicago, Illinois, June 26 - 28.

The following members were present: Dr. A. E. Kreider, Goshen, Indiana, Rev. A. P. Waltner, Marion, South Dakota; Rev. Phillip A. Wedel, Goessel, Kansas; Rev. D. J. Unruh, Newton, Kansas; and Rev. Howard G. Nyce, Allentown, Pennsylvania.

The secretary gave a brief report of the workers institute held on the Bluffton College campus, the last week in June.

At the annual meeting held in Newton, last February, Rev. Nyce had been elected Executive Secretary. At first he was expected to have his office at the Conference headquarters, but at this meeting the Board decided that it would be of advantage to have the Secretary live in the east on account of attending more promptly and readily to passports, visas, and to be close to New York. The Board also decided that he should include the work formerly taken care of by a Candidate Secretary and that he should make a trip to Newton in the near future so that he and the Treasurer could work out the duties of the respective offices.

Rev. D. J. Unurh, formerly the candidate Secretary, was elected Vice President of the Board. Rev. Nyce had been the Vice President, but since was elected Executive Secretary, the Board had no Vice President until the June meeting. The Board appointed Rev. Walter H. Dyck as Board Treasurer.

Arizona

The Secretary read a letter from Brother J. P. Suderman, Superindentent of the Field, informing the Board that Miss Marguerite Sprunger and Mr. Leonard Wiebe plan to be married in the early fall and that they expressed a willingness to be stationed at the Moen Copi station. Rev. Fred Johnson had recently resigned as missionary at this station. The Board passed the following resolution: "Resolved that we accept Brother Wiebe and Miss Sprunger, his fiancee as prospective workers for Moen Copi."

Since the Moen Copi station was vacated the Board asked Miss Sprunger and Miss Anna Baerg to go there for the summer.

At the suggestion of Brother Suderman, the Board granted an additional three hundred dollars allowance for improving the Moen Copi mission home.

Montana

The Secretary reported that the Eden Church, Schwenksville, Pa., the Rev. Freeman H. Swartz, pastor, made arrangements whereby they sent Mrs. Mary Kerr Price to the Montana mission field for the purpose of helping in the daily vacation Bible school work. The secretary was instructed to write a letter of thanks to the Schwenksville congregation.

On the second day of the meeting, Miss Alice Bachert, a member of the Kitchener, Ontario, Mennonite Church, the Rev. Andrew R. Shelly, pastor, called at the invitation of the Board. She has been a missionary to Colombia for a number of years. The Board asked her to meet with our workers in Colombia when she returns to her field, during the time when a Board representative is present to help locate our field for service. This she kindly consented to do. Her home church recently joined the Eastern District Conference and plans to join the General Conference in the future. Miss Bachert is at present a missionary under the Latin American Mission Board.

Rev. Walter H. Dyck then presented the request of D. W. Friesen of Altona, Manitoba, Canada, concerning his appointment as Canadian Treasurer for the Board. After some discusssion the Board passed the following resolution: "Resolved that the Board of Foreign Missions of the General Conference of the Mennonite Church of North America, in session June 26 to 28 in Chicago, Illinois, hereby authorize and instructs D. W. Friesen, Altona, Manitoba. Canada, to transfer the mission funds and securities now being held in a personal account in the Canadian Bank of Commerce to the account of the Board of Foreign Missions of the General Conference of the Mennonite Church of North America and that the afore said Mr. D. W. Friesen be the Assistant Treasurer in charge of Canadian Funds."

Rev. Waldo Harder was a welcome visitor during the Board session on the afternoon of the second day. From his report it appears that Mrs. Harder may not be able to go to Africa on account of her physical condition, but the Board hopes to use them elsewhere as soon as she is able to get the OK of the doctor.

South America

In discussing the possibility of opening a field this fall, since our missionaries will soon be ready to start the work, the Board passed the following resolution: "Resolved that Brother A. E. Kreider arrange his itinerary with the MCC to enable him to visit the Colombia Mission Field before leaving for Europe and Asia and that the Board provide the necessary funds to make the trip."

In considering Colombia, the Board also passed the following resolution: "Resolved to express our appreciation to the Sterling Avenue Mennonite Church, Kitchener, Ontario, for their contact with us and introducing their member, Miss Alice Bachert, a missionary to Colombia, to our Board. The Foreign Board welcomes this gesture of good will from the church and appreciates the counsel of Miss Bachert."

India

The Board received a request from the Eastern District Conference Brotherhood to send a missionary to the Bible Conference to be held over the Labor Day week end at the Men-O-Lan Retreat grounds. The following motion was passed: "Moved that Rev. and Mrs. J. R. Duerksen be asked to visit the Bible Conference at Men-O-Lan and also visit the Eastern District Conference churches."

The Board then discovered that through some error, our missionaries on furlough were not paid the dearness money, (15 per cent extra allowance), resulting in the following motion: "Moved that since the dearness money is a part of the regular salaries of missionaries, we instruct our treasurer to pay this allowance to all furloughed missionaries or missionaries who have been on furlough since the allowance was in operation."

Brother Aron Jantzen's request to continue his studies was next considered, resulting in the following motion: "Resolved that we grant Aron Jantzen the permission to study next year and plan to return to India late summer or early fall 1947."

The Secretary was authorized to send the following motion to Brother Menno Rosenberger, Milford Square, Pennsylvania, for his generous gift of five thousand dollars for an X-ray machine for the Champa Hospital: "Moved to express our appreciation and instruct our Executive Secretary to convey to Menno Rosenberger our heartiest thanks for the special gift received for missions."

The Secretary was also instructed to express our thanks to Dr. Ralph Kauffman of Bethel College for his aid in purchasing supplies for our mission from the Surplus War Material.

The Board is anxious that missionaries returning home on furlough have a physical examination as soon as possible after arriving in the U.S.A. This is reminding our missionaries of a rule found in the Manual for Missionaries, page 14, near the end of the first paragraph.

The Board passed a motion instructing the Secretary to make preparation to send the Rev. and Mrs. Lubin W. Jantzen to India this coming fall if feasible.

Another motion concerning out-going India missionaries "That if possible we send Miss Gladys Klassen to India this fall with Misses Martha Burkhalter and Anne Penner."

The Secretary then brought up the matter of a cable address and suggested that we adopt the name sent to us by Brother Walter H. Dyck. The following motion was adopted "Resolved that we adopt GECOMENA as our cable address." GE for General; CO for Conference; ME for Mennonite and NA for North America.

China

The Secretary then read several letters received from Brother S. F. Pannabecker, and the following action was taken concerning his soon return from China: "Resolved that we have a meeting with the China missionaries in Newton, to meet with and hear the report of Rev. S. F. Pannabecker as soon as feasible after his return."

The Board granted the request of Brother Lester Wuthrich to continue his studies for another year.

Next we considered Miss Fast's letter referring to the possibility of having a missionary home. Two motions followed, 1. "Moved that we appoint a committee of six persons who shall study the matter of a missionary home and present their findings to our Board". 2. "Resolved that the following—D. J. Unruh, C. H. Goering, W. F. Unruh, W. C. Voth, Miss Fast and Mrs. Lohrentz, comprise the Committee to study the Missionary Home." The President of the Board then asked Brother Unruh to serve as Chairman of the committee.

Puerto Rico

As a result of several letters received from men who had been in a CPS unit in Puerto Rico, the Board discussed the possibility of opening a field on the Island. The following motion was adopted: "Moved to instruct our Secretary to study the possibility of a Puerto Rico Mission field and to present a report to the Annual Board meeting of 1947."

General

Since the $15,000 has been collected for the Janjgir School through Miss Martha Burkhalter, the Board passed the following resolution: "Resolved that the money oversubscribed for the Janjgir school be designated toward the building of a bungalow to house teachers for the school."

Because of the high cost of living the Board took the following action: "Resolved that we increase our extra allowance for missionaries from 15 to 20 per cent, effective July 1, 1946.

The Secretary then read the letter from Brother Winfield Fretz referring to a loan to the Mutual Aid Committee, resulting in the following motion: "Moved that we grant the Board of Mutual Aid the loan of $5,000.00 for a period of five years without interest."

Dr. Dester presented some needs for India and the Board passed the following resolution: "Moved that we grant Dr. H. Dester the privilege to soliciting funds through the mail for equipment at the Jagdeeshpur Hospital and that we wish him success in this effort."

Oklahoma

The Secretary was asked to go to Oklahoma prior to the meeting with the China Missionaries in Newton, the beginning of August and contact Brother Gerhard Neufeld in Enid, Oklahoma, regarding the Oklahoma field.

The Board made the following motion regarding Brother Kreider's visit in Europe and Asia: "Resolved that we ask our Mission Board Chairman, Brother A. E. Kreider, that in connection with his service under the MCC, he plan to visit the India mission field at the time of the Annual India Conference in 1946 and that he plan his itinerary accordingly." The Board has also asked Brother Kreider to take pictures of the mission work in India and submit the expense account thereof to our Board.

The Board asked the Secretary to write a letter of thanks to Bethany Biblical Seminary for the use of a building for our meetings and lodging.

Upon motion, the meeting adjourned with closing prayer.

Board Meeting in Newton, Kansas

The Board met with N. Paul Stucky and Carl Lehman in the basement of the First Church, Newton, Kansas, Friday afternoon, August 2. All the Board members were present except Brother A. P. Waltner and Brother P. H. Richert. The Women's Association was represented by Mrs. Andres, Mrs. Entz and Mrs. Goerz. After having heard the report by the brethren, the Board asked the Secretary to continue his study of the field, and report back to the Board.

The China Meeting

All the Board members were present except Brother Richert, who is still in the hospital at Goessel. Rev. Waltner arrived the evening before. The same women of the Women's Association that were present on Friday afternoon, were also present Saturday morning for this meeting. The following missionaries were present: Rev. and Mrs. Marvin Dirks, Rev. and Mrs. P. J. Boehr, Rev. and Mrs. Lester Wuthrich, Rev. and Mrs. H. J. Brown, Rev. and Mrs. W. C. Voth, Mrs. A. M. Lohrentz, (Dr. Lohrentz also attended in the afternoon), Mrs. Albert Jantzen, Mrs. C. L. Pannabecker, Miss Fast, Rev. and Mrs. S. F. Pannabecker and Rev. and Mrs. August Ewert.

The Chairman of the Board, Brother Kreider opened the meeting by reading Matt. 28:18-20; Mark 16:15, 16 and Acts 1:8. After a few remarks the following offered prayer, Rev. A. P. Waltner, Mrs. H. J. Brown, and Rev. W. C. Voth.

Rev. Pannabecker then gave a verbal report of conditions as he received reports from those whom he had contacted. He spoke of five characteristics of China at present; 1. Inflation. 2. Communication. 3. The Communist Situation. 4. The Occupation of Mission Property and 5. Missionaries. He said, "The younger missionaries had all gone. The majority left are older people. Now older missionaries are returning. It will be at least four years before new workers will be ready to start work."

Brother Kreider offered a prayer before Brother Pannabecker's report and Brother Ewert offered a prayer after his report was given. The noon meal was enjoyed in the basement of the church and the entire group were the guests of Mrs. Frieda Regier Entz.

After dinner the Findings Committee, appointed before the report the Brother Pannabecker was given, presented their report as follows: The Committee accepts the recommendation of Brother Pannabecker, that we plan to begin work in China as soon as possible, making Kaifung, in Honan Province the temporary center; that we consider the work of the Hospital probably in cooperation with the MCC or the CIM; that we aim to establish a base at Kaifung, with agencies working out in Medical or Bible School work; that we abide by our Annual Board resolution and try to send three missionaries to China as soon as possible.

The Chairman then suggested that first we discuss sending back of missionaries, which resulted in the following resolution: "Moved that we favor the recommendation that a group of missionaries be sent out as soon as possible to negotiate for the resuming work in the old field and inaugurating work in a new field."

A number of missionaries and Board members offered prayer before the meeting adjourned.

Board Meeting Saturday

7:00 P.M.

The Secretary gave a brief report of his visit to the Oklahoma field and suggested that the Board consider sending a third couple back to Oklahoma. This resulted in the following motion: "Resolved that we place three couples in the Oklahoma field as soon as feasible."

Concerning China: It was moved that we ask

Brother and Sister Brown and Brother and Sister Jantzen to go first; that we send Brother and Sister Voth as early in 1947 as possible; that we send additional China workers as soon as those on the field request it.

The Board has also decided that Misses Marie Regier and Elizabeth Goertz should come home as soon as possible and rest up before the work in China would again be started.

The meeting adjourned with prayer by the Secretary. We are grateful to the First Church of Newton for the use of their basement for our meetings Friday afternoon and all day Saturday.—Howard G. Nyce, Secretary.

Miss Martha Burkhalter's Farewell Letter

Berne, Indiana
August 19, 1946

My dear Friends in the Lord Jesus Christ;

Some time ago, a Sunday School teacher asked the children what they would like to be when they grew up. A little girl said, "I want to be a missionary on furlough."

I hope a great many girls and boys whom I have met in my travels in Indiana, Ohio, Pennsylvania, New York, Florida, Iowa, Kansas, Oklahoma, Nebraska, California, Oregon, Washington, Idaho, and in Saskatchewan, Manitoba and Ontario, Canada, will some day be able to be missionaries on furlough.

I want to thank my Heavenly Father and all who read this for all the spiritual and temporal blessings I have received everywhere. At retreats, at conferences, at Bible academies and Bible schools and in colleges, where I spoke to groups of eager attentive young people ple. I never knew that there were so many Bible schools in Canada.

I shall never forget the happy days spent at the summer camps at Men-O-Lan, Pa. and at Paris, Ontario. There I saw young people finding and accepting Christ as their Saviour, and then I heard them give their testimonies around camp fires. They were in real earnest, and I was thrilled to see the joy in their eyes. I attended Youth for Christ rallies in New York, Philadelphia, and Chicago, and in many other places where thousands and thousands of young people were not ashamed to claim Christ as their Saviour and their God. Then there were the spiritual feasts received at summer conferences at various places. Especially did I enjoy the Canadian Keswick Conference at Muskoka Lakes, Ferndale, Ontario, and the Bible Conference at Winona Lake, Indiana. There I met many old friends, and made new ones. Together with these we shared life's problems and found solutions for them in Christ, and His Word.

The year spent at the Biblical Seminary in New York, was a very valuable part of this missionary's time spent on furlough. There my mind and soul were refreshed as I pursued my studies in the Bible and in other subjects related to the Word of God. Here I met many of the finest and most highly qualified postgraduate students from many states; also many missionaries home on furlough, like myself.

We shared our past experiences in the field and discussed the future outlook of missionaries in a time when greater opportunities are presented and needier fields are opened than ever before.

Wherever I presented the need in churches or other places for more missionary workers, always there were some eager, hopeful, enthusiastic young men and women who came to tell me that they felt the call to go into the Lord's vineyard somewhere, and wondered whether the Lord could use them. In all my twenty-eight years of missionary work, I have never seen such an awakened interest in missions, as I have seen in the last two years. It is a matter of praise and thanksgiving to the Lord, that with the harvest as great as it is, the laborers will be many. Pray and continue to give liberally, that the way may open for hundreds more to go out as workers in the Lord's vineyard all over the world.

America is a beautiful country. It is the most beautiful country in the world. Missionaries realize that more than ever when they have been living in heathen villages where children find no beautiful flowers in their gardens, because there are no gardens; where the natives sleep in mud huts without any windows, with the cattle and the chickens in the same room; with filth and dirt running down the main street during the monsoons; and with gnats and flies sitting on babies' eyes and sore mouths, and no one to shoo the insects away; when men and women believe in spooks and ghosts and evil spirits, and are afraid of the dark shadows everywhere. America is clean and beautiful, and children are happy here.

It is nice to come home on furlough and go on picnics in Lehman Park in Berne, Indiana, or into the beautiful evergreen and fir forests of Washington State, as I did at Newport, Washington, where Rev. Unruh's children took me into the deep green forest and where we walked along the road past other thick forests to go and visit the Dalkes. Wherever I visited in America, I found the children happy, and they sing and sing. Little Janet Danner and Donna Lou Merillat, and many others, made me so very, very happy with their singing of the gospel choruses which children sing everywhere.

It would take pages for me to thank all my friends and cousins, for their kind hospitality, for their interest in my work, for their gifts for the mission cause, and for their best wishes and prayers. I spoke two hundred times, and showed the moving pictures of our evangelistic and Bible school work at Janjgir. I had many more calls which I could not accept. I enjoyed speaking everywhere, because I had a message to give from the Lord, concerning the manifestation of His grace in India, how hundreds and thousands have accepted the crucified and risen Christ; how the Christian church has taken root in India and how workers are being trained to take charge of village churches far, far away from the main stations. Oh the joy of telling how people are saved and separated for Christ in far heathen lands. There is no greater joy than to be a missionary on furlough telling about it.

Yes, there is even greater joy, and that is to prepare to go back to your adopted country and to your brothers and sisters in Christ. India has become my home. I am only on furlough at present. I want to go back. I want to see my little brown-eyed, black-haired, sweet, little Dilasie again. She is waiting for me to come back, as are many others. Do you remember the picture I showed of Dilasie, how poor and thin she was, and she became plump and pretty by taking cod liver oil and fruit juices, and drank milk from the little scrub cow that gave only three cups of milk in the morning and three in the evening. It's tiny little scrub calf drank the rest. Delasie did not die as we feared she would. She grew and grew and now at five and one-half years, she is growing up just like all other fortunate children do.

Yes, I am taking some toys and things along for her. A swing from Mrs. Yager, a brown-eyed dolly called "Ruthie" which little Harriet Lawlor of Berne sacrificed for a little, brown-eyed girl in India. A little doll, very much loved not only by Harriet but also by her brother. But both wanted to dedicate the little doll for India. Thank you Harriet, and thank you, everyone else for all the things you gave me to take along. Thank you Jack, and all the rest, for the vests which the preachers and teachers and students will enjoy wearing; and thank you everybody else who gave little children's clothes for the many children whose parents attend Bible School and who do not have time to sew while they are in school. Thank you also for the glasses which you gave me to take along for the older people who can't afford to buy glasses and therefore cannot read the Bible anymore. Most of your glasses will fit somebody.

Thank you too, for all the feed sacks you gave me, especially the women of Kansas and Oklahoma, and for the baby quilts and other things you made from the feed sacks. They're on their way to India. And there are a number of you who made dresses and things for me. Thank you. I surely appreciate it.

Thank you; all, for everything else you gave me or sent to me to take along for somebody in India. Those who saw my boxes and trunks and barrels, when they were sent to the station at Berne wondered what was in all of them. Many of these contained things for relief for the poor, or are gifts for other missionaries and Christian friends. Wouldn't you like to be there when the boxes are being opened, and when the gifts are handed out? That will be a joy you must try to imagine. May God reward you all for your gifts and contributions. Most of all, I wish to thank my church, the Berne church, for its deep interest in the missionary work.

I am leaving Berne Indiana, for the west coast, on August 20. Miss Anne Penner a trained nurse from Rosenfeld, Manitoba, Canada, will meet me in Newton, Kansas, where we expect to visit for a couple of days, and to say goodbye to kind friends and relatives. On August 25, there will be a missionary rally and a farewell for us, in the Immanuel Mennonite Church at Los Angeles. On August 27 we expect to sail on the Dutch steamer, **Tawali**, and hope to get to Bombay in about six weeks. It is not certain at all, just how many weeks we will be on the way, but we are glad the steamer will take us all the way to India. (Miss Burkhalter and Miss Penner did not get to leave on this boat.—editor). Pray for us as we go. We know you will, especially the group of forty women at Berne, Indiana, who meet every Wednesday for prayer. "The effectual, fervent prayer of a righteous man, availeth much." So continue to pray, and in His time God will answer every prayer. Sweet hours of prayer they were indeed, which I spent with you on Wednesday evenings at Berne.

A special answer to my prayers was the $15,000 which friends and churches sent in to the Mission Board for our new Bible School buildings at Janjgir. I want to thank every one who contributed toward this project.

And now I wish to thank my brother Menno, my sister Mary, my Friend Amanda, my niece Viola and their families in a very special way for their hospitality and their help during the last weeks at Berne, and especially when I packed my boxes for India. There are many other friends and relatives who deserve special mention, such as Julia, Ida and Zilla and Dr. Soldner, and Rachel, my dear sister. I cannot thank you enough. May all who recieve this, take this "Thank you" as a mark of appreciation for what you have done or said to make my furlough in America a happy, never-to-be-forgotten one. I wish to close with Gal. 2:20; II Thess. 3:1; and Hebrews 13:20, 21. May God be with you till we meet again. I hope to meet my nephew Edward and his wife Ramoth in India next year.

Your Friend and Sister in Christ,
Martha Burkhalter

Prayer and the Will of God

"If you abide in me and . . . . done unto you," John 15:7. If the Christian is walking with the Lord, then he prays according to the will of God, and his prayers are naturally effective. He is not trying to force his desires out of an unwilling God. He has learned to detect God's will, and his requests are under the control of that will. He at all times desires what the father is longing to give. Should he ask for such a thing for which the answer can be "no"? How many times do we ask such things? Do we ask without knowing the will of God? (The foregoing meditation is by Samuel Stephan, one of the teachers at the boys' school at Basna mission station in India. Both he and his wife teach. His parents are evangelists.)

The Pastor As a Conference Worker

by C. E. Krehbiel

(The following article is a condensation of a paper written by Dr. C. E. Krehbiel for the General Conference Retreat for ministers and their wives, recently held in Iowa.)

Under a congregational form of church government, such as is that of Mennonites, the pastor is called by the local church—not appointed by a superior or a conference over the head of the local church. Therefore it probably is agreed that with us a pastor's—a shepherd's—immediate and first duty and responsibility is to the congregation—the flock—that has called him and supports him more or less.

The local church is the pastor's specific spiritual family. And as Paul writes to Timothy (I Tim. 5,8): "If any one does not provide for his relatives and especially for his family, he has disowned the faith and is worse than an unbeliever." (RSV). As a father's first duty is to his own immediate family, so the pastor's is to his spiritual family . . . But a minister who cannot see beyond his own parish never will be an efficient conference worker.

Assuming then that a pastor is properly feeding his flock, what, if any, opportunities or obligations are his as a conference worker? Surely it is not expected of him that he liquidate the conference!

Why Join a Conference

This topic and this question are based upon an assumption, namely, that the pastor's church is a member of a conference. Now that has not always been true, much less self-evident. And even now the wisdom of such connection is doubted by some.

Not so long ago I was asked to state what advantages and duties an unattached church would have in joining our Conference. You notice the question was not—what opportunities, but what advantages and duties would the church have in joining.

In answering the inquiry, attention was called to the fact that the inquiring church was once composed of two small groups that lived some distance from other churches, and had asked for conference nurture, and that for over twenty-five years they had been served by our Home Mission Committee by sending a minister there at the approximate expense of twenty-five dollars per trip. It was pointed out to them that this would not have been possible, had not a number of churches joined hands as a conference to do this extension mission work. And that the purpose of a conference was the rendering of a larger and more effective spiritual service, rather than offering a pecuniary advantage to the local church. It was stressed that a conference can do things more effectively and on a much larger scale than can one congregation alone, not only in missions but also in education, publication, relief, etc., and that thus the church is carrying out Christ's "Great commission" "Go . . . !" A church should therefore rather stress the wider opportunities or privileges than the advantages to itself locally when contemplating joining a conference.

As for the duties or obligations, it was stated that it was expected of a church that joins Conference, that it could and would accept and adhere to the doctrinal statement of the Conference; and that there were no fixed financial obligations, but that naturally it was hoped and expected that churches would voluntarily and cheerfully share in the larger work in such a measure as the Lord had blessed and prospered them materially. It was mentioned that the General Conference did not consider itself a legislative but an advisory body, and so left internal matters more the local church.

With Or Without Office

A pastor of a conference church may be with or without a General Conference office. Why? Simply because there are not enough offices to go around. And possibly it will not be harmful to us ministers if in passing we note that the sound and logical process is this: Make good in the local church; then make good in your district conference in a minor, then in a more responsible office; and then do the same thing in the General Conference. In other words, do not expect to climb the ladder from the top rung.

In this connection it probably is true, if a minister of a conference church does not show interest in the Conference and its work—or is even antagonistic to it—that his attitude will in time be reflected by his church; and the reverse tends to be true also. So one of the first things required is to work toward the end that Conference realize its divinely appointed aim and work toward the end that ministers who serve its churches shall also be conference-minded, love the Conference and be zealous for its good name. Where this love is lacking, conference work of necessity will suffer.

Again, a minister's loyalty which is dependent on his holding a conference office can hardly be said to be very deeply rooted, nor a good foundation on which to build. There does, however, seem to be at least a slight inclination to take the attitude: If I have no office, I have no interest except possibly to find fault.

Fortunately that is not the rule, as witness these noble testimonies:

An elderly brother—since passed—who had held and been very active in various offices told me, when asked whether he planned to attend a session: "I am getting old and think I'll not go, I have no office now anyway." There was a tinge, not of fault finding, but more of regret—shall one say of satisfied sadness or of sad satisfaction—as he said it, for he realized that the Lord had seen fit to use him and his gifts, and that it would not be long before he too would be translated from believing to seeing what he had been privileged to teach and do.

Another good retired pastor who had held various offices, but held none now, was so happy when the church which his son was serving made it possible for the son to attend the session, and that the father could thus ride along and also attend. And he told me repeatedly: "I pray daily for the conference officers and its work."

Thank God for these spiritual patriarches, who—whether ministers or lay men or women—are praying at their earthly eventide for their children and successors in church work as did the first Apostles!

With respect to conference attendance, may I interject,that some churches pay part or all of the expenses their minister incurs in attending conference sessions. That is a fine gesture and incentive, and shows how such a church appreciates conference. Our General Conference does not even pay the travelling expenses of its officers to attend the triennial sessions.

Our interest will have to go deeper than office-holding. But it can hardly be expected that a minister who has no Mennonite background or who comes from another branch of our denomination will, without first making himself familiar with the conference and its work, be intelligently interested in it and be in a position not only to hold but also creditably to fill an exacting office. And there are such offices.

With the transition from the former Mennonite way of electing ministers out of their own membership to the expanding present practice of calling ministers from without who often have other customs and training and are therefore not fully conversant with local conditions or practices (and may not be in full sympathy with them) this really becomes a problem which may easily be divisive.

It would doubltess be helpful in overcoming this difficulty or danger, if every church that calls a minister would make it a point to urge—if not demand—that such ministers secure a "Minister's Certificate," as over three hundred have done; from the proper authorities of the General Conference. These certificate state that the minister has indicated by signing the "Information Blank" that he can and will conscientiously support the Conference and its work. . . .

Another thing that should be mutually helpful if all churches and boards and committees would strictly abide by the resolution entitled "Ministerial Ordination" as adopted at the last session of Conference and recorded in the Minutes of 1945 on page 49.

Attendance, at least for some time, at a school that requires or at least stresses Mennonite doctrines and practices should also be helpful in forming friendships and uniting us in the work of advancing the cause of Christ as entrusted to our Conference.

Information Required

No minister—and for that matter no layman—can do really efficient and constructive work unless he is moderately well informed both as to the scope and the method of conference work. So, one of the first things that a new conference worker should do is to inform himself as to his official duties. If he fails to do that, one of several things likely will follow: He will find fault with the organization, or, if he works at all, it will be on the basis of trial and error, or he will ignorantly cover ground that others before have explored.

The two things on which he should by all means inform himself are: a) He should know that the Conference stands for as stated in its Charter, and its Constitution and as developed in its work and aims. b) He should also inform himself as to its practices, policies, its organization and pertinent resolutions.

This is not as easy as one may think. While working on this paper, I was asked: What is the procedure in making use of the income from a certain conference fund that is designated to aid members afflicted with a certain lingering illness? (I should be interested to know whether there is any one at this retreat who could off-hand give the requested information.)

Here is another instance: A "Bible and Testament" fund of $3,500.00 was created by bequest in 1919, and, while the fund is invested as directed, it has disappeared as such from recent printed reports, and so the income for some time has not been used as stipulated but lay dormant till the matter was recently traced.

Conference is not perfect, and it is not out of place to strive to improve and make it more efficient. And we should not forget that Christ, not the organization, should be the center and soul of it. The cause looms larger than any individual or his pet views.

What Makes an Ideal Conference Worker?

Permit me to enumerate some of the gifts that should characterize an ideal conference worker. He should be

1. One who knows and loves the Lord and His church and has a hunger for souls. He may not be an ordained minister.

2. One who loves and believes in the conference and is willing to sacrifice for the cause entrusted to it by Christ.

3. One who to a certain extent has control of his own time.

4. One who by inclination or training is especially fitted for the office given him, but still can cooperate.

5. One who is a better brick layer than brick thrower, and always finds a constructive rather than a destructive approach and insight in the solution of problems.

6. One to whom the opportunity rather than the office is challenging, i.e. one who is not merely an office seeker.

7. One who will cooperate rather than dominate or even dictate—who can take a subordinate place and give God's cause first place.

8. One who loves and repects the Conference and will give it prayerful thought, and who is more alert to accentuate points of agreement than of difference among us.

9. One who is given the grace to know when to retire and does it gracefully for the good of the cause.

10. One who, like John the Baptist, can joyfully say: "He must increase, but I must decrease."

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Should Our Church Activities Be Widened?

by E. W. Friesen

The Mennonite Church has become concerned about the widening of its church activities in the latter years. This has possibly been due to Civilian Public Service Camp activities during the war time. This branch has been responsible for men under her care during seven days a week and twenty-four hours a day. She was under obligation to provide for an ample program of activities for her men while in camp. The writer occasionaly visited one of the units in one of the university towns and feels that the athletic, recreational, and social activities met the individual needs of the men. The same could be said about the colleges that are responsible for providing a full activity program for her students.

There are many factors to consider when new activities are undertaken. There are, no doubt, many viewpoints on the worth of such activities on the part of the church in the field of the social and recreational life of the church member. **E. W. Friesen** of Henderson, Nebraska, here expresses his views on the question of expanding the scope of church activity.

What Some Other Churches Do

Some other denominations are providing an ample athletic, recreational, and social program for her youth. Their church plant provides space for such a program to be carried out under their supervision. One of the aims is to keep youth wholesomely occupied. This is important as the writer has experienced in his high school teaching career, for such high school activities have done much toward keeping youth out of mischief. But on the other hand the church is rightfully criticised for this undertaking. The church has provided athletics, dances, and parties to compete with the world, and these activities serve the purpose of occupying the youth's time and no further. The church has become so much involved in this program that it fails to serve that purpose which she is supposed to serve.

The Retreat

The retreat is one of the added activities of the Mennonite Church. It serves youth in a very definite way. Some of them are at camps, but some are held at the locality of the larger Mennonite churches. It is possible to reach more individuals under the latter plan. It is only the local retreats that the writer has been able to attend, and he feels grateful that his local church has made this attendance possible for him.

Activities Undertaken by the Church

The Mennonite Church is a dynamic church and some activities have been added to her church program throughout its history. The singing school was criticised because it gave youth more freedom, but it has become a very definite part of our church program. The Sunday School was criticised because it gave more liberty to youth of school age; it serves for religious instruction for young and old at the present time. The missionary society was criticised because of its gossip, but has been one of the means to create greater interest in mission work.

Should Our Churches Widen Their Program?

Should our church activities be widened is one of the present problems of the Mennonite Church? If we widen, what activities should be added is another question, for we know that other activities beside music, Sunday School, and misson societies have been tried but were possibly not found to be what we want them to be. Thus care should be taken before undertaking an added activity. The adding of social activities seemingly is under discussion among the Mennonite churches at present. The writer has been somewhat reluctant toward church social activities. He was invited to attend one of another denomination in a city. There is nothing to criticise it as an activity, but when closing time came the leader in closing mentioned attending church the following Sunday. This was not very well taken by some of the guests. He was again invited to attend one at one of the Mennonite churches. The first part was what he expected—games and lunch, but he was amazed at how the youth took charge of the worship service during the second half of the alloted time. Thus there is the possibility that the Mennonite Church may launch out and add-activities which are dedicated to the Lord, and they will serve the purpose of greater and more intensive worship which may be thought of as bringing greater fruits for eternity.

Suggestions for Panel Discussions

What Is a Panel Discussion?

1. **Its Meaning:** A panel discussion is a discusssion among a selected group of persons under a leader and in front of an audience which joins in later. The form is conversational—no speeches by members or by leader.

2. **Its Place:** Panel discussion is a good plan when the crowd is too big for all to take part. For smaller groups, there is no substitute for round-table discussion; but with groups larger than forty or fifty, panels have definite advantages.

3. **Its Composition:** Good pannels may number from four to ten persons; six or eight, in addition to the leader, is ideal—large enough for variety, small enough for genuine conversation.

Its Purpose: To get important facts and different viewpoints out into the open, stimulate audience thinking, and lay a basis for wide particpation later.

Preparing for the Panel

The Program Committee's Preparatory Job

1. Select a timely and significant topic. State it clearly, and generally in question form.

2. Select members with care— people with different backgrounds willing to re-examine their convictions, ready to give and take. A good voice and a clear and concise manner of speaking help.

3. Select leader and members early. Give them a chance for study and thought beforehand.

4. Allow enough time. Panels should never be rushed. Those shorter than an hour seldom succeed. But conclude while audience interest is still high.

The Panel Leader's Preparatory Job

1. Meet in advance with panel members—to get acquainted and to reach a common understanding on topic and method.

2. Discover major points to be discussed. In preliminary conference, frame an over-all pattern, a few principal questions to be raised. But discourage lengthy advance discussion. Agree about the beginning—one member to open the discussion and perhaps a second to carry on. From then on let it be free, spontaneous, unrehearsed.

3. Look to the seating plan. "Set the stage" with an arc of chairs and tables on a slightly raised platform close to the audience. Do not seat members with similar viewpoints together; mix them up. Seat lively talkers on the ends, quieter ones near the center so you can encourage them.

Conducting the Panel

As Leader of the Panel

1. Make your introduction short. Brevity is golden. Introduce panel members in a few words. Speak of general plan for panel and audience participation. Then say just enough to spotlight the problem, and throw out your first question; five or ten minutes is enough for this. After introduction, remain seated throughout.

2. Keep your own view out of it. Enter the discussion only to (1) ask clarifying questions, (2) interpret uncertain meanings, (3) bring discussion back to the track, (4) summarize, (5) ask "next step" questions, (6) interrupt speech makers. Be the impartial "moderator."

3. Address questions to the panel as a whole or to a part of it. Do not question individual members, as a rule. Let participation be as free and spontaneous as possible.

4. Ask challenging questions—not the "Yes" and "No" kind, but "Why?" and "How?"

5. Dig out points of difference—not as in debate, but in friendly united pursuit of the truth. Work toward understandng, reconcilation. Strive to find the "common meeting ground."

6. Take time for occasional summaries, especially at the end. People like to know that progress has been made. Point out "loose-end" questions.

7. Invite audience participation somewhere around the half-way mark—statements of experience and opinion as well as questions. As the leader do not answer questions; refer them to panel or others in audience.

As Member of the Panel

1. Be alive to your opportunities. A discussion is a co-operative venture. Always watch for the right moment to speak your own view point—vigorously, clearly concisely. Help the leader keep discussion balanced, lively, forward moving.—**Gospel Messenger.**

Potatoes Going Into Liquor

Distillers are circumventing food conservation by using potatoes in large quantities for making beverag alcohol, Mrs. D. Leigh Colvin, president of the Woman's Christian Temperance Union, has charged.

Mrs. Colvin said that "thousands of tons of potatoe have been destroyed in making alcohol since distillers were forbidden by government regulations to use wheat and restricted in the quantities of some other grains.

"In one instance distillers bought more than one thousand carloads of potatoes in California and, after drying them, shipped east for distilling.

"It is almost as feasible to ship dried (dehydrated potatoes to the starving in foreign lands as to ship grain, and that is where the potatoes should have gone

"Along with this circumvention of food conservation, the liquor traffic continues to foster the myth o a shortage in distilled spirits which provides retailer with the excuse for 'tie-in' sales whereby the purchaser of whisky must buy an equal or greater amount of rum or wine. The 'myth' also encourage Black Market activities.

Cries over an alleged shortage have been hear for several years. Yet Department of Commerce figure show that 190,000,000 (M) gallons of distilled spirit were released for consumption in 1945, an increase of 25,000,000 (M) gallons over 1944.

"The fact that distillers are no longer producing alcohol for war purposes, plus the release of some 'war' alcohol to them by the government and the amount being made from such substitutes as potatoes, make it obvious that the volume of booze to be sold this year will exceed the 1945 total which was an all-time high since repeal."—**National Woman's Christian Temperance Union.**

Aberdeen Young People Have Three-Day Retreat

The Young People of the Mennonite Church, Aberdeen, Idaho, held their annual retreat on July 26, 27, and 28. The place was the Presbyterian-Methodist Conference Grounds near Ketchum, Idaho. Here, in the heart of the majestic Sawtooth Mountains, we were constantly reminded of the theme which we had chosen: "I will lift up mine eyes." Ps. 121:1.

Speakers at Retreat

Our speakers were Rev. Paul Roth, pastor of the Calvary Mennonite Church, Barlow, Oregon, and Rev. Verney Unruh, vice-president of the Y.P.U., from Bloomfield, Montana. Orlando Schmidt from Buhler, Kansas, was our music director. Rev. H. N. Harder, our pastor, was the camp director. Fern Baer was camp nurse.

We left Aberdeen in a bus on Friday morning and reached our destination in time for supper. After eating and doing the clean-up, Rev. Roth brought the first message, "Looking Heavenward for a Divine Saviour." During the course of the retreat, he brought three other messages, "Looking Heavenward for Steadfastneess," "Looking Heavenward for Security," and "Looking Heavenward for our Blessed Hope."

Rev. Roth also had charge of the Bible study class. The subject he chose was "Santification and Service." We enjoyed the spirit-filled messages he brought us.

Rev. Unruh had the class on Missions. Saturday he gave us an "airplane" view of missions, touching the high spots from the very beginning of missions to the present day. On Sunday he gave us "The Challenge of Missions." He brought out the point that missionaries do more than bring the gospel to non-Christians; they help the new Christians to raise their standards of living, which is also important.

Food — Well Prepared

Along with spiritual food to satisfy our spiritual hunger, we needed food to satisfy our physical hunger, and the Eats Committee surely knew what to do for our hearty mountain appetites. Especially the pancakes and bacon we had for breakfast Saturday morning was good. The Committee is happy to report that Rev. Harder is an efficient pancake turner!

Recreation and Retreat

Table tennis, badminton, and horse-shoe were among the games the Recreation Committee provided for entertainment. Saturday afternoon most of the group went hiking, returning to the camp hot, tired, and dirty. The camp nurse had a lot of fun examining bruises, treating blisters and making herself generally useful.

Every morning you could see retreaters, with Bible in hand, going up to the mountain, down to the stream, or to some other quiet place. Many blessings were received by those who kept the morning watch.

Closing Meetings

On Sunday afternoon, Rev. Unruh told us about the Y.P.U. Many questions were asked and a lively interest was shown in the work of the Union.

Every evening, the last meeting of the day was held around a camp fire. On Friday night Alice Lehman was in charge of this meeting. Each one had an opportunity to give his testimony, and to tell just what it was that led him to accept Christ as his personal Saviour.

Orlando Schmidt led the meeting Saturday night, the topic for discussion being the life work that each had chosen, and why he chose that particular work.

The blessings of the Retreat came to a climax at the close of the Sunday service, when the hearts of all were drawn nearer to Christ Himself as decisions were made for Him.

We thank God for giving us this retreat, and we pray that, as we go down into the Valley of Service, we may ever lift our eyes "unto the hills," from whence cometh our help.

Items of Interest

A total of 2,467 heifers were sent for relief according to the August 16, Brethren C. P. S. Bulletin. Many denominations are reported to be participating in this program which, the Brethren say, "is helping to restore the basic economy and livelihood of farmers, and more important, through this it is restoring their self-respect and confidence in the future . . . . cows were only one of the casualties of the war. Men's loss of hope and love have been even more tragic results of the folly of war."

* * * *

A special relief cereal being manufactured by the Ralston Purina Company can feed a child for a day for a little over six cents. This cereal was originally conceived by Mrs. Arthur Morgan who believed a cereal could be prepared from whole grains that would contain all the nutritional elements necessary for growing children and the undernourished. The product consists of 20 percent hard winter wheat, 10 percent soybeans and 70 percent rolled oats. It contains more than double the protein of the average breakfast cereal.

* * * *

A group of ten C.P.S men at Big Flats, New York, struck because of the insignificant nature of the work they were assigned to do. These men were turned over by Selective Service to the Department of Justice for prosecution. The Department of Justice has refused to prosecute and the men are to be released.

* * * *

A report has been made that LIFE magazine plans to run a story on C. P. S. in one of the October issues.

* * * *

The August 26 issue of Newsweek magazine ran a lengthy article on the Civilian Public Service program. The discussion of C. O.s was quite objective regarding conscientious objectors. An estimate was given stating about 100,000 men in the army took the 1AO position.

* * * *

The Fellowship of Reconciliation, pacifist organization, is holding its national conference in Evanston, Illinois, on September 6-7-8. Among the speakers listed is Robert M. Hutchins, Chancellor of the University of Chicago.

* * * *

Approximately three hundred former C. P. S. men and families gathered at Hesston College, Sunday afternoon, August 25, for a reunion. After a pot luck supper, a brief program was held and plans laid for future reunions. The group was of the opinion that such reunions should be held in the future. A committee consisting of Ralph Buckwalter, Leonard Wiens, Richard Stucky, Emory Yost, and Emil Thiessen was elected to plan the next reunion to be held within the next six months.

* * * *

The National Convocation of the Methodist Youth Fellowship was held at Fargo, North Dakota, August 23-28. In attendance were two thousand young people representing 110 annual conferences and two hundred Methodist colleges and Wesley Foundations. Following the convocation, the National Conference of the Youth Fellowship was held August 29-31 at Fargo.

* * * *

At a meeting of the Student Christian Movement of the Pacific Northwest, students from Washington, Oregon, Idaho, Montana, and British Colombia gathered. Great stress was made at the conference upon the rising sentiment of racial prejudice in the Northwest which is takng much the same pattern evident elsewhere in the States.

* * * *

A C. P. S. Directory is being made by the National Service Board. This Directory will contain a list of all men inducted prior to July, 1946. The name, address, assignments, year of birth, dates of induction and release, church affiliation and occupation will be listed. The Directory is available from the National Service Board for Religious Objectors, Box 1636, Washington 13, D. C. for fifty cents each.

* * * *

Advocating an organization of world government, the Standard Oil Company of Ohio recently spent twenty-five thousand dollars carrying an advertisemen in seventy-five Ohio newspapers printing the complete text of a Rollins Conference Resolution which advocated measures which would establish a world government organization.

An effort toward granting amnesty toward war prisoners has been under way. It has in particular emphasized the need for granting amnesty and release of conscientious objectors now in prison for violating the draft law. In Britain all but twenty-six C. O. 's have been released from prison while in the U.S.A. 2,100 remain behind the bars. Recently twenty British writers, artists, and musicians wrote President Truman a letter urging the release of American conscientious objectors. Included in the signatures were those of George Bernard Shaw, Arthur Koestler, T. E. Eliot, and Lawrence Housman.

Sport Two Thousand Years Ago

Nearly all of us have at some time read of the exploits of the gladiators—those men who engaged in combat to entertain the pleasure-seeking crowds. The Romans were prehaps the greatest followers of this type of sport—if such it can be called.

However, the contestants at these ancient games were not always Romans. The gladiators were commonly drawn from prisoners taken by the Romans in their wars, from slaves and from criminals sentenced to death. The lives of many of the latter were spared if their efforts in the arena were considered worthy.

The amphitheatre at Pompeii, thought to have been built in 80 B. C., was able to seat twenty thousand persons. So frequent and popular were these contests that the word amphitheatre came to be synonymous with the scene of a contest.

The earliest of these structures were built of wood. Not until the last century of the Roman republic was stone used and the Colosseum in Rome is perhaps the best known example of the old amphitheatre. Its seating capacity is estimated to have been around fifty thousand.

In July, 1944, shortly after the Allied troops entered the Eternal City, American officials arranged for daily talks to be given at the Colosseum on its history and particular place in the entertainment of Rome's citizens.

The first gladiatorial fights are said to have been staged in the third century before Christ. As the years passed the demand for more contests grew. Originally only men convicted of serious crimes were condemned to the pits, but in later years even minor offenders were similarly punished. Nero is thought to have sent men guilty of fraud to the arena. Even well-born women participated in these exhibitions until a law preventing their taking part was made n A.D. 200.

Apparently reserved seats were known in these days as tickets made of clay and bearing numerals thought to be seat numbers, have been found. And at Pompeii remains of armour and weapons have been unearthed. These were found in a building used as a gladiators barracks.

The expression "thumbs up," meaning good luck is believed to have orginated in the gladiatorial combats. Before the victor slew his fallen foe the crowd would sometimes, by holding aloft their hands with thumbs upraised, signify their desire that the beaten man be spared. In later years of the contests the winner always looked to the spectators for their decision.

—Onward

RELIEF

Ethiopia

G. Irvin Lehman, who is working with the M. R. C. relief unit at Nazareth, Ethiopia, writes that the past month has been a busy time in the making of the "old cotton ginning mill" into a hospital. The new medical clinic will soon be completed and will be ready for use in the near future. Meanwhile, medical work has been carried on by Dr. and Mrs. Paul Conrad. The clinic report for July indicates that a total of 1,785 people called for medical attention and an average of 8 persons were treated per day. The unit personnel consists of 5 members and 2 are now en route.

Airplane Relief

The China Relief Director of the Lutheran World Convention recently purchased a C-47 transport plane which seats twenty-seven passengers and which operates to transport missionary personnel, medicines, and relief supplies. J. Lawrence Burkholder, M. C. C. worker stationed in Shanghai, has been doing some co-piloting of the plane owned by the Lutherans. Early in July he accompanied a flight north to Haichow, along the coast to deliver relief supplies. On July 5, and 26, he made a trip to Peking carrying missionaries, relief workers, as well as relief supplies.

Holland

Relief efforts continue to be largely a food distribution program. For the past two months we have concentrated heavily on flour distribution so that we are now past the 1,000 ton mark. We can see the end of our flour program in about four weeks. This has been our major activity here in Holland and many people were made happy because of it. The flour is meeting a real need, but it would have been so much better to have distributed it six months before this time. After the flour distribution our food program in Holland will decrease somewhat, since we are reserving stocks for Berlin, the Reconstruction Unit, and the displaced Mennonites in Holland. We feel that it was an excellent opportunity for us to give a relief witness.—Irvin B. Horst.

Bibles for Displaced Persons

Recent shipments of new and used German Bibles include the following: 126 Bibles and 159 Testaments to Holland, 51 Bibles to Berlin, Germany. These will be distributed among displaced Mennonites now residing in those countries.

MATERIAL AID NOTES

Canning Sugar

Efforts to obtain an allotment of sugar for relief canning have not been successful. However, recently a limited number of sugar ration points have become available because some people used their own sugar for CPS canning or contributed canned goods from their shelves without asking for sugar points.

This sugar cannot be issued to individuals for home canning. However, it may be issued when a group canning project is being carried on. The quantity available is limited, therefore it will be necessary to allocate this amount proportionately to the groups requesting it. If you are carrying on a group relief canning project and are in need of sugar, kindly write the M. C. C. immediately. We cannot guarantee that your total needs will be filled but we shall attempt to make as fair a division as possible.

Some communities have asked for voluntary contributions of sugar towards a common pool in order to carry out a community canning project. This means real sacrifice but has proven quite successful in certain areas. In some sections a limited amount of syrup is available. A few groups have reported good results in canning without sugar. We encourage our people to explore every possible means of working out their problem in this connection and regret that we cannot be of greater help in this matter.

Shipments

Official word has been received that a shipment of clothing, tools, and seeds weighing 52,632 pounds cleared New York harbor on or about August 28, 1946, aboard the **S. S. Princeton Victory** en route to China. The value of the clothing in this shipment totalled $58,886.14 while that of the small amount of tools and seeds included in the shipment totalled $74.51.

The need for clothing in relief areas continues to be great, especially in certain areas such as Germany and Austria. In order that clothing being accumulated for relief purposes may be of maximum benefit during this coming winter, it is suggested that groups and individuals send in their contributions within the near future. Reports from our clothing centers indicate they have processed nearly all clothing which is on hand and are ready to pack contributions as they come in.

Goodwill Christmas Bundles

are now being received at the M. C. C. headquarters, Akron, Pa. These will be packed for overseas shipping so that they will reach their destination in due time. Any bundles which have not yet been sent in should be sent immediately so that the Goodwill Christmas Bundles will reach their destination by Christmas.

Relief Briefs

Farewell services were held for Katherine Duerksen R. N., Mountain Lake, Minnesota, on September 4. She sailed from New York on September 5 for Southampton, England, and will serve in the relief program of Northwestern Europe.

C. P. S.

Present Selective Service deferment policies provide that no one in the age group being drafted can be considered for occupational deferment except on special certification by specific agencies. Farmers and farm workers can still be deferred if the local board is satisfied that they are actually engaged in farming and are essential to agricultural production.

Here are those who may be granted deferment because of the work they are engaged in:

* Highly trained technicians for the OSRD (Office of Scientific Research and Development).

* Students in medicine, dentistry, veterinary medicine and osteopathy.

* Advanced students in the physical sciences and engineering.

* Members of college and university staffs who are teaching physical sciences and engineering.

* Industrial and foundational research experts in the physical sciences and engineering.

* Certain college instructors who are certified by the U. S. Office of Education.

* Supervisory, technical and scientific personnel of the CPA.

* Key construction workers, such as carpenters, plasterers, bricklayers and plumbers who are working on the veterans' housing program.

* Managerial or supervisory personnel, with a mimimum of three years' experience in construction.

* Members of the merchant marine with at least two years' service.

* Employees of the War Shipping Administration.

* Specialized federal employees.

MENNONITE AID

Four Waldensian students, who come from the valleys of northern Italy, arrived in New York on September 3. They spent two days visiting with the M.C.C. headquarters and spoke briefly to the group on Thursday, September 5, at the devotional hour. They brought greetings from the Waldensian churches and spoke of their interest in coming to this country for the puropse of studying in Mennonite colleges. C. N. Hostetler, President of Messiah Bible College, extended greetings and an official word of welcome in speaking for the Mennonite and Affiliated Colleges. Their names and the college which they will attend are as follows: Alessandro Sarti, Bethel College; Aldo Vigliano, Tabor College; Paola Comba, Bluffton College; Adolfo Comba, Goshen College.

More than 1500 delegates gathered at Lakeside, Ohio, for the Third National Conference on Christian Education and National Youth Assembly in June.

* * * *

The Ontario young people held their first annual retreat in the warehouse of the Niagara Canning Co. at Niagara-on-the Lake. Young people from Leamington Waterloo, Port Rowan, Vineland, St. Catherines, and Niagara gathere together for the event.

* * * *

The Baptists, Methodists and Swedish Mission Union Churches in Sweden have formed a committee to further cooperation among these free church denominations. They will work together with regard to church policy, education and Sunday Schools, foreign missions and literature. A possibility of future union is seen in the move.

* * * *

Pointing out that only one-half of one per cent of Chinese people are Christians, Francis C. M. Wei, President of the Central China College, urges that the West refrain from sending "modern science, modern industry and the atomic bomb" to China, without the Christian doctrine, too.

* * * *

A break between the Coptic Churches of Egypt and Ethiopia threatens as the Ethiopians insist that their metropolitan be a native of their own land, and an Egyptian as is the traditional custom. The Copts are an ancient branch of Christianity, and in Egypt have been persecuted for centuries.

(Continued from page 8.)

Mennonite faith, and are happy to be called by that name. I attribute this resulting atmosphere to those who are laboring there now, and have for so many years labored, in almost painful obscurity. They are not asking for publicity. They are ready to labor on in that same quiet and unpretentious manner in which they have for so many years witnessed for their Lord and Master. Nor am I suggesting that they be publicized, although a healthy recognition is due them. But I predict that the location of our seminary in Chicago, and such a Volunteer Service Unit as was there this summer, will begin to give our people a better appreciation for this work (including all of our city missions), and will thereby indirectly strengthen our city mission work and bring encouragement to our city mission workers.

I said: "Let me walk in the fields."
He said: "No, walk in the town."
I said: "There are no flowers there."
He said: "No flowers, but a crown."

I said: "But the skies are black;
There is nothing but noise and din."
And He wept as He sent me back—
"There is more," He said, "There is sin."

I said: "But the air is thick,
And fogs are veiling the sun."
He answered: "Yet souls are sick,
And souls in the dark undone!"

I said: "I shall miss the light,
And friends will miss me, they say."
He answered: "Choose tonight
If I am to miss you or they."

I pleaded for time to be given.
He said: "Is it hard to decide?
It will not seem so hard in heaven
To have followed the steps of your Guide."

I cast one look at the fields,
Then set my face to the town;
He said, "My child, do you yield?
Will you leave the flowers for the crown?"

Then into His hand went mine;
And into my heart came He;
And I walk in a light divine,
The path I had feared to see.

"Obedience" by George MacDonald

The Reader Says:

(Opinions expressed under "The Reader Says" may · may not be in harmony with the editorial policy this paper.) Contributions should not exceed 300 ords.)

PAUL AND PASTORS' SALARIES

Looks to me like there's nothing new under the sun. The matter of pastor's salaries is not new. A urch in transition to a paid ministry is not new—ul was caught in it, and he had some very definite ews about the matter. Listen:

"Have we not a right to food and drink? . . . Is it ly Barnabas and myself who have no right to give up orking for our living? What soldier ever serves at s own cost? Who plants a vineyard and yet does t eat the grapes? Or who tends a flock and yet does t taste their milk? . . . The ploughman is meant to ough, and the thresher to thresh, in the hope of aring in the produce. If we sowed the spiritual ain in you, is it a great thing that we should reap temporal harvest from you? If other teachers share at right over you, do not we possess it much more? t we have not availed ourselves of the right, but we dure everything patiently rather than cause the least pediment to the gospel of Christ. Do you not know at those who perform the rites have their food from e sacred place, and those who serve at the altar ve their share of the altar-gifts? In the same way e Lord also directed those who proclaim the gospel get their living by the Gospel."—I Corinthians 9:4- (Weymouth)—George Stoneback, Fairfield, Pa.

ollege and Seminary News

BETHEL COLLEGE

The Freshmen orientation program began with a apel service in charge of President Kaufman and ean Goertz on September 3 and will continue through e quarter under the direction of D. C. Wedel. The ening week was spent in placement tests, counselng, physical examinations, fellowship periods, campus urs, and enrollment of Freshmen, with the registraon of upperclassmen on Wednesday and Sophomores Friday. Traditional social activities attending the ening week of school were the tea for the student dy sponsored by the Women's Association, the recepon by the SCA, and the annual Fall Mixer planned the Student Council. The formal opening service s held on Sunday evening, when R. C. Kauffman adessed a large audience in Memorial Hall on "A Porait of the Scholar." Following the program was a reption arranged by the Deans of the College. Regular sswork began Monday morning, September 9.

FREEMAN JUNIOR COLLEGE

Initial figures on enrollment indicate a high rate of crease over last year. Several new faculty members have been added. New head of the Music Department is Ernest Lichti of Reedley, California. He is a graduate of Fresno State Teachers' College and last year attended Westminster Choir College. Recently released from CPS, where he served as Educational director in various camps, is Daniel Neufeld of Dinuba, California. He is a graduate of Whittier College and will head the Physical Education Department. He will also serve as director of Extension Service. Benno Toews of Saskatoon, Saskatchewan, is a graduate of the University of Saskatchewan and has studied at the Evangelical Theological College of Dallas, Texas, for two years. He has a wide experience in the teaching field. He will head the Education Department and will teach some classes in Bible. Miss Viola Franz from Lind, Washington, who graduated from Bethel College, has joined the faculty as instructor in the English Department. The engagement of two of our instructors was announced this summer: Dean Harold Gross to Miss Monica Dirks of North Newton, Kansas, and Miss Bertha Ewert to Mr. Arnold Nickel of Chicago.

OUR BIBLICAL SEMINARY AND BIBLE SCHOOL

September 5, 1946

On August 14 the title and the keys to the Joyce estate on 4614 Woodlawn Avenue were handed over to the institution. That same day the first student family, Rev. and Mrs. Arnold J. Regier, moved into the premises.

On a well landscaped area of 31,412 square feet three brick buildings will give our students nice and well furnished living quarters. Some remodeling and cleaning of the houses is well underway and all rooms are expected to be ready when school begins, September 10.

The institution is most grateful to the Lord and His children for making it possible to provide for those who have dedicated themselves to full time service for Christ, church, and the world.

Repeatedly friends have asked us what the school needs most urgently. Since we definitely believe that the Lord has led to the establishment of the institution, we are confident that He also will provide for all its necessities. He does that through His stewards, His children.

Our most urgent need, we feel, is the return of a loan of $10,000 without interest which should be paid early in October. We pray that the Lord may place this on the hearts of His people, and we are confident that they will respond.

Second. In order to meet the daily expenses, the school must look for a current fund of $2,000 a month. This figure might seem large to some people, but it means only two cents a day for every member of the Conference.

Then we need practically everything in the home: kitchen utensils, dishes and silverware for forty-eight people, linen, pillows, pillowcases, bedspreads, canned and frozen food, potatoes, fresh and dried fruit, etc.

The school mentions these things not because she begs for gifts, but because churches and individuals would like to know in what way they could share in this Conference enterprise.—A. Warkentin.

Jottings

Mrs. G. A. Linscheid
222 South Pine
Newton
Kansas

—**A joint meeting of all Western District Conference committees** was called by the Executive Committee of the Western District Conference and was held September 9, at 2 P.M. in the Memorial Hall of Bethel College. The purpose of the meeting was to discuss problems of the conference as a whole and to make plans for the coming conference sessions in October at Beatrice, Nebraska. Plans are also under way to secure a field worker for the conference.

—**Bergtal Church, Pawnee Rock, Kansas:** August 4 Rev. Alvin van der Smissen spoke on "Temptations" in the morning message. En route to California, he and Mrs. van der Smissen visited relatives in our community. Rev. and Mrs. Alfred Habegger of Busby, Montana, spoke and showed slides of their work to a large audience on August 4. "Stewardship" was the subject of the recent Mission Workers' program. Thirty ladies met the following week to repair and pack clothing and make comforters for relief.—Mrs. John Dirks, Corr.

—**The Fairfield Church, Fairfield, Pa.,** conducted a musical vesper service on Sunday evening September 1, with Miss Frances Palm (negro) of Harrisburg as guest soloist.—Henry Burkhard, Corr.

—**First Church, Hutchinson, Kansas:** Our church has been painted both inside and outside. At a special meeting, the church called Rev. Victor Sawatzky to be our pastor for the coming three years. Six from our church have left to attend college, one to Manhattan State and all the rest to Bethel, including Rev. Sawatzky. However he continues to serve our church at the same time.—Mrs. J. S. Friesen, Corr.

—**First Church, Colfax, Washington:** We bade farewell to Rev. W. Harley King and his family at a get-together, held at the Alvin Rubin home on August 25. On that day it was announced that Rev. P. D. Unruh of Newport, Washington, had accepted our call. We ask your prayers in these new ventures for the Lord. The C.E. Society pledged fifty dollars for the purchase of Goodwill Christmas Bundles. These and others given by individuals will be packed for shipment by the Womens' Missionary Society. Dr. Chandler, professor at the State College and former missionary to China, conducted the morning service on September 1. —Corr.

—**First Church, Beatrice, Nebraska:** Rev. Willard Wiebe finished his summer term in our congregation on September 8. He will attend Mennonite Biblical Seminary. The ladies have been canning for relief at the community cannery at Lincoln. They also assisted with canning at the local Mennonite hospital.—Margaret Albrecht, Corr.

—**First Church of Christian Mennonite, Moundridge, Kansas:** At the request of the Christian Endeavor, Rev. Albert Gaeddert brought the morning message on September 1. Rev. and Mrs. P. P. Wedel attended the General Conference Retreat for ministers and their wives. Dr. Delbert Preheim showed slides of his work in Puerto Rico at the C.E. program of September 8.—Linda V. Kaufman, Corr.

—**Johannestal Church, Hillsboro, Kansas:** Recent weddings were: Harry Ratzlaff to Helen Reimer of Corn, Oklahoma; Ruth Ewert to Ernst Harder of Paraguay; Harold Bartel to Louise Goertz, and Harrison Bartel to Luella Schmidt. On September 2 Dr. Herbert Dester showed slides and Mrs. Dester talked to us. Rev. and Mrs. J. M. Regier had a two week's vacation part of which they spent at the retreat for ministers and their wives held in Iowa.—Mrs. Arnold Plenert Corr.

—**Mennonite Church, Butterfield, Minnesota:** The Ladies Mission Society gives four programs a year. Marie C. Stoesz of New York City was guest speaker on the August 25 program. Rev. Paul Tschetter is now our pastor. He and Mrs. Tschetter attended the General Conference ministers' retreat. They state that they very much enjoyed meeting so many ministers, missionaries, and their lives. Dr. and Mrs Herbert Dester were with us on September 7. They showed pitcures which were of great interest.—Mrs Gustav Miller, Corr.

—**Bethlehem Church, Bloomfield, Montana:** We had many blessed hours of worship during July and August The missionaries Barkman from Africa ministered to us one Sunday. Rev. Verney Unruh was with us a while and also Rev. David Schultz from Paso Robles California, spoke to us. Quite a few young men from distant states are helping here in the harvest. A number of our young men and women are planning to go to Grace Bible Institute and Bethel College A very interesting round table discussion was given by the parents of this church on a Sunday evenin in August. The subject was, "What Kind of Schools Do We Want for Our Children?" One main conclusion was, "We want Christian teachers." Parochial schools Christ-centered academies and colleges were also discussed.—Corr.

—**The Rev. Albert Gaeddert** family has moved into the parsonage provided for them by the Hoffnungsa Church, Inman, Kansas. Rev. Gaeddert's former address was Moundridge. In the future all mail should be addressed to him at : Route 4, Inman, Kansas.

IN MEMORIAM

Waldo David Rutschman, son of David Henry and Lizzie Rutschman, was born October 31, 1905, at Elbing, Kansas. He departed life July 25, 1946. In early youth he was received through baptism into the membership of the Swiss Church Whitewater, Kansas. He was united in marriage with Vera Pearl Stuart in 1931. Five children enriched their home. With the responsibilities of parenthood a pronounced spiritual development took place. He leaves to mourn: his wife; five children, Delores, Marlin, Floyd, Caroline, and Janet; his parents; two sisters, Mrs. Fred Langenegger and Mrs. Frank Isaac; and two brothers, Henry and La Verne.

The Mennonite

olume 61. September 24, 1946 Number 38

The Mennonite Mission in the Chaco

by Dr. John R. Schmidt

In Paraguay, South America, in the isolated and emote Chaco is an active Mennonite Mission, small ut complying with the word of the Lord, "Ye shall e witnesses unto me." You have perhaps heard very ttle of this mission, so in this article I would like to cquaint you somewhat with its work and its problems.

Back in 1930 the group of poor Russian Mennonite efugees, who are now the inhabitants of a very small ortion of the vast Chaco, came to make their home ere, where no one else, aside from a small group of eople of like faith from Canada, had dared to go. he Chaco is an area of unpenetrable bush, interspersed ith small plots of grassland called camps. It was always said that in the Chaco no one could possibly live except the Indians, who roam through the whole of this vast area. There are many tribes of Indians in the Chaco, but I will limit myself to the tribe with whom the Mennonite Mission is working, known as the Lengua. Besides Lenguas, we see Chalupe and Toba Indians here.

A sewing class of Indian women taught by Katherine Siemens. They are mostly wives of baptized men. All sewed the dresses which they are wearing. The little girl is Ruthie, saved by Mennonites from infanticide.

The Lengua Indians

First I want to acquaint you a bit with the Lengua Indians. They are a brown-skinned people living very primitively and wandering from place to place. Their homes are huts, dome-shaped and about five feet high

(Continued on page 3.)

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

THE GRACE OF GOD must be witnessed to in a clear, strong, warm way if individuals are to be led into a vital experience of it. In order to give such a witness, the life of a Christian must be something like a spiritual dictionary. A dictionary gives the meaning of words. It generally does so by using simpler or more familiar words than the one under consideration. If a dictionary could give the consultant an actual life experience of the word being looked up, it would be even more helpful. Since Christian witnesses are living human beings, they have the power to be such a dictionary. They can furnish life-experience definitions to those who do not know the Good News of Jesus Christ. They can illustrate through their life. A heathen in Africa cannot believe in Jesus Christ unless he hears of Him. Should he hear of Him in the English language and not understand a word of English, he still would be handicapped. Should he understand English, then the more he has experienced the meanings of the words, the better he will understand. The attitude with which someone preaches the Good News may or may not be a witness of Jesus Christ. When grace does abound in the witness then his message about the grace of God takes on added meaning. A person witnesses with more than words. He witnesses with what he is. Through his life he is always tending to give meaning to or take meaning from something or another. If the message of God's grace is to be made pure and plain, then it must be made pure and plain in and through someone's life. Even then it can be said, "The half has never yet been told." But this approach is the simplest and most helpful for those who do not know the riches of Jesus Christ.

THE HARVEST FESTIVAL, rather generally held in September or October, by many churches, offers a special opportunity for rich spiritual experience in thanksgiving and dedication to those rural church people to whom a harvest means so much. A harvest festival suggests special opportunity for the giving of produce and money for the relief of the needy, as well as for other benevolent purposes.

C.O.'s, who participated in "guinea pig" experiments, served in mental hospitals, jumped by parachute on forest fires, etc., have made a rather deep impression in the nation's news. An article on C.O.'s in the September 2 issue of *News Week* has the following to say about "Two-Legged Guinea Pigs": 'Several hundred volunteered as human guinea pigs. They drank infected water, nose and throat washings, and material from body wastes of jaundice victims. Others itched through weeks of carrying body lice, forbidden to scartch or wash, in tests for DDT. Some were bitten by malaria-carrying mosquitoes to aid in the development of SN-7618. Four CO's lay rigid for two months in plaster casts while their limbs wasted and muscles became flabby to prove that such immobilization was not beneficial in treating fractures Six conchies sweated out a seven-day ordeal on a life raft in Boston Harbor to test emergency food rations.

"The most sensational test was the twelve months of semistarvation which a large group endured at the University of Minnesota. On 1,700 calaries a day, they were obliged to walk 26 miles a week and perform normal duties in addition. They grew listless, irritable, and psychoneurotic. Their legs and joints swelled. They lost 40 per cent in weight. It took them one year to recover fully.

"Although all these tests were voluntary, no CO ever withdrew from any experiment."

From Puerto Rico comes the news that the Legislature of Puerto Rico has "passed a bill to amend th law requiring government employees to take an oath of allegiance to the U.S. It says that this shall not b interpreted as requiring the bearing of arms or as barring from public service or employment persons wh are conscientiously opposed to participation in war.' Some have interpreted this as an indirect vote o thanks to the C.P.S. units which have served in Puert Rico.

All of this seems important in the light of the fac that many of the attitudes now held by the majority were once the views of a minority.

THE MENNONITE

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The Mennonite Mission in the Chaco

(Continued from page 1.)

d ten feet in diameter. The framework is made with
nt branches which are covered over with straw,
aving the sides open and giving no protection from the
ld south winds in winter. They cook their meals out-
le the hut over an open fire. Usually the pot con-
ins a mixture of everything, from beans to the guts of
imals. They live largely on herbs and game found in
e bush, though they love Mennonite home-baked
ead and other things they can get as pay for work
ich they do.

Their Religion A Spirit Worship

The religion that they have is a spirit worship con-
cted with many fears. They are not seen outside of
eir small village after sundown because of roam-
g evil spirits. Their medicine men's chief treatment
the one of sucking the evil spirit out of the sick body,
companied by loud singing and noise. Many of their
nces, with the singing which we hear almost nightly,
e for the spirit's benefit. When one of their number
es, they break up camp, burn all their huts and move
ewhere to evade the spirit of the deceased. And so we
ve them moving from place to place. If a severely
k person gives the appearance that he will die during
e night, they leave him with a jug of water and move
. All these beliefs keep them constantly in fear. It
a deep darkness in which they wander and still
rist died for them also, that they might have peace.

Their Language A Picture Language

Their language is very interesting—a picture lan-
age. For instance, rice is "mo-kolyoy-aphatkuk-apuk"
ich means "like the egg of the big black-headed ant."
hen they first saw rice it reminded them of the big
ck-headed ant's egg and so the substance got its
ne accordingly. Milk is "wayki-menak-apying-menik"
he juice from the cow's udder. Clock is "lan-oknim"
o look on the sun. And so most of their words, especi-
y new words, are set together. The names of people
likewise descriptive and it is often very revealing
the person who receives it. Missionary Giesbrecht is
okse-apkitkuk", the father who mourns for his child.
ien they first learned to know him, he had lost a
le girl and hence the name. A bald-headed man was christened "Ak-hawe-napat," the roof without grass. Their syllables are sharp with a prominent "k" which gives the language a peculiar sound. It is interesting that they give each other German names besides their own Indian names, and so we find Indians named Johann Giesbrecht, Gerhard and other names. Most all of the Indian men speak a fair Low-German which they have learned from the Mennonites.

Indians, A Great Asset

To the white man here, the Indians are a great asset. From the first they did all the hard work for little pay and that pay in foods, etc. They cleared the bush so that the colony people would have land for cultivation and for roads, picked the cotton and cut the kaffir. They are somewhat more demanding now and are also more in demand. They are always friendly and even women and children do not fear them. No Indian has ever been known to harm the people here. They have helped the Mennonites in other ways. Their orientation in the dense bush is almost perfect and they are at home in it, whereas the white man gets lost in it if not careful. If someone has strayed, the Indians are put on the track and usually soon find him.

About As Many Indians as Mennonites

In 1943 there were about 625 Indians in Fernheim, the Russian Mennonite colony, which covers an area of about sixty square miles. The colony consists of eighteen villages and Philadelphia, and on the outskirts of each village one usually finds an Indian village. Close around the center, Philadelphia, are several Indian villages, making the Indian population about equal to the Mennonite population of the town.

Missionary Gerhardt Giesbrecht

Though the mission is supported by a "Missions Bund" and different people have served in different ways, its welfare is largely in the hands of one brother, Missionary Gerhardt Giesbrecht. I owe most of the information for this article to Missionary Giesbrecht, a good friend of ours. A quiet, well-meaning, mirthful man, he is a real friend to the Indians, and they love and respect him greatly. He has had many interesting experiences with them.

"Wild Men"?

When he first got off of the ship which brought them to this land and laid foot on the Chaco soil, he was moved by the sight of an Indian family—man, woman and child. It was a cold day and these people were all but naked and very dirty. When he inquired about them he was told they were "wild men." "Does God create wild men and tame men," he thought? He had always been mission-minded, but now he felt more definitely where his mission work was to be. Even though they came here with nothing to a land from which it was

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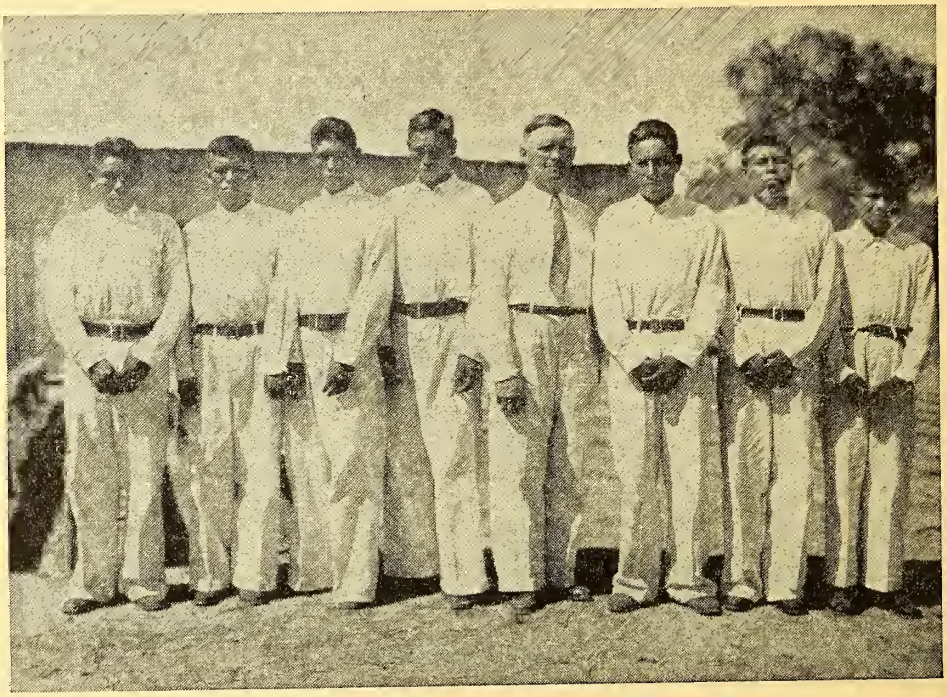
r. John R. Schmidt first went to Paraquay in 1941.
r over two years he served the Mennonites in the
aco as M.C.C. doctor. Then he returned home and
s married. In September, 1944, Dr. and Mrs. Schmidt
nt to Paraquay, and since that time they have been
ing for the medical needs of the Mennonites in
Chaco. The Schmidts may be on their return trip
the United States by the time this appears in
nt. They were to leave Asuncion September 22. Af-
a stop in Columbia, they are to arrive in Miami
ober 2.

hard to eke out a bare living, he harbored this idea and worked on it, till two years later the question of a mission was taken up in the churches.



Seven baptized boys with Missionary Giesbrecht

The Mission Farm

As no one could give much it was decided to start a mission farm which through its products should be the beginning of a fund and the place used to provide a school, church, etc. for the mission. They had $30.00 for the beginning of the work. They thought that this mission work should be carried on outside of the colony, so they chose a site quite a distance to the south. This, however, has proven unsatisfactory as the Indians like to live close to the Mennonite villages in order to get work and also to be able to buy things from the store with the money they earn. They don't like to be separated from their children, if these are to go to school there. The Mission still owns the farm, but the main work has been transferred to Philadelphia.

The first workers were two families that were willing to work on this farm and with the Indians. Missionary Giesbrecht was at this time chairman of the Mission Board. Two years later he with his family took over the spiritual work there.

Learning The Lengua Alphabet

There were many problems connected with the beginning of the Mission. Through the fact that the Indians knew some Low-German, the missionary got the first hold of the Lengua language. Johann, a young Lengua man well acquainted with both languages, was most helpful to Missionary Giesbrecht in starting the language translation. After he had studied the language for two months, beginning with a vocabulary of about seventy-five words, he started a school, learning more as he taught. He had eight young men and boys in this first school. After nine hours of classwork they could say, read and write the Lengua alphabet. This was encouraging, for it proved that the "wild men" had a capacity to learn, just like other people. The school met out-of-doors under the trees with the students sitting on the ground. Missionary Giesbrecht would dictate and write a letter of the alphabet while the students r peated what he said. He noticed that after each lett they repeated, one of the group would add somethi else. Later he found that this one was giving a wor picture for that letter thus: i-mark and a kaffir se on top, o-chicken egg, U-bucket, M-noise a cow mak and in this way they all remembered the letters. He s that this was essential to them and has used this pl of teaching ever since. After the school was well start the Indians broke up camp for no known reason a that was the end of that school. He has started wi schools innumerable times with the same result. It not that they dislike him or his school, but they are nomadic people and seem to have to move about co stantly. This is what makes the work so difficult.

Rev. Bernard Epp Joins Work

After Missionary Giesbrecht had worked alone a time, Rev. Bernard Epp, Canada, joined him. T task of really learning the language was started at t time. Because Rev. Epp knew the English, an Engli engua wordbook procured from the English Mission o the Lengua in another area could be used. The result as a German-Lengua wordbook. For many hours ohann, Rev. Epp and Rev. Giesbrecht worked together n this, on material to use in their work, and on trans- ting parts of the Bible into the Lengua language. issionary Epp helped in the Mission for over three ears. His wife joined him for the last year and started e idea of taking Indian children into Mennonite omes.

Missionary Has Confidence of Indians

Missionary Giesbrecht won the confidence and ad- iration of the Indians by trying to be one of them. ften he would take a little pack and go out several ays into the bush to live with them. He ate what they e and slept with them, something that would be hard do. It was in the bush that he heard the first Indian ayer. Johann, who was later the first candidate for ptism, had been working with him on the translation the Bible all day and had now gone back to his mp. The missionary was resting in the hammock hen he heard the most pitiful moaning in the camp. e hurried there and found that another Indian had rsuaded Johann's wife to leave Johann and become s wife. Johann was heartbroken and was getting ready leave. Missionary Giesbrecht couldn't persuade him stay but followed him through the bush in the dark. hann was crying as he ran. Finally Giesbrecht over- ok him, talked the whole thing over with him and en said, " Let's pray about it," so they kneeled down d first he and then Johann prayed. Then he could rsuade Johann to return to his own home, but he uldn't go back to the Indian village. He never got s wife back, but the man who had taken her died sud- nly soon after.

The Indians have no special marriage ceremonies, t they usually stay true to each other. Since the aco war, where they learned loose morals from the raguayans, they have fallen in this, and often men ave one wife for another and vice versa.

Simplicity In Mission Work

After three years of what seemed fruitless work on mission farm, Missionary Giesbrecht and family me to Philadelphia to continue work here. Here they uld have a more permanent school and also started eaching services. The sermons have to be the simplest ssible and are best understood if very descriptive. He o teaches them to sing which they do very well. They d in public prayer—truly child-like trustful prayers. has also done much personal work through the ole time.

The Way Opens

He tells of several incidents that helped him to win nfidence. A ready avenue of approach is through their k. A woman lay sick with possible T. B. of the bone, th no hope for recovery. But Missionary Giesbrecht ntinued to pray for her in the presence of the In- ns. God heard his prayer, and today the woman's health is good. Another woman had been given up as dead and had been left with a jug of water. God used him to restore her to her people and thus create great confidence and respect for the "mission man" and to draw the Indians to him through a Christian experience.

Indians and their typical huts

Discouragement

For ten years Missionary Giesbrecht had worked in this manner doing much for the Lord's cause. During this time he had valuable help from Mr. and Mrs. Martin Duerksen, he teaching in the school and she taking in some orphan Indian children into their family of little ones. The Duerksen's are at the present studying for this work in Argentina and will be valuable workers later on. One of the most discouraging things that they had to contend with during this time, strange to say, was the attitude of many of the Mennonites in the colony. Instead of encouraging the work, many were opposed to it. Their contention was that the uncivilized people were happy in the conditions under which they were living, why bother them with the things foreign to them? The real reason for their oppostion seems to have been the fact that they feared that the Indian would cease to be dependent on them and that they would through this lose their cheap and unassuming workers.

The First Converts

In spite of the years of work and effort there were still no converts among the Indians. Often the faithful missionary must have wondered when this time would come. Finally Johann, the before-mentioned Indian, declared himself ready and willing for baptism. The church waited quite some time to grant his request, testing and proving him to see if he was sincere. Then, quite to everyone's surprise, six more young men declared their intention to be baptized also. Oh, what a joy! They were saved and wanted to follow their Lord also in this step. Missionary Giesbrecht questioned them and instructed them as to what the church really meant and what was expected of baptized Christians. They were eager to carry this out. It is common practice for

(Continued on page 13)

ASBURY HALL

Ministers' Retreat in Retrospect

by Ronald von Riesen

Bell Tower and Asbury Hall with dining ha and camp store on first floor. Sleeping roor upstairs.

A total of 101 ministers and missionaries and their wives enjoyed the privilege of assembling together for a week of inspiration, fellowship, and recreation on the shore of Lake Okoboji, near Spirit Lake, Iowa. Many new friendships were formed and all found new strength in the quietness of the atmosphere and in confidence with their Creator and with their fellowlaborers.

Some found it rather difficult to stir at the ringing of the 6:30 bell, other were up at 5:30 heating their water for the morning clean-up. Some expected a summer resort but instead found themselves very close to nature. Some spent their afternoons on the lake and were able to take home the traditional fish stories; others spent their time in making leather purses and bags for their friends. Some just lay in the shade and visited as though they had been looking forward to this for years. *ALL* came hungry and thirsty for the Bread of Life and they were amply rewarded by the studies of I Corinthians by Rev. A. E. Kreider, the discourses on the "Scriptural Basis of Our Faith" by Dr. S. F. Pannabecker and the evening messages Rev. Don. E. Smucker.

Perhaps the most pracitcal were the split sessi for the ministers and their wives, where various p blems of the pastor and missionaries were discuss Each found help in the other's experiences, for in "multitude of counselors there is safety" (Proverbs 14).

Sunday was an unusal day for all of us as th was no anxiety about our morning sermons, for t time we sat in the pew and worshipped together. An i pressive communion service was the climax of morning.

As the week drew to a close, one could sense spirit of oneness that was over all. As we were ab to depart all assembled in a circle, joined hands, sang "God Be With You Till We Meet Again," there was a catch-of our breath over the joy of fell ship that had come to a close. All were satisfied this retreat, sponsored by the Board of Education, w not be the last.—Ronald von Riesen, Executive

Names of Those Attending

The following people were in attendance at the retreat:

Rev. P. P. Buller, Newton, Kansas; Rev. and Mrs. H. Albert Claassen, Beatrice, Nebraska; Rev. and Mrs. Willard Claassen and daughter, Freeman, South Dakota; Rev. and Mrs. H. E. Dester, Deer Creek, Oklahoma; Rev. and Mrs. I. J. Dick, Mountain Lake, Minnesota; Rev. and Mrs. H. J. Dyck, Elbing, Kansas; Rev. and Mrs. Walter H. Dyck, Newton, Kansas; Rev. H. D. Epp, Henderson, Nebraska; Rev. John F. Epp, Henderson, Nebraska; Rev. J. H. Epp, Kingman, Kansas; Mr. O. P. Eitzen, Mountain Lake, Minnesota; Rev. and Mrs. J. E. Entz, Newton, Kansas; Miss Aganetha Fast, Mountain Lake, Minnesota; Mrs. Herbert Fretz, Lansdale, Pennsylvania; Mr. and Mrs. G. P. Friesen, Mountain Lake, Minnesota; Rev. and Mrs. Arnold Funk, Hillsboro, Kansas; Rev. and Mrs. Virgil Gerig, Mountain, Lake Minnesota; Rev. and Mrs. Roland Goering, McPherson, Kansas; Rev. Victor Graber, Delft, Minnesota; Rev. and Mrs. Alfred Habegger, and Lois, Busby, Montana; Rev. and Mrs. Ernst Harder, Chicago, Illinois; Rev. and Mrs. H. N. Harder, Aberdeen, Ida Rev. and Mrs. Albert L. Jantzen and two child Deer Creek, Oklahoma; Dr. and Mrs. E. G. Kaufr

(Continued on page 8)

Response to the dinner bell

What the Retreat Meant to Me

Blessed, uplifting fellowship, inspiration through spiritual truths, relaxation of mind and body—these are some of the benefits the Minister's Retreat have brought me.

—P. P. Wedel, Moundridge, Kansas.

To me the Retreat has been a time of spiritual growth and uplifting, a time of rest, at time of real fellowship with co-workers which is a rare opportunity but is of immense value to a pastor.

—D. D. Klassen, Homewood, Manitoba

Inspiration, spiritual food, closer fellowship with the ministers, knowing them as they really are, not only in their clerical garb. I found them to be human and deeply spiritual. The most wonderful fact about this Retreat is that Christ's great prayer, "That they might be one" is being realized. How we praise the Lord for this work of grace. Then the wonderful fellowship of the wives of the ministers, getting acquainted, discussing their problems as ministers' wives, the spiritual uplift, the mingling of ministers and missionaries certainly was uplifting.

—Aganetha Fast, China Missionary

Spirit Lake was a pioneer move in General Conference life. There is real joy in "blazing the trail" for the years to come. And I believe we did that. Here is one more example of new life in the brotherhood. Thank God for it.

—Don E. Smucker, Princeton, New Jersey

It has been good for us to have been at this retreat. We feel reinvigorated physically and spiritually. We shall take with us into our more isolated Mennonite church that inspiration which we felt we needed to continue in the work of our Lord with joy and much courage and thus render better service to the church we love and have dedicated ourselves to serve by the grace of God.

—Hilda and H. N. Harder, Aberdeen, Idaho

A new and greater appreciation of my fellow ministers, both the older and the young; a real realization of my own nothingness, coupled with at least a deep-seated desire to be used more effectively of my Lord.

—Ted Roth, Whitewater, Kansas.

To get better acquainted with my fellow ministers, enjoy their fellowship, and see the earnest desire for greater unity in our Conference, are the things that impressed me most.

—E. S. Mullett, Wayland, Iowa

(1) I have again been confirmed in this, differences may be differences because of the small perspective our limited environment leads us, but they have little—sometimes no—importance to the greater views that find themselves to us as we fellowship with those from many environments. (2) I have learned to know men who have within themselves great possibilities of genuine and Christian leadership in our Conference.

—H. D. Epp, Henderson, Nebraska

The Retreat was a great blessing to me. I enjoyed the ministers' split sessions where the problems of our work could be openly discussed. The Bible studies were uplifting and inspiring. I also appreciate the warm spirit of fellowship with which we as representatives from across the border were treated. We are eagerly looking forward to the next opportunity of this kind.

—John Wichert, Vineland, Ontario

The spirit of fellowship and understanding of each other; the evident devotion to the cause of Christ on the part of all was encouraging and inspiring. The discourses on the "Scriptural Basis of our Faith" was especially helpful in deepening and broadening my appreciation of the principles to which our Mennonite church should still bear witness. I have become convinced more than ever that in general our ministers stand upon a sound scriptural basis.

—J. J. Voth, North Newton, Kansas

The profound truths from God's Word as related to the Christian believer's faith and walk, especially in the light of our cherished Mennonite background, were brought to our attention and remembrance in such a vibrant, satisfying way that it warmed my soul and gave me the deep desire anew to serve my Lord and Master in a more consecrated way. It seemed I was again sitting under Prof. C. H. Wedel in Mennonite History and Bible Study. I thank God for our young ministers who are taking up the torch of evangelical teaching and preaching where those who have passed on laid it down. As ministers' and missionaries' wives who have perhaps the least training for duties which they assume, the hours of informal discussion of common problems was most profitable. May this first Retreat be a pattern for similar gatherings in the future.

—Mrs. P. R. Schroeder, Mt. Lake, Minnesota

I was impressed with the deep-seated hunger of all ministers for genuine fellowship with one another When children of God are truly "in Christ" differences of opinion are not permitted to spoil their fellowship. My wife and I will make every effort to attend the next Minister's Retreat.

—J. M. Regier, Hillsboro, Kansas

It was with great hesitation and not a few misgivings that I finally decided to attend the Retreat, considering myself only as a lay preacher. However, no one needs to hesitate on that account, for on arriving on the camp grounds, I at once felt a feeling of genuine welcome. And a wonderful spirit of Christian love, unity, and fellowship prevailed into which I too could heartily enter in. Many rich blessed truths of God's Word were again brought to our hearts, with emphasis upon the vital things pertaining to the minister's and the Christian life and conduct. Never have I enjoyed such simple ground of fellowship and brotherly love as with these brethren from far and near. It is with a

(Continued on page 13)

Mennonite Bookstore Moved

by J. M. Sudermar

The General Conference Bookstore which up to the present time was located in the Headquarters building at 722 Main Street, Newton, Kansas, has been moved to its new location at 710 Main Street. Several things made this change necessary. In the first place, the Headquarters building did not provide enough room for the desk-space needed by the various conference workers and their assistants and also for the bookstore. Then, too, the commotion caused by the customers going in and out created too much disturbance for the conference workers. In the third place, more workers will in time need desk-space in the Headquarters building, and eventually all the space in the building will be needed for this purpose. These facts made it imperative to move the bookstore to another location.

Some members of our conference constituency probably will ask the question, "Why have another conference bookstore at Newton when we already have the bookstore at Berne?" The Publication Board asked itself this same question, and after careful consideration of the situation came to the following conclusions: First, since our conference churches and Sunday Schools are located in practically every section of the United States and Canada, better and quicker service can be given if the conference maintains the store at Berne and also one farther to the West, Secondly, considerable transportation expense can be saved if supplies can be shipped from the two places instead of only from the one. A large percentage of the business carried on by the conference stores is mail order business. Thirdly, since Newton lies near the center of the largest Mennonite settlements in the United States, it is logical that conference bookstore be located at this place. Thi enables a large number of conference affiliated peopl to come in person to make their purchases and thereby adds to their convenience and saves them the extr expense of transportation. Last but not least, sinc Newton is the established headquarters of our conference, it is only natural to expect that a conference bookstore would be maintained at this place. No doub a careful study of the situation will convince mos unprejudiced inquirers that the Publication Boar acted wisely by establishing the bookstore at Newto

Mention should be made here that our conferenc has for a number of years maintained a book depository in Canada for the convenience of the Canadia churches, and at the last session of the Board it wa decided to enlarge this depository so that bett service might be rendered to the Canadian churche More about this will appear in the conference pape in the near future.

In conclusion we wish to add a word of cauti by saying that it is not the intention of the Publication Board that the maintenance of several conferen bookstores should be viewed from the standpoint competition. On the contrary, it is hoped that t competitive element will not be allowed to enter in all and that purchases from any of the conferen stores will be made solely on the basis of convenien to the purchaser and the saving of transportation e pense.—J. M. Suderman, Secretary of Publication Boa

Names of Those Attending

(Continued from page 6)

Gordon and Carolyn, North Newton, Kansas; Rev. John E. Kaufman, Inman, Kansas; Rev. and Mrs. D. D. Klassen, Manitoba, Canada; Rev. Elbert Koontz, Beatrice, Nebraska; Rev. and Mrs. Olin Krehbiel, Berne, Indiana; Rev. and Mrs. A. E. Kreider, Goshen, Indiana; Rev. and Mrs. Hugo Mierau, and daughter, Freeman, South Dakota; Rev. and Mrs. E. S. Mullett, Wayland, Iowa; Rev. Arthur F. Ortmann, Warroad, Minnesota; Dr. and Mrs. S. F. Pannabecker, Chicago, Illinois; Mr. H. H. Quiring, Mountain Lake, Minnesota; Rev. and Mrs. J. M. Regier, Hillsboro, Kansas; Rev. and Mrs. Walter H. Regier, Wayland, Iowa; Rev. Ronald von Riesen, Newton, Kansas; Rev. Theodore E. Roth, Whitewater, Kansas; Rev. and Mrs. H. B. Schmidt and children, Newton, Kansas; Mr. and Mrs. E. O. Schmidt, Elbing, Kansas; Mrs. P. R. Schroeder, Mountain Lake, Minnesota; Rev. Don E. Smucker, Princeton, New Jersey; Rev. and Mrs. C. H. Suckau, Omaha, Nebraska; **Rev. J. M. Suderman**, Newton, Kansas; Rev. and Mrs. Paul Tschetter, Butterfield, Minnesota; Rev. and Mr H. T. Unruh, Hillsboro, Kansas; Rev. and Mrs. J. Voth, North Newton; Kansas; Rev. and Mrs. W. Voth and Leland, Lorraine, Kansas; Rev. A. P. Walte Freeman, So. Dak.; Rev. and Mrs. Erland Walter ar children, Mountain Lake, Minnesota; Miss Dorot Wedel, Moundridge, Kansas; Rev. and Mrs. P. P. W del, Laura and Esther, Moundridge, Kansas; Re John Wichert, Vineland, Ontario, Canada.

TO COMMEMORATE FIFTIETH ANNIVERSAR

On September 24, it will be fifty years since M Rodolphe Petter entered the mission work among t Cheyenne Indians. Rev. Alfred Habegger, superinte dent of the field is making plans for special recog tion of these many years of service. We trust that t mission friends will kindly take note of this occasi —Howard G. Nyce, Secretary, Foreign Mission Boa

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Relief Needs - Only Sensational?

by **Robert Root**

One of my strongest impressions during my present brief trip back to the United States is that people are confused about the food situation abroad. For example, yesterday the barber in my home town while cutting my hair asked what the truth of the relief story was. He said he had heard the big appeals but that he had talked to G.I.'s who had seen the war areas and that they thought the need was exaggerated.

"Well, I have met lots of G.I.'s who have been greatly concerned about the poor life of friends they made in nations abroad. But, surpising as it may seem, I can understand the point of view of those who say they haven't seen so much starvation in Europe. Sometimes I think myself that there's a tendency to overplay the horror angles.

The reason for this is plain: Those of us in relief work tend to trot out the terrifying stories and photographs for the same reason that those of us in newspaper work put big headlines on sensational divorce items. Some instinct seems to tell us that only thus can we shock people awake and make them pay attention.

There are, of course, sensational relief items. Here are a few I've run into:

1. German prisoners of war whose skinny arms and legs were as skeletal as those of Buchenwald inmates.
2. Another German POW half-a-continent away who was coughing weakly and was expected by doctors to die immediately of malnutrition.
3. Two boys without any shoes in Berlin.
4. The boy in Coblenz who had to borrow shoes to get to the Swiss barracks to be given another pair.
5. The skeletal German deportee, bedfast for two months for lack of food, lying on a mattress, with ragged coats as his only sheet and bedding.

But I have to agree with any G.I. who tells me he never saw such. For these instances are not typical, and we can be thankful they are not—for if they were, the relief situation would be so overwhelmingly hopeless that we might as well toss in the sponge. If five per cent, or even only one per cent, of a population is literally naked and starving, it means that the bulk of the rest are in desperate need of food and clothing.

Therefore, the fact that dying people do not lie in the gutters of European cities does not mean that their need is not tremendous. As sensational divorces lead thoughtful minds to a really serious divorce situation, so thinking people should go beyond the sensational relief reports to the more widespread general hardship that they indicate.

I can give a picture of a corner of this relief problem by just recounting some facts I learned in a recent trip to Austria. This is just an objective account for thinking people, without a sensational attempt to "play it up":

One saw almost no food in shops in Vienna. In one place I did see a few American cans of meat, obviously from relief supplies. Crates of lettuce were the only food I saw for sale. Several relatively well-dressed people were digging greens in public parks. The "official" calorie level was around 700 calories a day, but I have since read that it has been raised—to about half the necessary minimum to maintain adult health!

In two schools I saw firsthand the feeding being given children between classes. The American churches, through the World Council of Churches, contributed some flour which went into this soup—a small amount, admittedly, but so much better than nothing. The gaunt principal of one school, whose loose collar showed how he had lost dozens of pounds, said that from time to time children become so weak in class they have to lie down.

A church superintendent in Vienna said that one church in the city had lost thirty of the 250 in its congregation during the last winter. Most of those who died were elderly. Starvation was perhaps not the direct cause, but cold and malnutrition had sapped them so that they fell an easy prey to diseases.

This superintendent's little grandson was a wistful, big-eyed child with long thin arms and legs. His aunt who was caring for him said that he had been growing taller but staying the same weight. He was hungry all the time, but of course there was no extra food to give him. Even after being fed at school, he came home asking for more to eat. When I think how hard it would be to turn my little boy down if he said he was hungry, I know how many European parents feel when they have to say, "There's nothing to eat."

I returned to Switzerland on a train of the Swiss Red Cross which was taking 470 Austrian children to be fed three months in Swiss homes. Most of them were thirty and forty pounds underweight and, looking at one of their number who was only seven pounds under, they asked how it happened that she could go to Switzerland!

The Swiss fed them lightly on such things as bread and soup, for they explained that to give more to stomachs not accustomed to it would have been unsafe. Some of them told me they guessed they had been hungry most of the time for the last year.

Perhaps that is neither starvation nor drama. But it is something very serious about which people who can use their heads can feel concern. Even if the casual observer may think they only look "a little thin," the young in many parts of Europe get a poor start, and adults fall before tuberculosis and others killers when the food is at present levels. Through "Good Samaritan" channels of the churches, Americans can feel the satisfaction of helping a bad situation so that it will not become as terrifying everywhere as it has already been in some dramatic instances.

—World Church Service

Ludwig Van Beethoven

A life that overcame great handicaps

by Russell J. Robinson

BEETHOVEN IS KNOWN to the world today as a genius in the field of musical composition. Yet, when he composed his "First Symphony" at the age of thirty, he was looked upon as a crank rather than a master of his art. In fact, his teacher once remarked of him, "As a composer he is hopeless."

Beethoven's father, Johann, was a poor man. He started his son's musical education when he was but four years of age with the study of the violin and clavier. At seven years, Beethoven was making public appearances and six years later was appointed assistant court organist at Bonn, Germany.

At seventeen years of age Beethoven was in Vienna studying under Mozart. His instructions were cut short, by the death of his mother. His father, shiftless and weak-willed, had become addicted to drink. The support of the family (he had two younger brothers) thus became Ludwig's responsibility.

This state of affairs played havoc with his disposition. He became sullen, morose, sarcastic. In conversation his replies were reduced to a series of growls. This attitude, coupled with his swarthy appearance, caused his fellow-players in the orchestra at Bonn to dub him "the mad Spaniard."

Despite this personality, or lack of it, and the fact that he had a most fiery temper Beethoven was able to make and keep a host of friends. One of them was Prince Carl Lichnowsky, a member of the Austrian aristocracy. So great was the Prince's regard for Beethoven that he took him into his home, granted him an annual pension of three hundred dollars and introduced him into the elite of society.

For a time Beethoven enjoyed the gay social affairs, the contact with the ladies of the social set and his popularity with them. Soon however, he became bored. His gruff and sarcastic manner again asserted itself. As a result he withdrew within himself. He once remarked, "I have been put into the world, not to enjoy a pleasant life, but to accomplish a great work."

Meanwhile, the music critics of that time, while singing his praises as a player refused to see his ability as a composer. Beethoven yearned to create and the fact that his compositions were belittled or entirely ignored caused him much mental anguish.

In his "Second Symphony" Beethoven flouted the opinions of the critics. In this composition he so far departed from the accepted musical form as to stir up a storm of protest from the outraged critics. Ludwig paid these outbursts no heed. In his artist's sou he knew that he was right, his critics wrong.

As though it were not enough that the critics assailed him, nature launched an attack of her own. He was thirty years of age when his hearing became impaired. The defect grew rapidly worse until within three years he had become totally deaf. With such a handicap many men would have submitted to failure Not Beethoven. Forced into solitude even among crowds, he suffered bitterly. "This affliction," he once remarked, "is more difficult for the artist than for any other man."

Rather than ending his career, his deafness seeme to bring about an increase in the volume and powe of his compositions. Within five years he produce four symphonies as well as the damatic opera "Fidelio" and his "Appassionata Sonata." One of th greatest of Beethoven's works was his "Fifth Symphony."

In all, Beethoven produced over five hundred musical creations. Though he lived alone in the mids of his fellow-men and could hear no man's voice ther was a greater Voice which penetrated within him That was the voice of God. As Beethoven once remarked, "I live alone, but I do not regret it, for know that God is closer to me than to the others."—Highway.

Middle District Young People Adopt Resolutions

Resolutions were adopted at the last Middle District Young People's Conference. The following are those resolutions:

1. Each C. E. Society send at least one delegate to represent their group at the M. D. C. Young People's Session, and that those societies who have not helped support the 1945-46 Budget (C.P.S., $150; Relief, $150; Expenses of Vine Press, $80; Traveling expenses, $75; making a total of $455.00), promptly make special effort to do so, so that our goal might be realized. The time to get in delinquent quotas to be extended to July 1.
2. We the M.D.C.Y.P., emphasize a progressive educational program including discussions of social problems in the light of the Christian Gospel,—both domestic and international.
3. Mennonite young people take advantage of and cooperate with our denominational schools, hospitals and other institutions.
4. We be on the alert for techniques and methods of promoting good will, understanding and genuine love between classes, races, creeds and nationalities.
5. We investigate the possibilities of forming service units to meet the needs of given individuals or groups and urge young people to individually find out what occupations in relief work and missions are open for them, and to try to train for at least one year of service in this field.
6. We make special effort to propagate the Biblical doctrine of non-resistance during peace time: also, that the young people of the conference investigate the possibilities of an extensive radio peace program.
7. We give every assistance to returning service men (both C.P.S. and armed service) to help re-establish them in our communities and churches.
8. We remember those of our number still in C.P.S. and the armed service with letters and in our prayer.
9. In the name of Christ we extend a hearty and sincere welcome to the youth of the twenty-two Central Confernce churches that recently became a part of the General Conference.
10. The publication of the **Vine Press** be continued as it endeavors to unite us through this paper and correspondence. All money should be taken out of the budget for subscriptions of the **Vine Press** and that it be sent to all Middle District Conference societies.
11. That the very earnest and enthusiastic missionary interest shown by the M.D.Y.P.U. be implemented by having the executive committee take immediate steps with the home missions committee to find a suitable field somewhere in the South and a satisfactory worker for us to give our full support.

Election:

President—Carl Lehman, Bluffton, Ohio.
Vice Pres.—Edward Burkhalter, Berne, Indiana.
Secretary Treas.—Doris Garmatter, Ebenezer, Bluffton, Ohio.
Committee Member—Evelyn Liechty, Berne, Indiana.
Field Secretary—Weldon Lehman, Berne, Indiana.

Budget:

Traveling expense	$ 100.00
Vine Press	120.00
Missionary fund	1000.00
	$1,220.00

Halstead C. E. Holds All-Day Retreat

August 27 proved to be the highlight of the Christian Endeavor year for the Halstead Young People's Society. The event was the fourth annual all-day retreat. Again a large number availed themselves of this opportunity to spend a day in meditation, study, and play.

The Harvey County Park was chosen as the place of the retreat. After registration the group spent a half hour in singing hymns. This was followed by a talk by the guest speaker, David Suderman, who spoke to the group on profitable ways of using leisure time. The remainder of the morning was spent in a discussion of this subject.

At noon a picnic was enjoyed. The afternoon meeting was opened by singing fun songs. The group then was divided into three groups, program, project, and social, to make and discuss plans for the coming year. After assembling again, reports were given from each group. Judging from the reports and by the cooperation of all, a big year should be ahead for the society. It was decided to undertake again the potato project, trying to profit by this year's mistakes. The project proved to be a good means of unifying the group during the summer months when no regular meetings are held, besides also aiding the society somewhat financially. Following the afternoon meeting softball was played until supper time.

The day was climaxed by an impressive campfire meeting. With the group seated around the glowing embers of the dying campfire all joined in singing several hymns and a short devotional period, followed by a brief talk on the value of music by Mr. Suderman. The pastor, Rev. Jacob Friesen, then led the group in singing several appropriate songs followed by a short message, challenging each one present to keep on "climbing higher." After the singing of "We are Climbing Jacob's Ladder" the group quietly disbanded.

Items of Interest

From September 2 to 7, the third annual International Workshop in Visual Education was held at Green Lake, Wisconsin. The purpose of the workshop is to promote the best materials and methods in the use of visual materials in the church according to Dr. Mary Leigh Palmer who has been responsible for arranging the workshop. With visual aids and materials being used ever more by the churches, the workshop idea becomes significant.

* * * *

A conference of Young Churchman was held at Lakeside, Ohio, from September 3-6. It was under the sponsorship of several inter-church organization including the International Council of Religous Education and the Federal Council of Churches of Christ in America. The purpose of the Conference was to develop and train "young men in local churches over the country for more effective Christian leadership."

* * * *

A National Adult Work Planning Conference was held at Lake Geneva, Wisconsin, July 28 to August 4. This conference had as its objective the problem related with planning and developing a program for the adults of the church, which "means combining in one balanced program for the men and women of local churches all the causes and interests represented by the various denominational boards and agencies . . ."

* * * *

Judge Elwood F. Melson, of the Family Court, Wilmington, Delaware says: "I am prepared to say there is no factor in modern civilization which is even comparable to alcoholism in extent, degree or effects in causing parents to neglect and abuse their children."

* * * *

The resumption of the activities of the German missionary societies will be "one of the knottiest problems of the future" according to the judgment of the Church leaders who attended the meeting of the International Missionary Council recently held at Geneva.

* * * *

The year 1945 was a notable one for the Church of Scotland from the financial point of view. The increase for the year of eighty-four thousand three hundred and sixty-six pounds was largely accounted for by contributions received in response to special appeals, particularly for the National Church Extension Scheme. Yet ordinary funds were more than maintained.

* * * *

A statement from the Lorraine Avenue Mennonite Church, Wichita, Kansas, indicates very clearly how different the program of a city church must be from that of a country church because of the difference in the situation of each. One outstanding difference is the close contacts which are possible with many non-church people within the neighborhood of the church. Opportunities to serve and bring in these people are being sought and used where possible. One excellent means it that of the week-day school being offered school children.

* * * *

The American policy of "getting tough" in her foreign relations has recently cause the London press to question the wisdom of following that line. Said a veteran Washington observer: "A policy of firmness may lead to peace, but it never has in the past." Apparently, the general opinion of the public favors a tough attitude which says "we will go anywhere we please."

* * * *

The United Brethren Church will, in its General Conference to be held November 16 at Johnstown, Pennsylvania, present a plan for organizing the youth of the church in a Youth Fellowship. At this same conference the United Brethren Church and the Evangelical Church will be officially united into one body, the Evangelical United Brethren Church. The new youth fellowship being proposed will be The Youth Fellowship of the Evangelical United Brethren Church. It will have its own officers elected quadrennially. It will work under the direction of the General Board of Christian Education. Local Christian Endeavor societies and Otterbein Guild organizations will have available a choice of two kinds of organization within the Youth Fellowship organization. A part of the program of this organization will be a great missionary project.

* * * *

The East Ohio Conference of the United Brethren church has recently purchased a farm on which a summer camp is to be constructed and a program of summer camping will be developed. At the dedication of the site, fifteen hundred people gathered.

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In the fall election in Kansas, the issue concerning prohibtion will be voted on. Traditionally dry, the state has had a prohibition law for sixty-six years. However the U. S. Treasury announced that 570 Kansans hold Federal Retail Liquor licenses and seventeen have wholesale licenses.

* * * *

September 17 is New Year's Day according to the Jewish calendar. This coming Jewish year will be 5707. On September 26, the solemn and picturesque holiday, Yom Kippur, is to be celebrated. Yom Kippur is the Day of Atonement (see Leviticus 16 and 23). On that day, in Old Testament days, the high priest, stripped of his ceremonial robes and clad in a simple white robe, entered the holy of holies and sprinkled the blood "upon the mercy seat and before the mercy seat."

IN MEMORIAM

Thomas R. Schimmel departed this life August 17. He was faithful member of the Springfield Mennonite Church, Buck County, Pa. Born January 4, 1877, he was received into churc fellowship October 3, 1896. He was baptized by Rev. Jacob S Moyer. He served the church in many capacities. On March 29 1900, he was united in marriage to Elva L. Trumbauer by th Rev. N. B. Grubb. In addition to his wife there survives one so Deams, and four grandchildren.

The Mennonite Mission in the Chaco

(Continued on page 5)

all of the Indians, men, women and even children to smoke and drink. He showed these boys the bad effect of strong drink and forbade it. He feels sure that none of them have taken a drink since. He felt he need not necessarily forbid smoking but once as they were speaking of it he asked them, "Why do you think that I don't smoke?" and they replied, "Because you are a Christian." "Yes," said Missionary Giesbrecht, "And I dont think that Jesus smoked either." That was all that was said, but none of them have smoked since.

On February 24 of this year, a lovely morning, these seven young men were baptized by immersion. The whole colony had assembled to see this first baptism and to ask God's blessing upon the young converts. Many of the colony people changed their attitude as to the value and the necessity of this wonderful work. Pray for these young men, our first Lengua Mennonites, that they might remain true.

A Testimony

One incident about the testimony that they are now giving. Eskert's five-month-old baby, Eva, lay sick with pneumonia. Missionary Giesbrecht had been called and had told them most of the Bible stories where Jesus heals the sick, and had prayed that she might recover. It was very cold and the little one got worse and worse The doctor was called and went to the village with Missionary Giesbrecht. Loud noise greeted them. The men were chanting, the women crying, the children screeching at the top of their voices and the dogs barking. Three medicine men were bending over the bare child and trying to suck out the evil spirits. But the Christian father of the child was sitting quietly at the entrance of the hut with bowed head. As Missionary Giesbrecht spoke the noise quieted down till all was still. The doctor ordered the baby to be brought to the hospital. Today little Eva is still with us. All, and especially the missionary, are rejoicing that she is better. The mother accompanied by Eckert comes regularily to nurse it and they are very anxious to have it back, and they can as soon as the weather will be somewhat warmer. They have asked Missionary Giesbrecht for better houses so that their little ones will be warm in the winter, like the baby is in the hospital.

They are a testimony in other ways, too. Without the missionary's knowledge, they conduct preaching and song services in different villages of their own people. Their sincerity and faith often puts us to shame. They meet regularily for prayer meeting at Missionary Giesbrecht's place two times a week. And their prayers are amazing, he says. Each time they pray that God should protect the missionary families, Bernard Epp and Jacob Franz, who are on their way over here. They pray that He may loose the tongues of the two girls from here that are studying the language at this time.

Plans For The Future

I have already intimated something of the plans for the future. At a recent Mission Board meeting it was decided to join with the Mennonite Brethren Conference in the States (though the Bund is composed of the different Mennonite churches here), and try to enlarge the work. Two missionaries, Epp and Franz, with their families are expected here any time and will be a much needed addition. It is fortunate that Rev. Epp already knows the language to some extent, having been in the work here before. Rev. Franz will very probably start work with the Chalupe Indians. Two colony girls have heard the call to serve in the Mission, one a graduate nurse from our hospital (Annie Janz), and are now learning the difficult language with Missionary Giesbrecht's help.

Help For The Burdened

In the missionary's home hanging on the wall is a motto which reads thus: "Helyootam, olhathyowaksik sat apkilpatam komaskuk sat apkilyampay. Matt. 11:28." "Come unto me all ye that labor and are heavy laden and I will give you rest." Over and over Missionary Giesbrecht has to tell them how Jesus wants to take their burdens and they listen with great interest. In other parts of the Chaco, where the Indians have heard of missionaries, they are begging them to come and give them the Gospel. Pray that we all may be faithful witnesses as we work among this heathen people and that many may give Him their burdens.

What the Retreat Meant to Me

(Continued from page 7)

grateful heart to God for such a spirit of oneness of fellowship and Christian love as prevailed here that my heart had longed for. Yes, thanks be to God for His grace we were permitted these blessings. Hebrews 13:1. Let brotherly love continue to grow among the ministers of our General Conference to the glory of God and His Kingdom.

—Arthur F. Ortmann, Warroad, Minnesota

Enriching Bible Studies, seasons of prayer in the lakeside twilight, penetrating presentations of our Mennonite traditions and our theological problems, lively discussions of our common concerns, eating together, washing dishes together and playing volley ball together —All these experiences and many others helped to make the first ministerial retreat spiritually enriching, mentally refreshing, socially satisfying and physically restful to me and my family.

—Erland Waltner

College and Seminary News

BETHEL COLLEGE

Though registration is still incomplete, enrollment at the end of the first week reached 364, the largest at any one time in the history of the school and more than twice the number of last year. Class distribution at present runs: Freshman, 176; Sophomores, 61; Juniors, 58; Seniors, 43; and Special Students, 25. Kansas students number 267, but twenty-three other states are represented as well as six countries—fifteen from Canada, two from Puerto Rico, one each from Belgium, Italy, and India, and five from Holland, with other applicants planning to arrive later in the year. There are enrolled 161 women and 203 men, of which about fifty have returned from the armed forces and eighty from CPS. Thirty-five married students are living in college apartments. Housing facilities, though crowded, can care for a few more students, especially in the government trailers for G.I.'s.

FREEMAN JUNIOR COLLEGE

The enrollment so far showed a 15 per cent increase over last year in the Academy department and a 157 per cent increase in the College department. There has also been an increase in the number of students rooming on the campus and in town although the majority of the students still live at home and come in each day by car or school bus. The Dining Hall is again doing very well. It is especially busy during the noon hour. Friday afternoon the annual Faculty-Student reception was held. In the evening the faculty met with the Board of Education in a joint business meeting. After the meeting the group adjourned to the Dining Hall for lunch and social visiting. Such meetings foster unity and a better understanding of mutual problems. This week Rev. John C. Wenger of the Goshen College faculty has been conducting meetings in the Gym. These have been sponsored by the Ministerial Association of the community. His talks to the students each morning in chapel were inspirational. The Community Program Service of the school will present several outstanding numbers this year. Among them will be a lecture by Foreign Correspondent, Howard Pierce Davis, a violin and piano concert by Michel Gibson and Irving Schwerke, a concert by Baritone John Gurney, and a spring concert by the famous Don Cossacks.

BLUFFTON COLLEGE

Registration at the close of the first day of classes totaled 232 students of college rank. Of this number 124, or 53 per cent, are Mennonites. Late comers are expected to swell the total to about 250. Included in the student body are one student from Mexico, two from Canada, one from Puerto Rico, one from Italy, and one from Syria. Four more students are expected from Canada if they can get clearance, one from Puerto Rico is temporarily delayed in New York, and three are expected soon from Holland. Activities related to the opening of school will be completed during the week of September 15. On Friday evening, Sepetmber 13, the all college mixer was held in the gymnasium. A "Truth and Consequences" program was held the following evening, with freshman answering the questions. A candle light service was held in the Chapel on Sunday evening. This climaxed the freshman induction program. The entering class this year is substantially larger than any that has ever entered the college.

Jottings

—Mennonite Church, Butterfield, Minnesota: Mrs. W. C. Voth, representative of the Women's Missionary Societies of the General Conference, spoke to the women of the church on the Sunday evening of September 8. Seven of our young people plan to be in school this year. They are all Linscheids, two young men and five ladies.—Mrs. Gust Miller, Corr.

—The Evangelism Committee has prepared a series of eight short three-minute messages which are being sent out to all Sunday School Superintendents in the General Conference with the request that they be read to the Sunday School on consecutive Sundays during October and November. The purpose of these messages is to encourage churches to witness for Christ in their respective communities.

—First Church, Wadsworth, Ohio: The Council recently agreed on an expanded program for the fall and winter months. There are to be two Sunday evening services a month. One of them will be the nature of "Family Night," which will be held in the basement. The other Sunday evening will feature a special speaker of interest. A committee is being appointed to assist the pastor in planning for these events.—Mrs. J. Millard Fretz, Corr.

—Grace Church, Dallas, Oregon: Some of our young people have left for Bible school. Edward Toews, Ella Quiring, Helen Kliewer, Lena Janzen, Mildred Pauls, went to Grace Bible Institute, Omaha, Nebraska. Rosella Hiebert will be leaving for Canada to attend Bible school there. Mr. and Mrs. Joe Smith went to Biola at Los Angeles. Rev Don Shilder, President of the Gospel Missionary Union, was in our midst, Sunday, September 1.—Mrs. David Balzer, Corr.

—Buhler Mennonite Church, Buhler, Kansas: We sent seventy-two "Goodwill Christmas Bundles" to Akron, Pa., for relief. We have again begun mid-week prayer meetings. We expect Rev. and Mrs. Henry Fransen to be home by September 22. We are looking forward to the time when they will again serve us.—Mrs F. F. Matthies, Corr.

—Lorraine Avenue Church, Wichita, Kansas: With thankful hearts we are watching the progress of our new house of worship. We have had the promise that all materials are available now as needed and the building will go forward to its completion. We have been richly blessed with visits from missionaries of our own fields and others. The Dr. Herbert Desters, and the Rev. Habeggers were here; Mrs. J. R. Duerksen is speaking to the women of the church this week and Miss Kathryn Dick from Africa will be here next Sunday. Dr. and Mrs. Langenwalter have enjoyed a month's vacation this summer being gone two weeks at a time. With much joy and great anticipation the church has entered wholeheartly into the fall program of activities.—Mrs. E. D. Schmidt, Corr.

—Mount Olivet Church, Huron, South Dakota: Rev. Alfred Regier of Nebraska has assumed the pastorate of the Mount Olivet Church and held his first service here on Sepetmber 1. The church has purchased a par-

Program of the Western District Conference

To Be Held in the Beatrice Municipal Auditorium, Beatrice, Nebraska, October 23, 24

Opening Session: 9:30 A.M.

1. General singing. 2. Devotional Hour by H. T. Unruh, Vice-president of Conference. 3. Conference Sermon by David Wedel, President of Conference. 4. Reading of minutes. 5. Order of the day. 6. Presentation of delegate certificates. 7. Appointment of committees. 8. Special music by Beatrice group. 9. Election of Conference officers and a member of the Program Committee. 10. Report of the Executive Committee. 11. Report of the Statistican. 12. Reception of new churches. 13. Report of Home Miss. Com. and election.

Noon Intermission:

14. Devotional Hour. 15. Home Mission Continued. 16. Address, "The Mennonite Church in Europe," by Dr. Ed. G. Kaufman. 17. Special music by Beatrice group. 18. Report of Bethel College and election of two candidates for Board of Directors.

Thursday Morning:

19. Devotional Hour. 20. Report of Trustees and election. 21. Report of Committee on School and Education—Election. 22. Address, "Education and War" by Dr. Ed. G. Kaufman. 23. Special music by Beatrice group. 24. Report of Conference Charity Committee—Election.

Noon Intermission:

25. Devotional Hour, Memorial Committee. 26 Report of Deaconess Committee and Hospital—Election. 27. Address, "Relief As An Aspect of Missionary Work," Dr. R. C. Kauffman. 28. Report of the Peace Committee. 29. Reports of temporary committees. 30. Closing Remarks by President.

PROGRAM
THE MINISTERS' CONFERENCE
10 A.M., October 22, 1946

Conference Theme: "Take Heed to Thy Ministry," Col. 4:17

1. Opening by the chairman—Rev. P. A. Wedel. 2. Devotions—Rev. Elbert Koontz. 3. Communion Sermon—Rev. Albert Gaeddert. 4. Communion Service—Rev. P. P. Buller. 5. Special Music—First Church, Beatrice. 6. Topic, "The Sacredness of the Minister's Calling," —Rev. H. B. Schmidt; Rev. Albert Unruh is to lead the discussion.

NOON

7. Devotions—Rev. A. G. Schmidt. 8. Business Meeting. 9. Topic "The Pitfalls in the Ministry,"—Rev. J. H. Langenwalter; Rev. Arnold Epp is to lead the discussion. 10. Special music—Beatrice Mennonite Church. 11. Topic, "The Rewards in the Ministry,"—Rev. J. C. Kaufman; Rev. Garman Wedel is to lead the discussion. 12. Close.

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sonage which will be ready for occupancy very soon. Rev. and Mrs. Regier and small daughter are making their home temporarily with Mr. and Mrs. Eli Tschetter. Rev. Victor P. Graber of Delft, Minnesota, will conduct a series of special revival meetings from October 13 to 25. He will also be one of the principal speakers at the Sunday School convention to be held at the Emmanuel Church near Doland on October 20. Mr. and Mrs. Peter B. Hofer were the honorees at a miscellaneous shower given recently at the church. Mr. Hofer has received his discharge from the armed forces. He served in the Italian theatre of war where he met his wife, the former Clara Polverino.—Mrs. J. E. Walter, Reporter.

—**First Church, Philadelphia, Pa.,** Rev. John W. Boehr faithfully supplied our pulpit from March 17 to September 1. September 4 he rendered a sacred concert for us. This sermon in song was his last public appearance in the east for the present, since he recently accepted a teaching position in Grace Bible Institute. With his family he left Philadelphia September 5 to go to Omaha, Nebraska. His brother Richard, a student at Wheaton College, will supply our pulpit on September 8. Beginning September 29 Rev. Wesley Ewert will be our supply pastor. He comes from Canada and is planning to complete his seminary work this fall at Hartford Theological Seminary.—Mrs. H. S. Weiss, Corr.

—**First Church, Nappanee, Indiana:** At our union service the other Sunday evening, held at the community park, Dr. J. E. Hartzler of Goshen showed his pictures of the Holy Land. Ralph Metzler, who has a peach orchard, gave the ladies fifty bushels of peaches to can for relief. This made 1,331 cans. One evening ten juniors and intermediates, accompanied by two of the Bible school teachers entertained twenty-five children from a migrant farm near here at Plymouth, Indiana. They presented the children with the Klean-Up Kits they had made in vacation Bible school.—Mrs. Loyal Corwin, Corr.

—**Zion Church, Elbing, Kansas:** In the absence of our minister, Rev. Waldo Harder gave the morning message Sept. 1. Rev. Harder formerly worked with the Arizona Indians and now is the principal of the Berean Academy at Elbing. Our pastor and his wife enjoyed the "mountain top" experience at Spirit Lake, Iowa, and are looking forward to similar vacations in the year to come. "It is more blessed to give than to receive" was beautifully illustrated September 6 when twenty-five "Goodwill Christmas Bundles" were gathered to be sent to children of war torn countries. Mrs. Waldo Harder spoke to the children and Rev. H. J. Dyck invoked God's blessing upon the children and their gifts.—Mrs. Louis A. Janzen, Corr.

—**Bethel Church, Fortuna, Missouri:** On August 21, Mrs. W. C. Andreas from Beatrice, Nebraska, held a meeting with our missionary ladies, encouraging interest in migrant work, relief work, etc. On August 23 the Women's Missionary Society served dinner at the public sale of the late S. J. Moser, where they cleared

Mrs. G. A. Linscheid
222 South Pine
Newton
Kansas

about one hundred dollars. On August 18 when Rev. E. A. Albrechts were in Kansas to visit his mother, Rev. Metzker occupied the pulpit. The following Sunday evening Melva Lehman from Berne, Indiana, spoke. September 1, the closing day of the young people's retreat, Rev. Elmer Basinger from Summerfield, Illinois, brought the message. That afternoon Rev. Marvin Dirks led a song service and brought a challenging message that evening. We have had many traveling friends visit in our community and church this summer.—Mrs. Joe Lehman, Corr.

—**First Church, Halstead, Kansas:** Rev. and Mrs. Jacob Friesen's last Sunday with us was September 8. A fellowship dinner was enjoyed after the morning's services. A short program followed this. Rev. Friesen plans to continue his studies at Biblical Seminary, New York City. He has accepted a call from the First Mennonite Church of Beatrice Nebraska, pending his graduation from seminary. Rev. D. C. Wedel, former pastor, had charge of the services September 15. So far twenty-three C.A.R.E. packages have been sent to different countries in Europe. A forty-pound package, consisting of blankets, sheets, gowns, housecoats, robes, bandages, and pins, has been sent to a China hospital. D. T. Schmidt passed away very suddenly in his home September 6.—Corr.

—**PRN** is a book that tells about C. P. S. activties at the New Jersey State Hospital, Marlboro, New Jersey. A limited number of copies of this publication are still available for $2.00 a copy. Orders should be addressed to Leo Miller, New Jersey State Hospital, Marlboro, New Jersey.

—**First Church, Summerfield, Illinois:** Beginning on September 29 and continuing until October 4, Dr. J. E. Hartzler of Goshen, Indiana, is to give a series of Bible lectures in our church.—Joyce Basinger

—**Bergtal Church, Pawnee Rock, Kansas:** Richard Ratzlaff of Bethel College was guest speaker both morning and evening September 1. The church picnic sponsored by the Mission Workers, was held September 8. About 150 people enjoyed the nature program consisting of group singing, music, and an interesting talk by Herman Kliewer. The luncheon followed.Mrs. John Dirks, Corr.

—**First Church, Beatrice, Nebraska:** Rev. and Mrs. Jacob Firesen were in our midst this mornng. Rev. Friesen had charge of the morning service. After a series of union services at the local park, with the Beatrice churches, we again started our C. E. programs at the church. Thirteen Goodwill Christmas Bundles were sent to the M. C. C. Our church and the Beatrice Mennonite Church are making plans for the Ministers Conference and the Western District Conference which are to be held here in October.—Margaret Albrecht, Corr.

—**First Church,Monroe, Washington:** The ladies of this church made a "Friendship" quilt for the new missionaries, Rev. and Mrs. Lubin Jantzen. We also sent seventeen Christmas bundles to the M.C.C. for the needy ones overseas. We sent 130 pounds of clothing for relief purposes.—Mrs. James Block, Corr.

—**First Church, Sugarcreek, Ohio:** The women of our church canned over 140 quarts of peaches for Bluffton College. Part of the peaches were donated by the Elden Schrock Orchards, and the Men's Bible Class paid for the rest. During the past few weeks, fourteen of our young people left for various colleges. Our annual harvest home services are scheduled for September 29. We hope to have Rev Marvin Dirks with us again as guest this year.—Wiley McDowell, Corr.

—**Bethel College Church:** A memorial service was held in the Bethel College Chapel Sunday afternoon, September 15, in memory of the father and mother of George Flasscheon, a Belgian student. George's father, accused as a spy, was shot during the war, and his mother passed away in a London hospital just recently. The family learned of the Mennonite church as a result of the missionary activities in the Belgian Congo.—Eldon W. Graber, Corr.

—**First Church, Hillsboro, Kansas:** Rev. and Mrs. H. T. Unruh reported a very enjoyable time at the ministers' retreat at Spirit Lake, Iowa. Sunday afternoon, September 15, the ordination services for one of our members, Brother A. H. Peters, took place. In the evening the Home Missions Committee of the Western District Conference gave a program.—Mrs. B. A. Goertz, Corr.

—**The Bethel College Founders' Day Program** will be given this year on October 13, at 8 o'clock, in the Bethel College Memorial Hall. This will be the fifty-eighth anniversary program of the original Founder's Day, October 12, 1888. The Parent-Student Program will take place in the afternoon of October 13.

—**Bethel Church, Mountain Lake, Minnesota:** The first General Conference Ministers' Retreat was held at the Methodist Camp Grounds at Spirit Lake, Iowa, August 29- September 5. Since Spirit Lake is only fifty miles from Mountain Lake, a number of retreaters visited our little town on Sunday and on other afternoons. On the morning of September 1, Abe M. Wiebe was ordained as a minister of the gospel. On the evening of Sepetmber 8, Dr. and Mrs. H. E. Dester showed pictures of their work in India. Mrs. W. C. Voth, who is traveling in the interest of the Women's Missionary Societies, spoke in our church in the evening of September 6. On September 11 Miss Elizabeth Foth and Rev. Ervin Wedel spoke in our church of their respective work. Many of our young people have again left for the different schools. We will miss them in our church activities. The polio ban, which kept the children and young people from attending church activities for six weeks, is over.—Helen Penner, Corr.

—**The Lorraine Avenue Church, Wichita, Kansas,** is building a new house of worship. Dr. J. H. Langenwalter, pastor, wrote on Sepetmber 17: "The rough flooring for the main floor will probably be all laid by night. That will be followed by the laying of the walls above the main floor. The laying of the corner stone is planned for a few weeks from now."

The Mennonite

Volume 61. October 1, 1946 Number 39

That They May Be One

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

And the glory which thou gavest me I have given them; that they may be one, even as we are one:

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." John 17: 21-26.

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

For this is my blood of the new testament, which is shed for many for the remission of sins." Matthew 26:26-28.

World Wide Communion Sunday, October 6

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

WORLD WIDE COMMUNION SUNDAY, which is to be observed October 6, finds its basis in the prayer of Jesus, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." John 17:11b. Christians all over the world, as well as Christians within nations, are still not very much one in the sense working together as the closely connected organs of one body with one Head. Thus in event of war ties to nation usually are stronger than the ties to Christian world brotherhood, and Christians fight against Christians. Even now members of the great Christian Body are suffering, while other members are living in good means. Mennonites have been very divisive. However, in their principle of non-resistance they have been in line with the unity of the Christian Church the world around. Furthermore, they now are making significant contributions to that Church unity by carrying on relief work. The pastor of a Protestant Reformed Church of Frankfort, Germany, wrote the following after having received three sacks of flour from a shipment made by Mennonites of the Hillsboro, Kansas, community: "Thanking you very much for your kind gift which gave courage and faith to many old, despairing and starving people. That it is not only the gift itself but also the spirit of peace-making and good will which we all of us have felt to be linked with this action." Thus Mennonites are fellowshipping with other Christians by sharing bread with them. Mennonites seem to find their best basis of unity in acts of love. Perhaps, it is from this approach that Mennonites will find something very suggestive in the thought of World Wide Communion Sunday to the end that someday maybe all may come closer to Christ's ideal: ". . . that they may be one, as we are."

THE YOUNG CHURCH MEN, who met at Lakeside, Ohio, September 3-6, represented a unique and important group. Three hundred fifty delegates—all of them under thirty and 90 per cent of them veterans—met and discussed "how they might help strengthen their local churches." Various topics were treated in workshop discussion groups. One of these on worship recommended the establishment of "a sermon committee to canvass members on topics they want most to hear preached." These young people seem to feel that too often the minister is "in the dark" as to what the most pressing problems and concerns of his hearers happen to be. A discussion group on "Young Adult Programs" agreed "That among youth groups there now tends to be lack of purpose and that the social aspects were sometimes not related directly enough to the central purpose of the church." Has the time come to re-evaluate the purpose of our C.E. programs? The young churchmen were also sensitive to pressing current issues. The conference in full session passed a special recommendation which "urged the exchange of young churchmen with Russia in order to foster better relations with that nation." John B. Quick, now a seminary student after three years in the Air Corps, said in an address: "There is much that the Church can do to meet the predicament of the world. She should begin, first of all, in her own backyard; for she too is a part of this predicament. The Church has too simply equated Christian values with secular values. Democracy, isolationism, the status quo are not necessarily Christian values. Labor unions are not forms of heresy nor is the voice of youth. The Church cannot avoid current issues. The members of every Church are greatly affected by current issues. The Church should first of all seek to place a Christian perspective on current issues, and though she can derive no absolute good from them, she should, in the light of Christian values, seek the greatest good in them. At the present time, the Church should be foremost in the campaign for feeding and clothing a destitute world. She would be prepared to challenge, both in the homes about her and in the seats of government, all talk about the inevitability of an immediate Third World War. Certainly all efforts to insure peace have not yet been exhausted." He further said, "Finally, her voice should be raised loudest against all forms of man's inhumanity to man, both at home and abroad. A complacent Church is an irresponsible Church." The young church men just referred to are planning to continue their work. What these young men, so many of whom were in the war, will try to make of the Church should be significant.

THE MENNONITE

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How to Call a Minister

by P. K. Regier

It is with a good deal of hesitation that I accept the editor's request to write an article on how to call a minister. The reasons for this are obvious. In the first place it may seem presumptuous that a minister should be telling the churches how to call a minister. Then too, there is such a divergence of practice and conviction on this point that one wonders how much good could be accomplished by writing on this matter. However, there are some basic standards and principles in regard to this important question that churches would do well to consider them for their own best interest as well as for the best interest of the minister who is to be called. This article, then, is written in the hope that just a few guiding principles may be set forth to help both the church and the minister.

To every minister who is to serve a parish there must be an inward call and an outward call. The inward call is outside of the scope of the present discussion. Suffice it to say that as the result of the inward call there must be a deep, abiding conviction that it is the will of God that he should consecrate himself to the ministry of the Word and that God has called him to this task. The outward call, however, is also necessary, otherwise there would be no field of service. The outward call which a congregation extends to a minister is the theme of this treatise.

To begin with, it would seem reasonable that the church should come to a good understanding with itself as to what kind of a man it wants for a pastor. Too often the choice is made on the basis of instinctive impressions and attachments. It is perfectly possible that a man might be an all around success in one church and more or less of a failure in another, depending on whether or not the qualifications of the man and the needs of the Church are well matched to each other.

Having determined what manner of man it would have for its pastor, the Church sets forth in search of him. As a general rule it is well if a committee is formed to whom the matter of procuring a candidate is intrusted. This committee should be carefully selected, representing all the different elements of which the church is composed, and embodying the best wisdom of the congregation.

This committee should then get in touch with sources having the information regarding possible candidates, such as the Placement Committee or our own Seminary. To candidates brought to its notice the committee should apply prayerfully such standards as have previously been determined for their particular church. When a minister is found who seems to promise a fair measure of these qualifications, his name, with the facts which the committee has learned about him, should be reported to the church. It would be well if this committee, or some member of the committee could first see the candidate in some pulpit, preferably without his knowledge, that they may testify concerning him not from hearsay merely, but from personal knowledge.

Should a candidate be invited to preach a trial sermon in the church before a call is extended to him? The answer to this question is not easy to give. If the candidate is a man well known in all the churches, such an exhibition of himself is quite superfluous. Even if he is not well known this practice is of rather doubtful expedience. The test is apt to be entirely unfair. The better preacher he is, the less likely is he to be quite himself in such an ordeal. The consciousness that he is on trial will not be conducive to create a high spiritual frame of mind. The church which insists on first hearing a candidate, may therefore, adopt a method by which its own ends are apt to be defeated. However, the arguments are not all against such a practice. It still may be possible for a good man to forget himself, even though he is on trial, and many happy pastorates have been initiated by this method. On the whole, however, it is safe to say, it is not only less embarrassing for the minister, but wiser for the church, if the whole matter be intrusted to a wise, divinely guided committee, upon whose report the church consents to act.

We come now to the discussion of one important rule that should always be observed by both the vacant church and by the ministerial candidate. I wish to quote at length from Dr. Washington Gladden as expressed in his book, "The Christian Pastor." He says, "No Church should enter into negotiations with a second candidate while it has one before it whose case is not yet determined; and no minister should permit himself to be considered as a candidate by a Church until he is positively assured that the Church is negotiating with no candidate with respect to whom it has not reached a decision. The plainest dictates of good sense and Christian decency should enforce upon every Church the rule of one candidate at a time, and should require every minister to see to it that the Church lives up to this rule. Nothing is more scandalous than that a Church should pass through its pulpit a line of candidates, suspending judgment upon them until it has heard a considerable number, and then picking and

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choosing among them. Into such a competition no self-respecting minister will consent to go. Out of such conflicts over candidates the bitterest and most disgraceful Church quarrels often arise. The Church should permit but one name at a time to be presented to it; not until it has determined that it does not want this man, should it open negotiations with any other man, or permit him to appear in its pulpit as a possible candidate. The condition into which Churches are sometimes thrown by long periods of candidating, and of disputations over candidates is melancholy in the extreme. The whole attitude of the Congregation becomes critical and captious; the people come to listen, not with devout and receptive minds, but with itching ears; aesthetical standards replace spiritual standards; the question, 'How much good can I find in this message?' is overlaid by the question, 'How do I like the messenger?' Add to this the disagreements and alienations which such strife envolves, and a state of things is revealed which offers an unpromising field to the wisest and most devoted pastor."

The matter of calling a minister need not be an occasion of dividing a church, but to the contrary, can be the very thing to draw the church into greater unity and harmony. Let the church get together in a prayerful spirit, let a church unite in seeking earnestly the guidance of God and let a church deliberate over this matter in reasonableness and harmony and it may become the very occasion to eliminate factions and bind all the possible groups into that fine spirit of Christian unity that should prevail in every church. Under such conditions the new pastor, when he has been found, may find a warm welcome in a united and happy church.

Toward Understanding Young People

by Harry Yoder

Many things are involved in the matter of understanding young people. Perhaps some of the most valuable helps are the common-place, practical things of which we need to remind ourselves. It is so easy to brush aside the need of understanding young people or even ourselves. I will merely mention a few of the basic practical concerns which must be reckoned with as one attempts to meet this problem.

The Prophet Ezekiel gives us a fine example of the primary step in our task. In the third chapter of Ezekiel we find him describing the people among whom he was to do his work and to whom he was sent to prophesy. They were the children of Judah who were exiles in far-away Babylon. Israel as a nation had been broken up and had practically ceased to exist. Here in captivity they were in great need, even for the sheer physical necessities of life. In this condition it was easy to forget the Temple, the glories of Israel's past, and God's purpose for them as Israelites. Ezekiel had been singled out to pass on to these people divine warnings as well as encouragement and cheer.

In order to do his work effectively he must be in touch with men as well as with God. The secret of his successful working among men is expressed in chapter 3 verse 15. "Then I came to them of the captivity, . . . and *I sat where they sat,* and remained there astonished among them seven days." There is no doubt that Ezekiel had intended to begin by reproving them for their sins. Verse 14 says, "I went in bitterness in the heat of my spirit." He had intended giving them some very sharp words concerning their idolatries. But when he "sat where they sat," and saw the conditions under which they were living, the misfortunes, the disabilities, and the temptations, which were theirs, he was overwhelmed. The glow of love and pity was kindled in his heart.

Ezekiel now had the basic foundation for fulfilling his mission. He, "sat where they sat." He saw the situation through their eyes and was prepared to draw on all the resources God had given him to help these people.

It is apparent that the theme in verse 15 is Christian sympathy. If we are to understand young people we must sit where they sit and, through the eyes of Christian sympathy, view the situation in which they find themselves. Jesus himself was concerned with reality and went to the heart of the matter. As we meet each other in reality and find the real person, so Jesus believed we might find God.

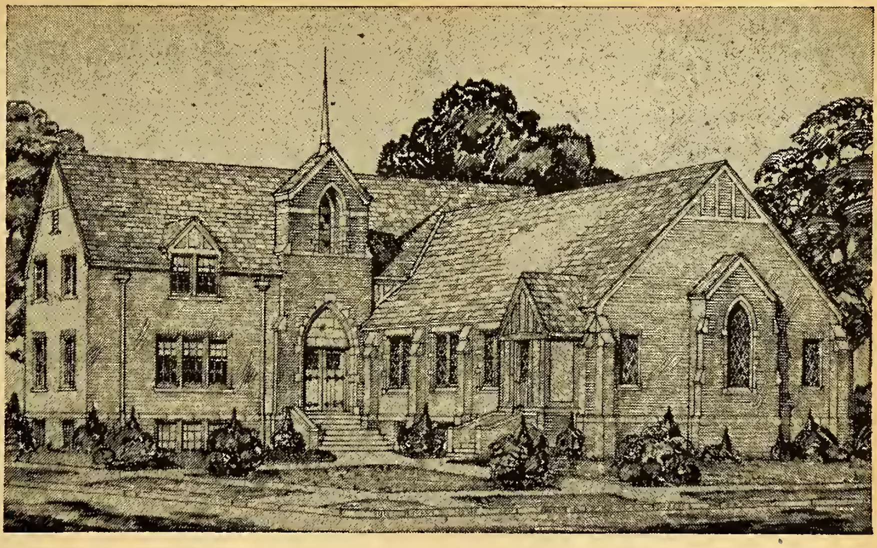
Understanding Christian sympathy is a compassionate love for those concerned. In seeking to understand young people Christian love for them must be foremost. Without that there will be no adequate steps taken. The person whose narrow circle of love does not include young people has automatically lost the opportunity to understand them.

Christian sympathy together with a profound love for young people naturally leads to the desire to be helpful. Dr. Wilfred Grenfell did not simply sit in the west end of London and send medical supplies to the

(Continued on page 6)

Rev. Harry Yoder was President of the Y.M.C.A. at Bluffton College, 1931-32. From 1936 to 1942 he served as President of the All-Mennonite Young People's Retreat. Since 1938 he has been a member of the Bluffton Board of Directors. From 1941 to the present he has also served as President of the Central Conference of Mennonites. At present he is serving as field representative for Bluffton College.

We Build



Architect's Drawing of New Church

"And all thy children shall be taught of the Lord, and great shall be the peace of thy children." This statement is both a promise and a wish on the part of the Lord. It expresses His wish for children. It promises our children the fruits of teaching and of peace. To achieve these ends which the Lord has in mind we need to build.

"That our sons may be our plants growing up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace." This statement expresses a wish and a purpose. It is the wish of those who really care for their children, and for those of their neighbors. The purpose aims at the ideals set for our children by God Himself. Both the wish and the purpose are born of love for the children.

Much building is done which does not meet the approval of God, nor does it fulfill the wishes and purposes of our love. Viewed from this angle the matter of building becomes a divine compulsion. Bemoaning belated or negelcted opportunities of providing for the spiritual, the physical and the social needs of our children does not keep them in harmony with our expressed ideals nor from the temptations provided by those who build for selfish ends.

"The stone which the builders rejected the same is become the head of the corner; this is the Lord's doing and it is marvelous in our eyes." To reject what God wants is a very serious matter. It is bad enough when a dead stone is concerned. It became unspeakably bad when it concerned Him Whom God had sent as the needed Messiah.

In a very definite sense our children are also stones for the building of God's Kingdom. They may be rejected by not giving them a chance to become what God has in mind for them. There is little difference between "rejected" and "neglected" when it comes to the practical application of the principles laid down by Jesus. "All things therefore whatsoever ye would that men should do unto you; even so do ye also unto them: for this is the law and the prophets." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

The foregoing statements have most thought provoking meanings for our children who grow up in the city and for the many children of our friends who come to the city from many places. We are building for both. We are trying to do it in accordance with the existing needs to be met where we are.

"Except the Lord build the house, they labor in vain who build it." Even in the midst of the consciousness of a great need, we value this admonition to be humble. Nobody knows how much we human beings need the Lord so much as do those who are really concerned to do His will. It is in this spirit that we are trying to build a new sanctuary which may be a house of worship for our children and yours.

The laying of the corner stone of this sanctuary is to occur at 3:00 P. M. on Sunday, October 6, 1946. You are welcome to attend.

In His Service,
The Lorraine Avenue Mennonite Church,
Lorraine and Gilbert, Wichita 9, Kansas.

MENNONITES THE WORLD OVER

By Cornelius Krahn

A CONFESSION

Many a confession has been written that has stirred the hearts of men. Some have been confessions of sin and faith. Such was the confession written by the great Christian Augustine. Today we want to deal with a book that is a confession of faith, sin and disillusionment at the same time. This book entitled **I Chose Freedom** is the account of "the personal and political life" of the Soviet official Victor Kravchenko and was published recently by Charles Scribner's Sons.

Our Interest in the Book. The writer of the book was born and raised next to the Chortitza Mennonite settlement, lived in Alexandrovsk (Zaporozhye), studied in Kharkov, was chief engineer at the metallurgical **combinat** in Nikopol, helped with the collectivization of the farmers in that region, witnessed the mass starvation of the Ukraine in 1932-33 etc. Thus we see that he is not a casual visitor of the "land of our fathers" but a high official who was raised and lived with the masses of people of which our Mennonites were a part. **The Writer's Background.** Victor Kravchenko hardly knew his father during his early youth because the latter was an active revolutionary who spent most of his time in czarist prisons. His father was one of those members of the working class who was a revolutionary because of a deep rooted conviction. He strove for the improvement of conditions among the common people. Through the influence of his father young Victor was deeply embued with sympathy for the masses and a sense of social justice, which remained indelible. By the time the Revolution broke out, Victor was about ready to join the **Comsomol.** Later he joined the Communist Party. For those who are inclined to consider every Communist degraded and immoral it would be well to read the chapters that the fervent idealistic zeal of the author for a better Russian society than that under which his father with many others had suffered so much. His ability, integrity, character, and good status in the Communist Party secured for him a successful career, and even the survival of many purges. Needless to say Dostoyevski, Tolstoy, Gorky and many other Russian intellectuals were filled with a similar sense of social justice and a zeal to improve the deplorable political, social and economic condition of czarist Russia.

From Faith to Disillusionment. The strength of the book lies not in the description of what has been achieved in the realms of politics, economics, and culture, but in the account of how a convinced, faithful and idealistic Communist gradually became disappointed and disillusioned through the methods and means by which these achievements were made. Kravchenko's inside information throws some light on why we read again and again in letters by Mennonites from the Ukraine that the men from the villages were sent to Siberia as early as 1937. According to Kravchenko this mass exile was by no means limited to Mennonite communities. First millions were sent into exile in order to speed up the collectivization. Later purges swept in waves through the rank and file, eliminating not only close associates of Lenin and key men of the party, but also many among the common masses . . . The writer gives the inside story of the collectivization and the purges as they were applied from the top to the bottom. It was during those hours of agony that the idealist and humanitarian Communist Kravchenko broke with communism. He describes the concentration camps and the treatment of slave laborers in the Ural Mountains where he was in charge of a manufacturing plant.

Russia During the War. According to the writer the war came to Russia entirely unanticipated because Stalin had trusted Hilter blindly. How this can be reconciled with the author's claim that even in Stalin's Communist Party no one trusts anyone is hard to explain. Russia's final victory in the war is credited to its vast territory, to the ability of the Russians to endure immeasurable suffering, and to American Lend-Lease. Kravchenko waives all claims that Communism in Russia has accepted more democratic values as expressed in the new constitution in its attitude toward the Russian past, traditions, religion, etc. They are explained as moves on that gigantic chess board in the game to win a world revolution.

The book **I Chose Freedom** was written after the writer has escaped from the Soviet Purchasing Committee in Washington, D. C., where he had been delegated by his government to handle American Lend-Lease. He claims to have written the book in order to promote an understanding of the Russian reality by the democratic world. This he considers the pre-condition for his country's liberation from within since Russian aspiration for freedom needs the weight of world opinion and its spiritual support.

Toward Understanding Young People

(Continued from page 4)

needy people of Labrador. His Christian sympathy and love for them led him to dedicate his life to service for them. Through the avenue of service he understood them more fully. Just so, those who have taken the first steps in understanding youth will be motivated to loving service in helping solve their problems, and through loving service will better understand them.

Thus, I would say briefly, three important steps, among many others, are necessary in understanding young people. First, we must in Christian sympathy see the situation of young people from their point of view. Second, there must be a profound love for their concerns. Third, there must be a desire for actually helping them as they face reality. With these three steps we have an opportunity to show them The Way of Life. We can introduce them to the principles and values of our Lord, which are eternal.

Baptismal Service in Saskatoon

by A. J. Neuenschwander

During the winter months a large part of the minister's efforts in many churches are spent in the special catechism classes and instruction periods.

We take the following thoughts from a report sent in by Rev. J. J. Thiessen,

It is not only intellectual knowledge that we seek to give in our instruction periods, but a heart knowledge. First we seek to impress each pupil that until he is born again, he is a sinner. Then we present Jesus Christ as Saviour who alone can save the sinner. The decision emphasized and reached, we proceed to teach that a worthy life in God's House as well as in the everyday life, must follow.

This year we asked those that attended the twenty-week instruction period to give in writing their decision and their purpose to follow Christ faithfully.

On Pentecost Sunday, June 9, the candidates were baptized and received into the church. Rev. Paul Schroeder, Drake Saskatchewan, made the introduction. The text for the sermon by Rev. Thiessen was Ezekiel 36:25-27: "I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: I will take away the stony heart out of your flesh, and I will give you a clean heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

With the singing of "Just as I am" by the candidates, the rite of baptism was performed. One member of the class, Stella Peters could not be with the group in the church, but the group accompanied the minister to the Sanatorium and there, in a room filled with flowers by her class-mates, she too openly confessed Christ as her Saviour and was baptized. Needless to say, this made a deep and definite impression on every member of the class..

The memorable day came to a close with the observance of Holy Communion in the evening in a church that had been packed to capacity. The congregation wended its way homeward giving thanks and praise to God in the salvation that they have in Christ as Lord. Praise God from whom all blessings flow!

LIFE WORTH LIVING

"I pray not that thou shouldest take them out of the world but that thou shouldest keep them from evil." John 17:15. When we look from the worldly sense then it is better for the believers to be taken to heaven as soon as they begin to follow Christ. They would then have no temptations and no struggles to pass through. But then who would do Christ's work? The noblest are grown amid difficulties and hardships. Our Lord himself had to undergo hardships and pains and struggles. If we have to reach the heights of blessedness, we must be willing to pass through the field of struggles. When the victory is won the loudest cheers will be to those who fought the most battles. So it will be in Heaven when the redeemed are welcomed home. (The forgoing is a meditation by Dr. Mrs. Samuel, native Christian serving in the mission station at Jadeesphur, C. P., India.)

SEVENTEEN FOREIGN STUDENTS ARRIVE

Seventeen foreign students, 11 young men and 6 young women, arrived in New York on September 16. With the exception of one, who comes from Belgium, they are all members of the Doopsgesinde (Mennonite) Church in Holland, and have come to study in Mennonite Colleges. The students spent two days at the M. C. C. headquarters and were officially greeted by C. H. Hostetler, President of Messiah Bible College, in speaking for the Mennonite and Affiliated Colleges at a reception on September 19. Their names and respective colleges which they will attend are as follows: Peter Verhulst, Rene de Monchy, Annetta de Graaf, Bluffton College; Johannes Matthijssen, Lenze Meinsma, Willy Piron, Immetje Terwey, Johanna Kuitse, Goshen College; Johannes Hilverda, Peter Doves, Leo Beck, Elisabeth Craandijk, Alida Ferf, Bethel College; Reinder Mesdag, Freeman College; Henk Wittevsen, Alvert Hijmans van den Bergh, Messiah Bible College; Eeke van der Schaaf, Hesston, College.

Explanation Regarding the Resignation of Missionary Fred Johnson

On May 15, 1946, Brother Fred Johnson terminated his work under the General Conference Foreign Mission Board and moved from Moen Copi, where he had been stationed, to Oraibi, Arizona. The Mission Board regrets that after more than twenty-three years of service under our Board Brother Johnson has taken this step.

He has not only severed his connections with the Mission Board, but has also started an independent work in Oraibi in opposition to our missionaries and our mission work.

The resignation was Brother Johnson's answer to a series of conferences and communications in which the Board requested him not to invite anyone as a Bible teacher who has failed to convince the Mission Board of the soundness of his interpretation of the scriptures regarding the future state of those who die in unbelief.

Since Brother Johnson plans to speak and solicit funds in Mennonite communities, the Board feels that it owes this explanation to our people.

The Board requests special prayer for our mission work among the Hopi Indians.—
By authority of The Foreign Mission Board
D. J. Unruh, Vice-President, Walter H. Dyck, Treasurer.

The Reader Says:

(Note: The opinions expressed under "The Reader Says:" may or may not be in harmony with the editorial policy of this paper. Contributions to this column should not exceed three hundred words.)

THE CHRISTIAN CHURCH AND WORLD PEACE

As a non militant organization, the Christian church has no share in the nation's conflict. Neither has she, directly, a share in settling such conflict. Indirectly her work in peace-making is continuous at all times. Her influence at the peace conference dates back to the teaching done a few generations past.

Our Lord commissioned the church to evangelize (the mission program) the world, and to educate (teach them all things whatsoever I have commanded you) the believer. This is the church's duty.

Jesus said, "All power is given unto me in heaven and in earth, go ye therefore." He had a right to give orders as the only ruler of the universe. This right was his because he had given himself as a ransom for mankind. The disciples were to share in this power through the Holy Ghost, whom he promised to send them from the father, and go and witness. They were also to occupy until the Lord should return, "Lo I am with you always even unto the end of the earth." The church has failed in her commission, and has not taught nonresistance to her followers.

Let the church repent of her sins and receive forgiveness to be renewed in Spirit and in Power and go about the Lord's business, leaving the care of all other matters in his all powerful hands.

"Seek ye first the kingdom of God and his righteousness and all things shall be added unto you."—J. F. Sawatzky, Newton, Kansas.

MENNONITE CATTLE CREWS

The Mennonite Central Committee has made arrangements with the Brethren Service Committee whereby there will be Mennonite crews for UNRRA livestock shipments to Europe. Such an experience can be a service to suffering humanity and a constructive personal experience. But it is not necessarily so. It should be clear that it is a government project and that many men working as attendants are not conscientious Christians interested in relief for the suffering. Some of the serious-minded men who expected to be a part of a like minded crew have been greatly disappointed.

Experience with an all-Christian attendant crew arrangement this summer has convinced the Mennonite Central Committee that is a much preferred pattern. Therefore plans are now underway to make up Mennonite sponsored crews. Application blanks and further information of these possibilities can be secured by writing M. C. C. Representative, Brethren Service Center, New Windsor, Maryland. In writing for application blanks please indicate that you are a Mennonite.

To make such a plan effective it will be well to provide Mennonite foreman, leaders and ministers in so far as possible. If you are interested in such possibility, write to the M. C. C. Representative at New Windsor.

RELIEF WORKER APPOINTMENTS

Melvin H. Lauver is the new Director of the Unit at La Plata, Puerto Rico, succeeding Harry E. Martens. The Executive Committee on September 14, 1946, approved Leroy Mann as Business Manager, succeeding Melvin H. Lauver, and Mary Lauver as Matron, succeeding Mrs. Harry E. Martens. Atlee Beechy was appointed to succeed Howard Yoder as European area Director; Wayne Henard to succeed Atlee Beechy as Director of the Material Aid Program, and Mary (Shank) Lehman was appointed to have charge of the children's projects succeeding Marcille Steiner.

Relief worker appointments made by the Executive Committee on Sepetmber 14, are: J. G. Toews, Altona, Manitoba, Europe; Lewis S. Martin, Harrisonburg, Virginia, Belgium; Sara M. Wiens, Herschel, Saskatchewan, Paraguay; Jonas J. Classen, Meade, Kansas, Builders' Unit (France); Lowell Steider, Shickley, Nebraska, Philippine Islands; Margaret Janzen, R.N., Beamsville, Ontario, Italy; Harold Liechty, Archbold, Ohio, Builders' Unit (France); Mrs. Ruth Ewert Harder, Hillsboro, Kansas, Paraguay; Howard Weaver, Elkhart, Indiana, Builders' Unit (Holland); Jacob R. Clemens, Lansdale, Pennsylvania, Ethiopia; Mrs. Jacob R. Clemens, Lansdale, Pennsylvania, Ethiopia; Delbert Gratz, Bluffton, Ohio, Germany; Mrs. Delbert Gratz, Warren, Ohio, Germany; Doris Gene Garmatter R.N., Columbus Grove, Ohio, Italy; Lowell Troyer, Middlebury, Indiana, Germany.

IN MEMORIAM

Neal N. Krehbiel son of Bernard and Mary Voran Krehbiel, was born at Moundridge, Kansas, on October 20, 1922. He was baptized on May 26, 1940, and became a member of the First Mennonite Church of Christian, where he remained a member till his death. In the fall of 1942 he was inducted into the Naval Reserve and left for Great Lakes a week before Christmas. He was not privileged to spend another Christmas at home. On September 26, 1945, a telegram was received by the parents stating that Neal was missing since September 17 in the awful typhoon off the coast of Okinawa, and on January 25, 1946 another telegram came confirming his death as of September 17, 1945. He leaves to mourn his untimely death his parents, one sister, and two brothers. Memorial services were held at the First Mennonite Church of Christian on September 22, 1946, at which Rev. P. P. Wedel used as his text, Psalm 30:5.

Anna Stucky nee Reusser, daughter of Abraham and Veronika Reusser was born in Adams County, Indiana, January 29, 1872. When she was four years of age the family came to Moundridge, Kansas, where she lived the rest of her life. On April 6, 1885, she was baptized and received as member into the First Mennonite Church of Christian. She was united in marriage to Christian J. Stucky on the October 30, 1892. They lived together in happy wedlock for twenty-eight years, when on January 15, 1921, her husband passed away. In failing health her faith remained steadfast to the end which came on September 6, 1946. Her daughter, three sons, and four brothers mourn her departure. Funeral services were conducted on September 10, at which in accordance with her request before her departure the pastor, Rev. P. P. Wedel, spoke on the twenty-seventh Psalm.

Y.P.U. OFFICERS

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Akron, Pa.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Route 2
Newton, Kansas

Incentive for Youth

by **Wilma Stern Lewis**

(The following article, written about a problem faced by the Church of the Brethren by a member of that denomination, deals with a problem so common to our church that we submit it for the readers consideration and thought. Possibly in the future an effort could be made in planning and developing a program dealing with the specific needs and problems of young people in the church on large enough a scale to make of it a dynamic and effective piece of work. Ed.)

Our church does a magnificent piece of work in sponsoring and carrying on successfully many major activities. Not for one moment can the importance or any of these be minimized. Our missionaries and our relief workers are doing a splendid piece of work, but the call comes for more workers. The need for ministers is great.

Many of the above needs could be alleviated if the church were willing to sponsor an "all out" program in the interest of our youth. Many of our young people are eager and willing to assume responsibility and become active church workers; all they need is the stimulation of an enthusiastic leader.

Our national youth director is doing a fine piece of work and I am well aware of the excellent program provided for our young people. But who can determine the far-reaching effects of providing our youth leader with a number of equally dynamic workers whom he could place in various needy areas throughout the regions and districts of the brotherhood?

Time and time again I have seen young people become definitely interested in church work as a result of meeting outstanding personalities of our church in the summer camps. In a meeting of young people's leaders recently many attributed their interest in church work to our church leaders whom they had met in camp.

Where there is a strong church with a minister and an adult adviser wholeheartedly interested in youth work there will be obvious results. But where such situations do not exist, do we not as a church have a tremendous responsibility in providing the needed incentive for our young people?

Young people are eager to grow and to assume responsibility but they need the guidance of interested adult leaders. Far too often, and it is difficult to expect otherwise, the schedules of our volunteer leaders are exceedingly heavy, making it impossible for them to give youth the time and help which they need and so rightfully deserve.

Is it a far distant hope to believe that importance of choosing a number of our resourceful and animated leaders just as carefully as they are chosen for relief work abroad, and place them in our home field where they can show youth the way of abundant living through active participation in our church program? If such a program of action were instituted the demand for workers at home and abroad could be filled. A finer ministry and stronger churches would be an inevitable result.

The youth of today determine the church of tomorrow. Is our concern about the type of church that will be great enough to motivate us to action?

—Gospel Messenger

Hard Choices You Refused to Make

A Message to Young People

We are the hard choices you refused to make.

We stood beside the pathway of your life, waiting unobtrusively for you to touch us. But you passed us by.

We came to you in a variety of forms—the books you thought too hard to read, the school study that demanded much from you at the moment when play was the brighter path, the moral choices of "the hard right against the easy wrong."

You denied your task the last difficult touch that would have made your work perfect.

You chose the lower path of conduct because you feared someone would laugh.

You elected the short-term plan for your entire life, so that your immediate desire could be gratified.

Thus the power we could have woven into the texture of your soul you denied yourself. The steadiness for future conflict that have become your lifelong possession, you rejected when you rejected us.

For every hard choice, rejected or accepted gallantly, becomes a part of the inward life for ever.

We are the hard choices you refused to make.

—Onward

What About the Youth Fellowship

Almost all our churches have a regular C. E. meeting. In a number of the churches, there is no age classification of the C. E. organization. The C. E., in reality, consists of the whole church. The difference between a C. E. meeting and a church meeting is that at the C. E. lay members of the church, generally the young people but not necessarily are in charge of the program. In other churches, the C. E. is organized according to age groups—juniors, intermediate, and senior.

In other church conferences, there is also quite a variety in the way local churches organize their program. Some have a youth fellowship others have a C.E. Some call theirs the youth fellowship of the C. E. when the young people gather together for their own program.

Doubtless much could be said about the virtues of the C. E. or the virtues of a youth fellowship. But, rather than argue either way, it would seem wiser to think through the needs and the ways of meeting the needs of the young people of the church.

Most churches have special women's organizations —sewing societies, mission societies, and so on. Men are not so well organized but often do have a men's fellowship. Why should young people have their own organization?

Perhaps two principal reasons could be suggested for special organizations for the young people. The first is that the young people are just in the process of developing convictions and attitudes and an outlook on life. They are in a process of rapid change as they grow up, and during this time they feel a kinship with each other because of their common problems and experiences. Much can be done at this very time when there is growth and development by making possible the sharing and seeking together of the depths and heights of Christian faith and reality. This can be presented effectively to a group of young people by discussing together the meaning of Christianity in relation to their own problems. The prospect of marriage and how it can be Christian, boy—girl relationships, what shall I do with my life?, how can I serve?, the challenge of living the life of love which can be so great a dynamic in the life of idealistic youth. All these topics can be discussed so effectively by a group of young people among themselves. And many others could be added to the list. This makes young people's meetings important.

A second important factor for consideration is the need for social fellowship which young people have. Many happy, rich and carefree experiences, which in latter years are bright memories, can be had through a church youth fellowship. Such wholesome social companionship is one of the essentials of effective church life. The need for it is constant. By singing together, playing games, having parties, outings, work programs and countless other causes for fellowship, a youth fellowship can present a wholesome social life which encourages a balanced Christian growth.

It can be called a young people's C. E., a youth fellowship, or have any of many other names. But, needed is provision in the church for the spiritual, intellectual, social, and physicial growth of the young people. The best way this can be done by each specific church needs to be considered on the local level. But, isn't there a valid need for a young peoples organization?

Three Friends

Two little ragged Negro boys stopped in at the corner candy store in Philadelphia one day and patiently waited until all other customers had left. Then they approached the storekeeper. He was attracted by their gentle manners; so when they asked if they could borrow three pennies, he offered them more. But they refused, insisting that that was all they needed.

The next day the children returned with the three pennies. The man protested, but the boys argued: "If we didn't pay you back, we couldn't ask you again if we needed to."

The rest of the story was not learned until months later. It seems that the mother of a frail little Italian boy was very ill, and had to be taken to the hospital. While she was there, his two closest friends—yes, the little Negro boys—had provided his lunch at school. They did it by shinning shoes on Market Street after school, and by serving a newspaper route before school. Only once did they fall short of the lunch ticket. It was then that the candy-store man helped out.—Selected

Communion

Edith Lovejoy Pierce

To take and then to give,
To take His blood and then to give oneself,
Simply, as one would extend a gathered flower;
To come because He calls, and because one would,
To make delight a duty,
To feed on Him, not to offend His tender generosity,
And because there is no other bread that satisfies
the soul;
To link known past and unknow future
In one external present;
To love and be loved by Him,
Until loving and being loved becomes one single
act
Alike of vital energy and rapt passivity;
To know that beauty is like He is,
To see with the delicate nonvision of the blind,
To grasp the meaning of secrets hidden
Not by darkness but by too much light;
To sense that worship is self-surrender,
And to be human is to long for the divine;
To realize that joy is what all life is made for,
And that eternity will scarce be long enough;
To be untroubled by silence when words fail;
To find, explore, delight in, rest upon,
The sweet and mighty Other,
The everlasting Thou!

—The Churchman

Items of Interest

In August, a group of the Beatrice, Nebraska, young people gathered on the hospital lawn and sang hymns after which they had a watermelon feed at the park. After singing songs around a campfire, they gathered a donation of two-hundred dollars for relief. At a later date, this offering was increased to over three-hundred dollars.

* * * *

Two of the students coming to Mennonite schools from Holland are active in the Mennonite Youth Movement in Holland. Piet Doves is head of the Youth Movement of Holland and John Hilverda is the leader of the large group of young people at Aalsmeer.

* * * *

William Zehr, 420 S. W. Washington, Scott Bldg., Portland, Oregon, has a motion picture record of this year's Oregon Retreat. This consists of four hundred feet of color and two hundred feet of black and white film. He states further, "We would be glad to supply this film to any of our churches or young people's groups if they would like to see our activities. This portrays the class work as well as the outdoor activity. We will have the strips and captions completed by the first of November. When this is done, we will have about a thrity-five or forty minute picture."

* * * *

Fifty-three per cent of the food sent from America to the American zone of Germany was supplied by two small groups, the American Quaker and Mennonite agencies. Ninety per cent of all the food contributed by Protestant Christianity in the U. S. to Evangelishches Hilfswerk in Germany were M.C.C. supplies.

* * * *

Toyohiko Kagawa, Japan's foremost Christian, in a recent interview made the following statement which reveals the rottenness of American Christianity (so-called): "I should say there has been a falling off (in Christianity) during the war. Yesterday I received a letter from a woman in the country who has been a Christian for thirty years. Now she is renouncing. There is much prejudice. The country people associate Christianity with America and they will reject it to some extent.—"The C. O."

Relief training was begun during the German occupation of Denmark by Danish peace workers and anti-militarists. Regular courses were given in which young men and women were given instruction in the technical problems of relief work so that immediately after V. E. Day, teams of young people were ready for a voluntary service to the shattered victims of war in various countries. —The C. O.

* * * *

Japanese Christians, living in the New York City areas are raising a fund of five-thousand dollars which will be forwarded to the American Bible Society as their share in the Society's current campaign of six-hundred thousand dollars needed for furnishing Scriptures to Japan. The Society has received requests from Japan for 100,000 Bibles and 2,500,000 Testaments in Japanese.—"Council Fires."

* * * *

In China, reports from Shanghei state that the plates of the China Bible House were hidden during the war years and escaped looting. As soon as paper supplies are available production of Scriptures can begin.

* * * *

In July the third annual meeting of the International Christian Youth Fellowship met at Bethany Hills, Tennessee. Plans for the coming year were made and officers were elected. There were gathered together some one hundred delegates from twenty-four convention areas in the country.

* * * *

A new daily Christian newspaper will begin publication soon in China, sponsored by the United Christian Publishers, whose headquarters are in Shanghai. The Canadian Mission Press, the Association Press, the Christian Literature Society, the Christian Farmer, the Religious Tract Society and Christian Youth will share in the publishing of the new daily.

* * * *

Every presbytery of the Presbyterian Church in the U.S.A. shows a gain in Sunday-school attendance for the first time in ten years, according to statistics released by the director of the department of church-school administration, Dr. Walter D. Howell. The gain of 35,897 members for 1945-46 brings the total school enrollment to 1,263,712.

* * * *

A project is being considered by the Quakers to inaugurate a year round program of youth service projects. These service projects will consist of two projects in Mexico, three service units in Institutions—two mental hospitals and a reformatory for women, a work

Announcement to All Western District C. E. Societies

At the last C. E. Convention held at the Eden Mennonite Church, on August 4, 1946, a resolution was passed to call a special business meeting at the time of the Western District Conference to be held in October. Accordingly the Executive Committee has arranged to hold such business meeting on the evening of October 22, at the First Mennonite Church, Beatrice, Nebraska, and is hereby extending an invitation to all C. E. societies to be represented at this meeting. The purpose of this meeting is to consider our project of acquiring our own retreat grounds and the revision of our constitution and to take definite action where possible. Each society may be represented by one delegate for every twenty members or fraction thereof.

—Roland Goering, President,

W. D. C. E. Convention.

camp project in Philadelphia's slums, and a project in an industry in which the relations of industry and labor will be seen at first hand.

* * * *

A program of affiliating American and European schools has been undertaken by the School Affiliation Service of Boston. The ultimate objective of this plan is to make possible the exchange of both faculty and students between these affiliated schools thus providing an opportunity for a closer contact and fellowship across the water.

* * * *

A study of the life histories of 120,000 persons revealed that, up to the age of fifty, the death rate of heavy smokers of tobacco is more than double that of nonsmokers, Professor Raymond Pearl of Johns Hopkins University has reported. Between the ages of fifty and seventy the number of nonsmokers who live is half again as many as the heavy smokers of the same age.

* * * *

The Augustana Synod, a Lutheran body, voted at its annual convention in Duluth, Minnesota, in favor of the formation of a federation of all Lutheran groups in the United States as a step toward organic union.

* * * *

A series of two-reel color pictures based on stories from the Bible will be made by the newly organized producing company, The Living Word, B. P. Fineman, president of the company announced. The first of the films will be released next year. A board of consultants made up of prominent clergymen will supervise the selection, film treatment and production of the Biblical subjects.

* * * *

By a vote of sixty to two the U.S. Senate voted to commit this country to the jurisdiction of the World Court. This vote submitted the country to the World Court's compulsory jurisdiction. The U.S. is the first big country to join the court.

Lake of the Ozarks Retreat

by Joyce Basinger

The young people of the Summerfield, Illinois, church joined with the young people of the Bethel church at Fortuna, Missouri to hold a Y. P. Retreat at Gravois Beach at the Lakes of the Ozarks from August 28 to September 1. The Sunday service was held at the Bethel church with a basket dinner. Three different study courses were offered. Rev. Marvin Dirks presented the great missionary enterprise and also gave instruction in church music. On Sunday afternoon he conducted a singspiration at the church. This was greatly enjoyed by all. Rev. E. A. Albrecht, pastor of the Bethel Church, gave a study of the "Promises of God in the Bible." Rev. Albrecht pointed out the great promises of God in the Bible and what a comfort and inspiration they are to the believer in the hour of trial. Rev. Elmer Basinger, pastor of Summerfield Church, presented studies from Christ's Sermon on the Mount, emphasizing the distinctive Mennonite doctrines which are based upon that sermon. Gravois Beach is a very beautiful place to hold a retreat and the hope was expressed by many that another retreat might be held next year.

Upon Hearing a Night Rain

By Fred W. Church

The patter of rain upon my roof hath awakened me,
And its noise upon the leaves hath roused me from slumber.

—

A clean, cool breeze steals through my window,
And the odor of the sprinkled rich earth fills my room.

How gently it comes, meted out to the capacity of the soil's thirst;
Every drop sinks to the root-tips, no soil particles are eroded.

This is the rain for which the earth has been calling,
The dry earth, whose fertility was held within its clods.

This is the rain for which the plants have been pleading;
Flowers in the border, vegetables in the garden, and crops in the field.

This is the rain for which gardeners and farmers have been praying:
Rain for plants, for livestock, and to fill the year's courses.

Tomorrow's sun will be greeted by a million green banners held aloft,
And by a myriad of colorful flowers, waving proudly and full-faced.

And what human relief in such a rain as this!
Mercy is no surplus commodity of a night rain!

The coolness of the distilled upper courses for hot tenaments.
The freshness of washed air for hospitals and sick rooms;

The quiet music of the rain, plashing on leaves, pattering on panes;
And the mystic sense of a world in which utility and beauty agree.

The good medicine of a happy heart hath been brewed in this night rain;
The spirits of men, like freshened plants, will rise to hail the new morn!

RELIEF

Cash Contributions

Contributions for relief as well as relief expenditures have increased steadily during the past several years. The facts indicate that there has been an increased amount of gifts in cash and also a steady flow of gifts in kind (clothing, canned food, and wheat). Cash expenditures for relief have reached a total for the United States and Canada of over $80,000.00 per month. There has been a gratifying response to the need of the hungry, the naked, the homeless, and the prisoner. Expenditures for War Sufferers' Relief will continue as gifts are received.

In the past it has been the policy of the various Mennonite groups to forward their cash contributions to the Mennonite Central Committee through their Conference Treasurer. Cash contributions have, however, been received directly from individuals. We should like to emphasize that cash donations for relief purposes should be sent to your Conference Treasurer and not directly to the Akron office.

Workers in China are Safe

During the month of August at least parts of the city of Kaifeng were occupied by the communist party. The M. C. C. unit in Honan province is located in this city and no word was received directly from the workers for several weeks. Two letters were received directly from the **Wilhelmina Kuyf** and **Ruth Fisher** this past week. We quote, "At the moment, we are still in the Canadian Church Mission compound. Because Chu-hsein-chen, the town where we expected to open our medical work, has been taken by the Communists, then retaken by the Nationalists we have been unable to open our work there. It is hard to get reliable information. There is no question, it seems, of our personal safety. We are registered with the government and with the police. It is a disappointment not to be able to go on with our work in the way we had planned. The tractor project has closed down and Eddie Schrag and Harold Wik are here."

"We still seem to be having a war and no connections with the outside. Don't worry about us, we're safe . . . as long as the fighting goes on we can't do much relief work here."

Relief Briefs

Brother and Sister Harry Gascho arrived safely in Shanghai, China, on September 1.

Dr. and Mrs. Alvin Gaede and Gladys (Sommers) Gingerich left by plane from New York on September 18 for Ascuncion, Paraguay.

C. A. R. E. food packages can now be sent to the French Zone in Germany. This means that "the standard food package" can now be sent to people in the American and British and French zones, and all of Berlin. Residents of the Russian sector of Berlin go to the American sector to collect their food packages.

Canadian Groups Support Government Meat Coupon Drive

A few months ago the Canadian government inaugurated a continuous drive for unused meat coupons which would enable them to reduce home consumption in order to make available extra quantities of meat for the needy people in Europe. Churches and relief societies were urged to appeal to their own members for support. In July a circular was sent to all Mennonite and Brethren in Christ Churches in Canada asking for unused coupons to be sent to the Canadian M. C. C. office. By September 6 close to 140,000 individual coupons were received. This means many tons of meat for Europe sent by the Canadian government.

What these contributions mean to the Canadian officials was expressed in a letter from the Food Information Board of Canada to C. J. Rempel, Manager of the M. C. C. office in Kitchener: "Would you, on behalf of the Food Information Committee, extend to your constituent groups our thanks and appreciation for the truly marvellous job they have done in collecting meat ration coupons? The 50,000 coupons you reported constitute more than 20% of the total received from all Canadians during the month of July."

Riots and Relief in India

J. Harold Sherk in Calcutta writes that the scenes of desolation and death around that city have been heart-rending and horrifying. "Conservative estimates of casualties are 4,000 to 5,000 dead and 20,000 wounded. Thousands of families have been evacuated from danger zones . . . more than 1,000,000 have fled the city by train. When we first took our vehicles out there was so much debris on some streets that one could hardly get a car through. Where the more serious fighting took place the streets were littered with the bodies of men and animals. Many were thrown into the canals and the river and in places the sewers have been clogged with them. Troops were brought out and the rioting and killing decreased as the strength of the troops increased and was made felt throughout the city. Multitudes of small shops and some large ones were looted and burned. When shop-keepers tried to defend their property they were killed. Many private residences were looted and burned out, and what couldn't be carried away or burned was smashed. Mostly as usual, it was the poor who suffered, but in some cases it affected the well-to-do and even rich people. Comparatively few Christians suffered loss in person or property though there have been some cases reported."

"With limited personnel and supplies we haven't been able to do very much in the way of relief but we have been getting a little done. Food has been the big problem because few persons had been able to lay up enough supplies for a long siege in their homes and many had nothing more than their daily ration. At Champahati we distributed rice and arranged for a milk canteen for the small children. Since then we have opened a milk canteen at an Angelican church in another part of the city.

A cable from Bro. Sherk was received on August 28 saying that all the workers were safe and well.

Briefs

The missionary ship, **Marine Lynx** which was to sail September 11 from San Francisco for Shanghai, Hongkong, and Manila will likely not sail until after the nation-wide shipping strike. Seven M. C. C. relief workers are booked for passage on this boat.

Katherine Duerksen R. N. who left New York on September 5 arrived safely in Southampton, England, on September 10.

MATERIAL AID NOTES

Reports from the field indicate that some of the spoilage which occurs in foods canned in glass might be avoided by using a different type of lid. A recent letter from one of our workers in France stated that a larger percentage of spoilage occurred with one-piece lids of zinc and porcelain than with other types. The letter went on to recommend the use of combination metal or metal and glass lids. Some of the one-piece lids, were loose, thus allowing air to enter the jar. This loss could probably be reduced by rechecking the seals on each individual jar after it is processed.

During the past few weeks the following shipments have left the United States for Relief Areas:

To the American Zone in Germany, 1,000 cases of evaporated milk; to Ethiopia, a shipment of dried fruits, seeds, medical equipment and a pickup truck; to the relief unit in Puerto Rico, a small shipment of tableware and medical equipment; and to Paraguay, a pickup truck.

College and Seminary News

BLUFFTON COLLEGE NEWS

Dr. J. S. Schultz attended a character education conference at Baldwin Wallace College, Berea, Ohio, September 18-20. This was a part of their one-hundredth anniversary celebration. Delegates were chosen to represent various character building agencies. Pres. L. L. Ramseyer is on the program for a Visual Aids conference in Lima, Ohio, Saturday, September 28. He will lead a discussion on the administration of visual aids programs in the schools. Figures on registration show: 126 Freshmen, 54 Sophomores, 36 Juniors, 24 Seniors, and 4 special students of college grade. In addition 21 below college level have registered for music work. A number of additional students are still expected. Gospel teams held their first meeting on the evening of September 19. Seventy students made the trip to the college cabin. Carl Smucker was the speaker. Dean Byers was the speaker for the first YMCA meeting September 18.

BETHEL COLLEGE

A large student group attended the reception given them by the Bethel College Church on Sunday evening, September 22. The pleasant fellowship hour of getting acquainted and singing was in charge of Bob Tully and the pastor, Rev. Hostetler. Mr. B. Bargen extended words of welcome from the congregation and Milton Harder (Butterfield, Minnesota) responded for the students. The student Sunday School organization, of which Willard Linscheid (North Newton) is president, has voted to divide alphabetically into four groups, again favoring a rotation of teachers chosen from among both faculty and students. Willard Friesen, Lloyd Gundy, Bernice Lehrman, and Maurine Siemens serve as section chairmen. A number of students are taking out associate memberships with the church, which will affiliate them more closely with the work of the local congregation, but will automatically cease as they leave the community.

LIFE AT OUR SEMINARY AND BIBLE SCHOOL

Life here at our school in Chicago is more than sleeping and eating and studying . . . it is fellowship with one another and with God our Lord through Christ.

Tuesday evening of each week is looked forward to by the students and faculty members of our school. At six o'clock this large family of about forty people gathers around tables, in our school home, and there is served a good meal. The family spirit is revealed, because this family is true to life. Here are grandparents, older students, younger ones, as well as a number of children and small babies who enrich the family life. After the evening meal some time is taken for open discussion. Problems that confront the life of this family are discussed, and the solutions are sought in a democratic way. Here we have free expression of mind, heart and soul. But before this family retires for the night, a word of scripture is read, words of exposition are given, the challenge to work with and for God is impressed on each heart, and then prayers follow that are spontaneous, humble, childlike in faith and trust that God will supply all our needs in the future as He has in the past. With dedicated hearts and bowed heads this family closes its day with singing "Have thine own Way, Lord," "Where He Leads me I will Follow," and other hymns of consecration. Certainly His way is the best way . . . here we seek to follow Him every step of the way.—E. J. M.

Jottings

—**First Church, north of Butterfield, Minnesota:** Rich spiritual food was offered us when the Rev. Alfred Stafness of Canada, at present a student at Wheaton College, served as the speaker at special services the first week in Sepetmber. On September 10, a special women's meeting was held with Mrs. W. C. Voth of Kansas as the speaker. Miss Elizabeth Foth of New York and the Rev. and Mrs. Erwin Wedel, missionaries to the negroes in the southern states, were with us the evening of September 13.—Mrs. C. S. Harder, Corr.

—**Gospel Mennonite Church, Mountain Lake, Minnesota:** September 15 was a day of rejoicing because the "Polio Ban" was lifted and the boys and girls were again permitted to attend Sunday school and church. A prayer of praise was especially offered for the return of the children and that so far none of our young people had been stricken with the awful disease. In the evening Elizabeth Foth and Erwin Wedels, mission workers, gave interesting and inspiring reports.—Elizabeth Lohrenz, Corr.

—First Church, Berne, Indiana. On Sunday afternoon, September 15, one of our members, Marguerite Sprunger was married to Leonard Wiebe, of Upland, California. The pastor officiated in a double ring ceremony. The bridegroom's father, Rev. Alfred Wiebe, assisted with a sermonette and prayer. The newly wedded couple will leave shortly for Upland, where they will be ordained as missionaries, in the First Mennonite church. They expect to serve as missionaries on our Moencopi, Arizona mission field. This was also the last Sunday for our pastor's assistant, Rev. Edward Burkhalter, as he is leaving for New York to continue his work in the Biblical Seminary. He and Mrs. Burkhalter are preparing to go as missionaries in a year or so. On Monday evening September 23, our church will have a special business meeting. A new church clerk is to be elected because of the resignation of Edwin Gilliom on account of failing health. He has served as clerk for a number of years. Also, the report of the organ committee will be given and considered. The organ has served the church for nearly thirty years and is badly in need of repair or rebuilding.—Martha Gilliom, Corr.

—Zion Mennonite Church, Souderton, Pa. Missionary Duerkson spoke to our congregation at a mid-week service on September 11. Miss Alice Bachert, missionary to Columbia, South America, told of mission work at the Sunday morning services of September 15. In the afternoon our Junior and Adult Choirs and families enjoyed a fall fellowship picnic at Montgomery County Park. On Sunday, September 22, LeRoy Clemens will relate experiences from his recent trip to Poland on a cattle boat. Our church also participated in the Good Will Christmas Bundles project. Many members packed their own boxes while two of our young ladies classes secured the contents and packed boxes for the church. Ninety-nine bundles were recently taken to the Akron depot. Several cars full from this congregation recently journeyed to Philadelphia to hear the Archbishop of Canterbury and John Foster Dulles speak in Convention Hall.

—Rev. J. J. Schultz, who represents the Mennonite Benevolent Society of Winnipeg, Manitoba, recently visited in and around Newton, Whitewater, and Buhler, Kansas, and Beatrice, Nebraska. Rev. Schultz sought to contact those who might be interested in loaning money at the rate of 4 per cent to the Mennonite Benevolent Society. This Society has purchased two arge houses and 107 acres of land. The total initial cost stands at $52,000. Sixty-five of the 107 acres are under cultivation. On them are a cowbarn, a chicken house, and a pig barn. Already $17,000 have been received in cash by the Society and $2,500 in loans. Membership in the Mennonite Benevolent Society may be had for a fifty dollars entrance fee and the payment of three dollars yearly. The Society has 240 members. The home for aged and invalids now has sixty-two inmates. About 60 per cent of these are nvalids.

—The Mennonite Relief Clothing Center, Newton, Kansas, is now sending shipments of clothing to the east coast by means of truck. The first truckload took 133 bales or about seven tons. Another truckload was to go around September 20. This one was to take about a hundred bales. The truck is furnished by the M.C.C. Two new workers are to arrive at the Center the first part of October. They are Paul Kennel and Virgil Engle, C.P.S. men from Belton, Montana. They will replace Lloyd Gundy and Robert Yoder, C.P.S. men, who have now received their release from C.P.S. Mr. Gundy is attending Bethel College, and Robert Yoder went to his home at Kalona, Iowa. Leon Thomas, from near Lancaster, Pa., is the man in charge of the M.C.C. food center located at 314 Main Street, Newton. He formerly worked at Goshen and Kalona.

—Butterfield, Minnesota: Rev. and Mrs. Erwin Wedel from Jackson, Mississippi, and Miss Elizabeth Foth from Brooklyn, New York, spoke in our church on Sunday morning, September 15. They reported on mission work amongst the negroes of the South and amongst the slum dwellers of New York.—Mrs. Gust Miller, Corr.

—Rev. Homer Leisy writes: "The Grace Mennonite Church, Dallas, Oregon, extends a very cordial invitation to the dedicatory services of our new church addition, October 13, 1946, at 2:30 P.M." The program lists Rev. Homer Leisy in charge of the dedicatory service and Rev. W. A. Regier as guest speaker. Other ministers to take part are: Rev. Clyde Dirks, Rev. P. A. Kliewer, and Rev. Paul Roth.

—Summerfield, Illinois: We had the pleasure of having Dr. and Mrs. Herbert Dester with us for our mission festival on September 23. In the morning Dr. Dester brought us a missionary message, and in the evening the Desters showed slides and moving pictures of the work in India. It was gratifying to hear of the progress and success of the work at the Jagdeeshpur station. Let us pray the Lord of the harvest to send more laborers into the field.—Joyce Basinger, Corr.

—Gnadenberg Church, Whitewater, Kansas: Recent weddings were: Arthur Unruh to Elva Claassen of Emmaus and Clara Jantzen to Eugene Koehn of Emmanuel. On September 8 Marvin Dyck showed pictures of the life and customs of the Puerto Ricans and of the activities of the C.P.S. unit there. Rev. and Mrs. J. J. Voth and Mr. and Mrs. E. D. Schmidt attended the Ministers' Retreat in Iowa. On the evening of October 6, Mr. and Mrs. Orville Voth of North Newton will show pictures of the hospital work in Ypsilanti, Michigan.—Corr.

—Ebenezer Church, Bluffton, Ohio: Last Sunday Mr. Delvin Kirchofer, who recently returned from European relief work, gave a lecture and showed slides

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HEADQUARTERS OFFICE CORNER

At the 1945 General Conference several amendments to the Constitution of the Conference were adopted. These have been incorporated in a reprint of the "Charter and Constitution of the General Conference of the Mennonite Church of North America." Pastors or church workers may secure copies at the General Conference Headquarters, 722 Main Street, Newton, Kansas.—Walter H. Dyck, Executive Secretary.

Mrs. G. A. Linscheid
222 South Pine
Newton
Kansas

of his trip. Rev. Howard Landis and family of Germantown, Pa., arrived at Bluffton Thursday morning to take up the pastorate of the Ebenezer Church. The Ladies Missionary Society gave a shower to Mrs. Charles Warren at their September meeting. The Warrens expect to go to India soon.—Corr.

—First Church, Bluffton, Ohio: In former years the church families entertained the new students in their homes. This year, on September 8, the Sunday school entertained them at a picnic dinner on the campus as a gesture of friendship. Also a meeting was planned for the evening of September 22, at which time the new students were introduced to the congregation. There was a program and social hour. At this meeting Rev. Smucker invited the students to become associate members of the congregation. All those who respond to this opportunity will be welcomed as associate members on October 6. September 15 was observed as Christian Education Sunday. The monthly missionary offering of the Sunday school was sent to the Mennonite Biblical Seminary, and a generous church offering was given to Bluffton College. On that day our pastor gave us an appropriate and excellent sermon on "Christian Wisdom." The offering should have been taken after the sermon.—Laura Smith, Corr.

—First Church, Beatrice, Nebraska: On September 22 our church commemorated the thirty-fifth anniversary of the Mennonite Deaconess Home and Hospital. A program included musical numbers, reminiscences by Sister Elizabeth Wiebe, who has been with the hospital for thirty-five years, a message by Rev. Walter H. Dyck, and a topic on deaconess work by Sister Lena Mae Smith of the Bethel Hospital, Newton, Kansas.—Maragaret Albrecht, Corr.

—The Menno Mennonite Church, Lind, Washington, was not able to secure a minister the past two Sundays. A program featuring articles from "India Calling" was rendered during this time. The mission collection for the last month amounted to $206.24. The community has been blest with enough rain to do some winter wheat seeding. Our only two young men who were drafted have received their discharges from C.P.S. Our young people's meetings have again dispersed for the winter months because many have returned to colleges and schools.—Mrs. Henry J. Franz, Corr.

—Zion Church, Donnellson, Iowa: During the morning services of September 8, six young people joined the church by baptism. September 15 about forty-five members attended the annual get-together of the Iowa Mennonite churches at Pulaski.—Pearl Krehbill, Corr.

—First Church, Fredonia, Kansas: Dr. and Mrs. Suckau of Omaha, Nebraska, held a series of meetings at Fredonia, September 15-20. His messages were very challenging. The meetings were well attended.—Mrs. Ben Decker, Corr.

Elsa Grantland To Visit Churches and Conference

Elsa Grantland To Visit Churches and Conference

(Rev. J. M. Regier, Chairman of the Home Mission Board, has sent the following letter to pastors of the Western District churches mentioned below and asks that the letter be published in **The Mennonite.**—Editor)

Hillsboro, Kansas.
September 16, 1946

Dear Brethren:

One of the General Conference home mission workers, Miss Elsa E. Grantland, Paint Rock, North Carolina, and a member of our Chicago Mennonite Church, has been invited to be present at our Western District Conference.

She has consented to spend two weeks visiting churches. She can arrange this more readily before than after the Conference. We have arranged for seventeen speaking engagements during the two weeks. That means that forty-five of our churches cannot be visited, and I persume the one who is arranging this itinerary will throw himself open to criticism.

We hope, wherever possible, you will also invite the neighboring churches over to your meeting.

I have personally never met Miss Grantland, but judging from her letters and from the statements made by the brethren who know her quite well, she is a very interesting speaker. She works with the poor mountain people, both white and black.

Should an offering be taken, whether for home missions in general or for her work in particular, please, send the money to our General Conference Headquarters in Newton. Our Board plans to pay her expenses.

We are asking you kindly always to assist her to the next church, as she is totally strange in this territory, and would not know how to get from one place to the next.

Very Sincerely, J. M. Regier

MISS GRANTLAND'S ITINERARY

October 6: A.M., Johannestal; P.M., Tabor; October 7: Medford, Oklahoma; October 8: Goltry. Oklahoma; October 9: Meno, Oklahoma; October 10: Herald, Oklahoma; Octobert 11: Carnegie, Oklahoma; October 13: A.M., Elbing, Kansas; P.M., Swiss Church, Whitewater; October 14: Newton; October 15: Garden; October 16: Christian; October 17: Hebron; October 18: Pawnee Rock; October 20: A.M., Pretty Prairie; P.M., Bethany, Kingman; October 21: Bethel, Inman; October 23-24: Beatrice (Conference).

The Mennonite

Volume 61. October 8, 1946 Number 40

Just As I Am

Just as I am, without one plea, But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee, O Lamb of God, I come, I come.
Just as I am, and waiting not To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot, O Lamb of God, I come, I come.
Just as I am, tho' tossed about With many a conflict, many a doubt,
Fightings and fears within, without, O Lamb of God, I come, I come.
Just as I am, poor, wretched, blind; Sight, riches, healing of the mind,
Yea, all I need, in Thee to find, O Lamb of God, I come, I come.
Just as I am! Thou wilt receive, Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe, O Lamb of God, I come, I come.

—Charlotte Elliott, 1836

From the editor's point - of - view:

CONVERSION ACCOUNTS, when accurate can be very helpful. Such descriptions serve to clarify what happens in the most fundamental change that a human being can experience. However, because of their nature conversion experiences are not easily described. We sing, "I know not how this saving faith To me He did impart, Nor how believing in His Word Wrought peace with-in my heart." Yet an emphasis upon the conversion experience is involved in the Mennonite emphasis of baptism on "confession of faith." Adult baptism presupposes such a conversion experience. Therefore it is important that we have some idea of what to look for in this matter of a conversion experience. Furthermore, if it is the most fundamental change which can come to an individual, one ought to know it as something very meaningful. Confusion has sometimes come about by trying to strait-jacket the form of all conversion experiences. An emphasis upon the sudden type of experience has made some feel that all must be of this nature. Yet a man of wide Christian experience after inquiring "of many people in many parts of the world" suggests that of those who have undergone a real change, he found about 40 per cent in the "sudden" group and 60 per cent in the "gradual." Undoubtedly, the reality of neither kind can be denied. The important thing is the change that an individual undergoes in conversion. What is that change like? With the thought of shedding light upon this question, we present in this issue a symposium on "What Conversion Means to Me" and also a vivid description of the conversion experience of an intellectual.

CONVERSION is not equally sweeping or inclusive for all people. The degree to which a man's conscience has been enlightened helps to determine the degree to which he experiences conversion. The native Christians of mission fields sometimes clearly illustrate this. They are converted, but their conscience lacking light in certain matters, they may at first be a somewhat rough Christian. When a man is converted he comes clean as far as the standards or right which he possesses. If he, for example, has not developed a conscience against armed conflict, he can engage in it, while having in his heart the peace of a conversion experience. This helps us to understand how some such Christians can be comparatively radiant. Thus "peace in one's heart" cannot be the only standard for measuring a conversion experience. The peace may come somewhat more easily if the conscience has not been sufficiently developed. Such a conversion experience is very good as far as it goes, but it does point to the need for growth. It also points to the need for a clearer conception of the essence of conversion.

FAITH is as fixed a part of life as is breathing. As long as there is life there is faith. Even the atheist has faith; he has faith in the policy of not believing in God. One cannot get away from faith. We either put our faith in one thing or another, in one person or another. We either have faith in the possibilities of life or in the impossibilities. Since faith is such a powerful force—a right faith can remove mountains, and a wrong faith can create them—it is evident that our investment of it is a very important matter. If we put our faith in the negative, we will very likely find the negative working itself out in our life; we come to realize that in which we put our faith. As we believe that "this is my Father's world," we find itself proving to be that very thing. We always have faith of some kind. The important thing is that we have a Christian faith.

REALISM is sometimes described as looking at things as they are and not as we would like them to be. Perhaps, there isn't much wrong with this definition. The trouble comes in the words, "Things as they are." Especially is this true when human beings are in the picture, and they usually are. To see a man as a sinner and as a sinner only is not realism. Realism sees him as a sinner but even more so as a potential child of God. The sinfulness of a people is not the deepest reality about them. Their potentiality for Godliness is the deepest reality. So when the self-styled realists of politics, the press, etc., admonish us to look at "things as they are," we might exercise our Christian privilege and duty of looking deep enough and far enough to see the whole of the picture and not only a part of it.

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What Conversion Means to Me:

a symposium

JOHN S. RAUGH, pastor of the Smith Corner Church, East Freedom, Pa., under the Home Mission Board of the General Conference:

Conversion in a moral or religious sense is a complete change in attitude toward God and the world. It involves a complete surrender of self to God.

We learn from the Holy Writ that conversion and the new birth are one and the same, and that it is necessary in this life if one is to live in the joys of heaven which Jesus has gone to prepare for his own.

Only the subjects of the kingdom of God will inhabit the new heaven, and for a person to enter the kingdom of God he must be born again, because it is a kingdom into which one is born and cannot be entered any other way. The same is true of this world. When one enters he is born into the world and cannot enter any other way.

Jesus says be ye also ready for in such an hour as ye think not the Son of man cometh. So we can truly say that conversion is a preparation or a getting ready for the coming of the Son of man.

Conversion or being born again is not "turning a new leaf," nor is it simply starting to church and Sunday school, but it is a creative act of the Holy Spirit (II Cor. 5:17, Eph. 2:10). It is an experience whether gradual or sudden. It all means the same thing, that is, receiving the Spirit Of God. I Cor. 2:12. To receive the Spirit of God one must break with self and be concerned about one's fellow men, Eph. 4:28. Then after receiving the Holy Spirit he will understand what the will of the Lord is, Eph. 5:17.

Conversion brings certain changes in the converted. One who has been converted has been made a partaker of the divine nature (II Pet. 1:4), and of the life of Christ, Gal. 2:20.

Conversion is not a state of mind as some would have us believe; it is an actual happening; it is Christ formed in the believer, thus, the man who once lived the "old man" is dead, gone, is not living in the body of the converted person.

The converted person is a new man for this reason. Christ, by his Spirit, dwells in him. Man is controlled or known by his thoughts and actions or his words and deeds. The natural man is conceived in sin and born in iniquity by the will of man. The new or converted man is born of God by the will of God.

The natural man acts and thinks according to his nherited, corrupt nature, but the converted man thinks and acts according to his new nature. Nevertheless, in this life there is that struggle which the disciples experienced in the garden, "the Spirit indeed is willing but the flesh is weak."

Conversion means the salvaging by Christ of man's soul from the wreckage of humanity and saving it from a miserable, eternal hell. It means delivering us from the wrath to come and saving us to an inhertance incorruptible and undefiled in Heaven in the eternal presence of our Father God.

Conversion means the acceptance by man of the "Free Grace and Dying Love" of God our Father, and Jesus Christ his Son our Saviour.

D. D. EITZEN, Associate Professor of Pastoral Counselling at the Graduate School of Religion, University of Southern California:

Conversion is an experience which eventuates at least three forms of behavior: (1) A person becomes increasingly objective about his essential subjectivity—commonly known as "conviction of sin" (Isaiah 6:5). (2) His intellectual and emotional commitment is henceforth to a cause that is infinitely beyond his subjective self—"Believe on the Lord Jesus Christ, and thou shalt be saved." (3) This volitional commitment integrates all his faculties into a life of service—"Here am I: send me." Conversion is the transformation of a person's subjectivity into objectivity.

God in His infinite wisdom chose to make man supremely different from the rest of creation—He endowed him with the ability to be aware of his own powers and advantages. Man only can reflect upon his Creator. The contemplation of God is not possible in the animal world. Man therefore has the ability to think after God as to what is meaningful (redeeming) not only for today but ultimately.

Subjectivity or awareness of one's awareness is the distinctive inherent nature of man. The late William Temple, archbishop of Canterbury, writes, "All people at birth, until delivered from it, live in a state of self-centredness; that is, in the perspective of self as centre."

Awareness of one's powers is then a gift from God which makes man supremely unique and renders him capable of being creative with the Creator. It also renders him capable of being creative independent of God and in competition with God; the higher a person's I. Q., the greater the temptation. This is sin in its starkness. Man's ever-present temptation to be self-sufficient is the essence of sin. ("Let us build us a city and a tower whose top may reach into heaven" or "ye shall be as gods."

Jesus dramatized this natural tendency of man by having the prodigal son request his independence.

But man's self-consciousness limits him to an awareness of his personal needs, the greatest one being his need to be meaningfully related to the Whole of which he is but a part. Hence consistency in subjectivity leads to objectivity just as he who goes far enough in a southerly direction finally goes north. Hence the prodigal son "came to himself"—to a recognition of the futility of seeking his self-sufficiency and that his salvation lay in becoming a meaningful member, albeit a servant, of a family.

To be converted is to be released from the compulsion to become god and dedicate my powers to work with God. To be converted is to be released from self-rightness to a life of loving. "To melt and be like a running brook that sings its melody to the night; to know the pain of too much tenderness; to be wounded by your own understanding of love and to bleed willingly and joyfully; to wake at dawn with a winged heart and give thanks for another day of loving." This is life in God, this is life abundantly, this is the fruit of conversion.

A little girl told the minister that her older sister was converted. When asked how she knew, she replied, „See knipt nu nich meah." (She pinches me no more.)

The alloted four hundred words are exhausted. A treatment of this subject should deal with the theological concept, God's grace, the death of Christ on the cross, repentance, rebirth. Furthermore, the only credentials for writing on this subject is to have experienced it personally. Suffice it here to testify that my daily conversion need is to be humble about my humility.

C. H. FRIESEN, frequent contributor to papers and magazines and a member of the Buhler Mennonite Church, Buhler, Kansas:

In trying to give a short treatise on conversion it shall be done in line of the scripture. Apparently there prevails quite a confusion about conversion. The *Bible* is the only source from which to attain a right conception of it. By conversion we understand to undergo a moral change. Very often it is a mere reformation in behaviour, perchance from drunkenness to sobriety. In the *Bible* we find repeatedly that even all Isreal turned to God, but evidently it was merely an outward affair without touching the heart (Cf. Ps. 78:56-57). And daily we have opportunity to observe it.

It is obvious that there is some difference between Old Testament and New Testament conversions. For instance, when the whole nation in repentance turned about and outwardly complied with the precepts of the law, God was pleased and forgave. Whilst in this age of grace and The Holy Spirit every individual is concerned, viz, "Except a man be born again, he cannot see the Kingdom of God" (John 3:2). Therefore, to apply Old Testament methods will lead astray.

Since Pentecost, the ascended Lord Jesus has sent The Holy Spirit into this world, among other things, to convict her of her unbelief. (Cf. John 16:8-10). After the sinner hears the gospel of Jesus Christ, The Holy Spirit tries to convict him of his depravity and lost condition. If He is successful, he will open his heart and accept in faith the Lord Jesus as his personal Saviour. The first step—opening his heart—is conversion. It is partly a free-will submission to the call for salvation. The second step—acceptance of grace—is exclusively a creative act of God, "not of the will of the flesh, nor of the will of man, but of God"(John 1:13). This is genuine conversion, also designated as new birth, and it rightly can be said, "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new" (II Cor. 5:17).

But alas! the great majority of those who are aroused by the Spirit stop here and make up their mind to lead a better life, to read now and then in the *Bible,* to attend devotional services, and so forth, and honestly believe by doing so they are converted. Heartily they sing, "All is well with my soul." In this state they pass away. But what a terrbile awakening awaits them! to hear on that day from the mouth of the Lord Jesus, "I never knew you: depart from me, ye that work iniquity" (Matt. 7:21-23; cf. Heb. 2:3).

MRS. J. R. DUERKSEN, missionary to India, now on furlough and pursuing studies at Bethel College:

Conversion means to me a turning about that comes to any individual who "meets the Lord." The outward circumstances may vary with each person. But I feel that one essential is a sense of guilt before God and the realization of a need for a Saviour. This may come about through a verse of scripture, a song, a testimony, a sermon or a word of admonition. God is not dependent on any particular place or method in His dealing with men.

But there must come a time when the individual faces the question, "What will I do with Jesus?" When the answer is a whole-hearted surrender to Him then conversion has really taken place. Now the question is no longer, "What do *I* want?" It is, "What does *the Lord* will for me?".

In my own life, the altar call brought me to decision, both as regards my relation to my Saviou as well as my surrender for full time service. I thank God that there were Christian leaders who presented the claims of Christ and pled with young people t give Him His due. I rejoice that there are still those wh realize the present-day need of young people to find their Saviour and seek in every way to bring them to place of decision.

The Conversion of an Intellectual

by Jacob H. Janzen

"Meet our new colleague!"

"This is the Director of our school, Mr. Janzen!" said Ivan Ivanowitch Braeul introducing the scarcely twenty-one-year-old Ivan Heinrichovitch Janzen to the Director of the Ohrloff Boys' High School, Kornelius Benjaminovitch Unruh, whose physical weight of nearly 480 pounds still could not measure up to the extraordinary volume of his erudition.

Janzen was well educated himself and very capable of filling the position entrusted to him by the school board—and he knew it.

He bowed politely before his superior, the Director, and the usual courteous nothings were exchanged. But young Janzen found it difficult to reciprocate the cordiality with which Director Unruh welcomed him into the fellowship of the three-man teaching staff of the school.

He was, to be sure, of highly polished manners and had associatel with the highest ranks of Russian society in his student years at Theodosia, Crimea. But in his relations to his fellowmen was a certain frigidity which alienated people from him at the first meeting.

Pride and selfishness do not go so well with love.

But Janzen did not care.

He needed no company of morons on the lofty peak of his own superiority.

He was a good teacher, too, and in command of every rule, method and technique of his vocation, and his pupils liked to study with him, but they hated him as a man and nicknamed him "The Smart Devil."

Janzen had accepted baptism in the literal sense of that word. He had not submitted to it or longed for it. He had just complied with an existing rule without burdening his moral conscience. He was not an infidel, and it was stipulated that everybody be baptized before he could venture to teach Mennonite youth.

But by accepting baptism he still stuck to his tacit mental reservations. Religion was to him nothing but just another branch of philosphy extending into the realm of the metaphysical. It could be experienced by everybody emotionally, but it could be comprehended really only by those who were scientifically capable of following a deep, philosophical, logical train-of-thought toward the discovery of the ultimate truth.

He appreciated Christ as a philosophical conception, but he didn't have much use for the historical Christ and had never experienced Him as the redeeming power, which he, by the way, needed just like any other human being.

He liked to go to church, and he tolerated every preacher who, at least, endeavoured to enlighten his charges scientifically on the subject with which he was dealing; but he hated the evangelists who put the emphasis on the emotional aspect of their subjects, shrieked and bellowed for hours without saying a thing at all.

His contention was that facts impress them who perceive them, emotionally, but that it is abominable to whip up feelings by artistic speech with no meaning whatsoever to it.

I have studied under him, and have later been his colleague for years, and I still feel like he did at that time.

The drawback of the thing is, though, that the evangelistic criers sometimes do say something in their emotionally delivered messages, and their way of presenting the gospel appeals to a certain type of people although it offends the intellectuals.

My own conversion went a somewhat roundabout way.

The seeds which my loyal Christian parents had sown into my heart never died, and when I was baptized on the confession of my faith, it was really not my faith but my father's. But no other man's faith can save an indiviual, and my inherited faith had to become my own before it could redeem me from perdition. In spite of the faith of my parents I was dragged by the powers of hell through the deep mire of sin and had to bear the consequences until I met my Saviour at the deathbed of my first child.

It was there that I came to know that I stood face to face with Jesus, the historical, still living and powerful Jesus. There He overpowered me, and my father's faith became my own.

"Now you, too, have gone over to the obscure," said John when we first met after my conversion.

It hurt me, but I had nothing to say. I was powerless against his scientific arguments, but I loved those obscure people whom he despised, and they meant so much to me.

But in God's own good time John's day dawned.

We had at that time (1906) a "Billy Sunday" of our own in Southern Russia, and his name was Jacob Vetter. He did not reside in our villages, but he visited us from time to time and John hated him with all his heart. But he was unable to scare Vetter away or to keep him out when he was away and tried re-invade our territory.

John decided to debunk his absurdities in one of his own meetings and went to church that particular

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JACOB H. JANZEN, Elder of the United Mennonite Church, Waterloo, Ontario, was born in Russia, received his schooling there, and taught in Mennonite schools in Russia. In this article he describes the conversion of his brother.

night intending to unmask without mercy craftiness of the "religious charlatan."

He braced himself with all his willpower and his intelligence, went, and met, not Jacob Vetter, but a stronger one who had laid his own plans for this evening.

The evangelist, to be sure, was there and delivered his message in his usual way while Janzen listened attentively to store up in his memory everything that would be adventageous for him to unmask the whole contemptible buffoonery of this clown.

And it came about that, paying so close attention to the man in the pulpit, he could not but notice, also, that the speaker did not only shriek and bellow. He had really something to say, even if he said it in his ridiculous way. There were words in that sermon which pierced John's heart, and he forgot all about Vetter. Christ was grappling with him, and although at this moment there was nothing to conceive that Jesus Christ scientifically by, he felt the real presence of Him unmistakably. It was hard for John to withstand His power and he felt very miserable.

From the pulpit came the call for a decision, "Stand now everybody who wants to be relieved of his burdens by the redeeming power of Jesus Christ, our Saviour!"

"Hold it!" thought John. "Here is my chance to get even with you and to show the whole audience how worthless your promises are. I sure am a burdened man, and if I can get rid of my burden just by standing up in this meeting, I shall go home today from here a happy man."

He tipped up in his pew, but while he was standing he felt the eyes of the whole congregation fixed upon him, and he did not like it. All fighting power had gone out of him. Vetter seemed not even to notice him, and he was glad for that because he wanted to show that man nothing. Instead a deep desire to be released from his burden of shame and remorse filled his heart, and with the others he went forward and prayed with them.

Rising from his knees after that prayer he noticed that he felt himself drawn powerfully toward the people with whom he had just prayed, although many of them were of the kind which he so far had always classified with the morons. A sweet love, unknown to him hitherto, filled his heart. The whole world had changed. He was a changed man himself and went home filled with the love and the peace of Christ which passes all understanding.

He continued to teach school after that until his death in September, 1917, but his former nickname was soon abolished and forgotten by his students. They respected him as their teacher and loved him as their friend.

He was called by his church to the ministry and served faithfully, especially doing pastoral work among the neglected and lowly in our community. He loved everybody and was loved by everybody and thus became the happiest man in the world of his time.

I do not know whether Jacob Vetter and my brother have met after the latter's conversion. But I know that Jesus Christ stood by John until the end.

When I visited John shortly after his conversion I found him pondering over Acts 9:16. He had underscored the words "I will shew him. . . "

"He, certainly, has shown me a thing or two!" John said.

During his sickness (pernicious anemia) he was calm and joyful and passed over to the great beyond in his sleep.

"Das Mennonitische Lexikon" says of him, "Janzen the always doubting, but also the always searching, the rationally-oppositionally minded, experienced in the year 1906 a conversion toward a more pietistic philosophy of life, and became henceforth an active, and in his work, very fruitful member of the Mennonite churches, enjoying a popularity and a respect by his fellowmen of which not many can boast." (M.L.Vol.2, Page 393, col.2)

I believe, "conversion toward a more pietistic philosophy of life" does not cover the ground in this case. According to his own appraisal of his experience, and, also according to my own observations, it was far more than that. In 1906 John met the living Christ in person and surrendered—not to a school of religious thought but to Jesus Christ, his Saviour, Himself.

IN MEMORIAM

Agnes, G., nee Gerhard, wife of Dr. Elmer E. S. Johnson
pastor of Hereford Mennonite Church, Bally, and custodian of th
Schwenkfelder Historical Library, died late Saturday night, Sep
tember 14, at her home in Hereford, Pa. Her age was seventy-fou
years, five months and sixteen days.

Mrs. Johnson lived in marriage with her husband forty-seve
years and one week.

She was born in Worceste, Montgomery county, a daughter
the late Ambrose K. and Regina (Schultz) Gerhard. She was
student of Perkiomen Seminary, Pennsburg, from which institutio
she was graduated in 1896. While there she specialized in musi
instrumental and vocal. For a number of years she was a teach
of instrumental music.

Early in life she united with the Palm Schwenkfelder chur
in which she continued as a member through fifty-six years, wi
the exception of five years during which time she was a mem
of the Schwenkfelder Church of Philadelphia.

During the last twenty-five years she worshiped and served
Hereford Mennonite Church, Bally. Here she was a Sunday Scho
teacher for many years until her death and an active worker
the Ladies Aid Society. Here, as at Palm, she was frequent
vocal soloist in the worship service and was often called up
to sing at the funerals of the churches.

She was a great lover of music and song, singing in orator
in Hartford, Connecticut and in Wolfenbuettel, Germany, wh
she resided with her family for most of the time between 1904 a
1919. She also sang in many choruses here in Pennsylvania. H
great love of music was reflected in her admiration of all t
beautiful in flowers, trees and singing birds. Every time a t
was removed along the highways or a new road cut throu
beautiful land she lamented the loss of that which was so beauti
in nature. This spirit was carried over into her love of people.

Besides her husband, she is survived by a son, Rolland, G.
Hereford; a grandson, Waldo; three brothers and two siste
Elmer and Samuel, both of Philadelphia, and Atwood of Pal

two sisters, Mamie, of Palm, and Selina, wife of Dr. Eugene Schultz, Washington, D. C.

The Rev. Lester K. Kriebel, of the Palm Schwenkfelder Church and the Rev. Andrew R. Shelly of the Stirling Avenue Mennonite Church, Kitchener, Ontario, officiated at the funeral services at Hereford Mennonite Church, Bally. Interment was made in Washington Schwenkfelder Cemetery at Clayton.

Mrs. John Baergen, daughter of Ch. H. and Anna Nickel, was born December 16, 1906, near Bessie, Oklahoma. She was baptized in 1923 and received into the Herold Church of which she remained a member until her death. On November 29 she was joined in holy matrimony to John Baergen. For five years they lived near Bessie, and then they moved to a farm north of Corn. The call to her heavenly home came on September 21. She is mourned by: her husband; four children, Doris, Lorena, Carolyn and Garry; her parents; one sister, Mrs. Gus Froese; and three brothers, Albert, Otto and Edwin.

Selma Unruh Reports

C. I. M. Nyanga, Africa
September 2, 1946

Dear Mission Friends:

The Lord has wonderfully undertaken for me. I thank Him for His protecting hand over me during my trip, and I thank Him for health and strength.

I left New York by plane on April 26 and arrived in Leopoldville, Africa on April 29. I enjoyed the plane trip and also the boat trip up the river. On May 30 I came to the Nyanga station. It is a beautiful station and I am happy in serving my Master here.

The latter part of August is the beginning of the rainy season. We have had several showers of rain, and things are beginning to look refreshed after the dry season. We have not only had showers of material blessings, but we also had showers of spiritual blessings during August.

From August 3 to 6 we had the Annual Missionary Conference at our station, while Rev. Rediger is visiting the field. Otherwise it is held in December. The conference sermon was brought by Rev. Rediger. Inspirational messages were given by the new missionaries, and the music was furnished by different groups from each station. The thought of the inspirational messages can be summed up in a few sentences. Namely, if we look unto Jesus, the author and finisher of our faith, and trust Him, He will enable us to bring the gospel to those whose understanding is darkened; and as Caleb, who wholly followed the Lord and was victorious, so we too can be victorious and have joy in our work for Him, even though obstacles come our way.

In the last session of our conference we had communion services with Rev. Rediger presiding.

Eight new missionaries have arrived on the field since March. It was a joy to see them all at the conference. There is a deep thrill which comes when one meets spiritual companions who have dedicated their lives for the same purpose, and who are devoted to the purpose of building the kingdom of God.

We have about eighty outstation teachers from the native Christians in the villages. From August 17 to 21 we had them on the station. On Saturday and Sunday evening we had five different groups of the people on the mission gather around the fire at different places for prayer. On Monday, Tuesday and Wednesday forenoon the teachers were instructed in different subjects which they are to teach in the villages during the coming semester.

On Wednesday afternoon two assistant pastors were chosen. We have had only one up to now. The one will be helping on the station and nearby villages, while the other two will work in the outstations. These meetings were closed with a communion service with the native church.

The Bible School and Day School are opening today. Many new students have come in again. We need your prayers for this important work of the mission. Yours in His Service, Selma Unruh (Rev. Rediger is the Executive Secretary of the Congo Inland Mission.)

College and Seminary News

FREEMAN JUNIOR COLLEGE

The College Corporation has its annual meeting September 20. Rev. P. P. Tschetter of Pretty Prairie, Kansas, was a chapel speaker recently. The Academy play will be given November 15 in the College Gym. Miss Kaufman has selected St. Elmo, a play based on the novel by Augusta J. Evans. The Study Hall for academy students is filled to capacity this year. Twenty-two more desks were added recently and still more are needed. The Foods Classes have been canning fruit and making pickles for dining hall use.

This week Wednesday Rev. Waldo Flickinger of Alsen, North Dakota, spoke to the students in a chapel service. Rev. Hugo Mireau spoke to the Christian Youth group on Monday. Thursdays the chapel periods are again under the direction of the Music Department. The Ritz Trumpeteers, a brass and woodwind ensemble, presented a program to the students and faculty on Thursday afternoon. These programs are sponsored by the school secured through the Community Program Service of the University of Minnesota. Two series of programs will be presented this school year. One series will be for the students and will be presented during the day. The second series will consist of evening concerts and lectures for the whole community.

BETHEL COLLEGE

The extra-curricular program of the school has been drawn up for another year with about twenty student organizations supplementing practically every phase of study and campus activity. Participation is controlled by personal counselling and a system of enrollment which seeks to balance and limit the load of each student. All these organizations come under the general supervision of the Student Council, headed this year by Amanda Ediger (Buhler). Each of the nine residence halls has organized and elected its representative to the Governing Councils. Results of the tryouts for the choir of sixty voices were announced by the Music Department, which is also organizing the band, orchestra, and vocal and instrumental ensembles. A strong intramural sports program has been arranged and, according to a resolution passed by the Board of Directors, the College is resuming intercollegiate athletic competition on a three-year probationary basis.

Religious Education through Visual Aid

by Cornelius Krahn

Visual aids are being more and more widely used, not only in secular education and for commercial purposes, but also in the field of religious education. It is not hard to predict that it will gain in prominence in the latter field as soon as religious leaders realize that the means for this purpose are within their reach. With this in mind we would like to share some experiences we have gathered while trying to build up a slide library for class and church work.

How To Obtain Slides

The most widely used materials are in 2x2 slides, 35 mm. film strips and motion pictures. This material is being obtained in various ways. A great many of our younger and older people on trips, in Civilian Public Service, in relief work, and on the mission field take kodachrome and motion pictures. In this manner everyone enjoys sharing their experiences when they return. From these sources a church can easily accumulate and build a slide library.

A more systematic way of building up and maintaining a slide library is to order catalogs of religious slides and films, selecting those sets of slides and film strips that will fill your needs. The denominational publishing houses have set up the Religious Film Association (19 S. LaSalle St., Chicago 3, Illinois) that supplies a catalog of motion pictures, and colored and black and white slides for sale or for rent. The Society for Visual Eduaction, Inc. (100 East Ohio St. Chicago 11, Illinois) furnishes catalogs on slides of religious paintings, etc. Other sources could be mentioned.

The kodachrome (colored) slides usually cost fifty cents each paper bound. For permanent use they should be bound in glass to give them the best protection. Black and white film strips are the least expensive (usually two dollars per film strip consisting of twenty to fifty slides) For permanent use they also should be put into glass slide binders.

These kodachrome and black and white 2x2 slide sets can be of great help in any church sponsored project in teaching the stories of the Old and New Testament, the life of Christ, missions and many other subjects.

The collecting and building up of a slide library can even take on a more personal and intimate character. It can be compared with building up a family album or a church record in pictures. In a family, in a church, or in a community there are many pictures that tell the story of growth and development. Charts, maps, and other visual aids can be made into slides in this way. The Bethel College Slide Service is willing to help you make black and white slides from these pictures.

Previously we mentioned the binding of slides in glass binders. It seems to us that the S.V.E. slide binders that are being sold in sets of one hundred for $3.75 are most economical. Anyone can learn how to bind the slides to give them greater protection.

Obtaining Projectors

As was mentioned 2x2 slides are most commonly used today. The projectors for these slides vary in quality and price but are within the reach of every church. One of the lowest priced small projectors, more for home use, can be purchased for about fifteen dollars A very common good make is the S. V. E projector model AAA, with a 300 watt lamp, that can be used with slides and film strips, which cost $76.75. They are available at any photo supply store. With slides and a projector pictures can be shown on a white wall o sheet. If a screen is desired the Da-lite screen, costing about twenty-five dollars can be recommended.

Obtaining projectors for motion pictures is no quite as simple because good ones cost in the neighborhood of five hundred dollars. They may, of course, b rented in some localities.

Bethel College Slide Service

The Bethel College Slide Service is expecting to function on a larger scale than before. A number of sets o colored and black and white slides have been adde making the total of some thirty sets. Most of the set illustrate events from the history of the Christia church in general and the Mennonite church in particular. We also have a number of sets of slides o Biblical topics and on Christmas. For most of thes sets lecture guides are availabe. We are also prepare to continue our lecture service by coming out to churches within a driving distance, using our own equipmen For further information in this matter as well as an question raised by this discussion write to the Beth College Slide Service, North Newton, Kansas.

Dr. Cornelius Krahn, head of the Bethel College Historical Library, has had much experience in building slide collections. Furthermore, he has had many valuable manuscripts and pictures microfilmed, so that one can now step into the Historical Library and through the means of a special machine read or see these microfilm records.

Y.P.U. OFFICERS
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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Route 2
Newton, Kansas

Retreat Grounds and the Northern District

by Carl Epp

The church communities of the Northern District Conference are rather widely separated. Thus the work, as well as the purposes and aims of the various people's organizations in the district have not been unified or coordinated in the past.

The establishment of Young People's Day as part of the District Conference program was a great step towards acquainting the various groups with each other's work and in unifying their efforts. Another step is the proposed first all-district young people's retreat to be held in the summer of 1947. Here the young people of the district will have their first opportunity to get together in a week of discussion, worship, and recreation as a unified, district group. This should serve to strengthen the individual groups as well as the relationships between groups.

A third step logically follows—the procuring of a district owned retreat grounds. The project of either purchasing a building a camp site in itself is an incentive to work together and thus an influence in uniting the groups. A summer work and study camp could even be used as a means of building up the camp buildings and facilities.

This article inaugurates a few articles to follow discussing the question of retreat grounds. There has been aroused in recent years a keen interest on the part of some districts to have their own retreat grounds. The Eastern District has their own, Saskatchewan owns Elim Gospel Beach, and the Middle and Central Districts are considering acquiring a site as is also the Western District. Ontario has begun to hold retreats, the Northern District plans to hold its first district retreat this coming year. Previously they have had their retreats in smaller units.

Although the Northern District does not plan to acquire their own grounds in the immediate future, Carl Epp of Henderson has raised some general points regarding the problems as it looks to the Northern District as they launch this new part of their program. Carl Epp is president of the Northern District.

In the future, other districts will be invited to express their views on this question.

Various church groups or committees can make use of such a conference owned retreat grounds. Possibly a seminar or study group for leader training could be held on the grounds throughout the summer, the members maintaining the camp and serving as the "overhead" of workers during the conferences and retreats.

The general location of the grounds should be as easily accessible to all the church groups in the district as possible regardless of their size. At least the traveling expenses of the those from a distance should be equalized with those from nearby by proportioning a uniform mileage charge among all attending the retreats. This is important if we follow our assumption that the purpose of district wide retrats is to help unite the efforts of **all** the various groups.

Several points can be mentioned in considering a specific location of the camp site. The place, of course, should be scenic, and a spot on a lake or river bank is almost a "must." The site should be accessible by good roads and not too distant from a town or source of camp supplies. Availability of electricity and a good water supply is also important.

The establishment of the retreat grounds as a center of a worthwhile youth program presents a real challenge to the Northern District as it does to Mennonite young people in other districts. May we accept this challenge and work prayerfully to meet it.

When We Taste Defeat

The famous football coach, Knute Rockne, was fond of saying that no football team could become a great team until it was beaten. "When they taste their first defeat, the stuff that's in them will come out. If they're made of the right stuff, they'll storm back and be better than ever before. If they're phonies, that one defeat will lick them." However, it often takes the inspiring coach to rally their spirits. When God called to Elijah, "What doest thou here?" he sent the depressed prophet forth to perform three of the important acts of his life.

If you are ever under the juniper tree, remember that Abraham Lincoln failed in business in 1831, was defeated for the legislature in 1832, failed in business again in 1833, was elected to the legistlature in 1834, had his sweetheart die in 1835, had a nervous breakdown, 1836, was defeated for speaker in 1838, was defeated for elector in 1840, was defeated for Congress in 1843, was elected to Congress in 1846, was defeated for re-election in 1848, was defeated for the Senate in 1855, was defeated for vice-president in 1856, was defeated for the Senate in 1858; but he was elected President in 1860.—The Teacher.

Meeting Temptations

by Wesley Kaufman

"Watch and pray that ye enter not into temptation; the Spirit indeed is willing, but the flesh is weak." Matt. 26:41.

Life is full of peril. Satan is no supersititous myth, but an actual foe, "going about like a roaring lion seeking whom he may devour." Cunning, powerful and treacherous he hates God and hates the good. He tempted Christ. He wanted to "sift" Peter, and he wants to sift us too.

Two things he especially tries to do with us; to draw us back into his service; or failing in that, to make us just as inefficient as possible in Christian work. To make us inefficient he first attempts to lead us into sin. Yielding of sin he knows makes cowards of us. Our cowardice discourages us in the Christian life, and once discouraged we are almost of no use in Christian work, as D. L. Moody said, "God seldom uses a discouraged Christian." But Satan's real purpose is to destroy us. As Jael killed Sisera while he slept so Satan would first put to sleep and then kill us.

But how are we to meet temptations? What are some of the conditions of victory?

1. The first condition is heart consecration, being wholly and loyally Christ's. Satan may be very strong, but he loses his power over us when we are wholly sanctified to Christ.

2. A second condition of victory we may call strategy. Strategy is the way some armies succeed in war. It is one way the Christian can succeed in the battle with Satan. Paul gives us a hint of what this means when he says "Be not overcome of evil, but overcome evil with good." It is possible to have our hearts and hands so occupied with things that are good that Satan can find no place in us.

The story is told that Mr. Moody at a meeting picked up a glass and holding it before the audience asked, "how can I get the air out of this glass?" There was no response. Reaching for a pitcher of water he filled the glass to overflowing. He then said that every bit of air had been emptied from the glass. Just so can we keep Satan, the world, and worldly things out of our hearts. It is by filling it to overflowing with the things of Christ and of the Spirit. This is wise strategy. It is keeping out Satan by being pre-occupied by Christ. It is a most successful way of overcoming Satan and his wiles.

3. Let us avoid temptations that are not in the path of Christian duty. We pray. "Lead us not into temptation, but deliver us from evil." Let us not expose ourselves to unnecessary temptations.

The story is told of a man who professed conversion. His sin had been drunkenness, but upon being converted he said he would prove its genuineness by going to the city, passing by all the saloons, and coming home as sober as he went. It can be no surprise to anyone to know that having gone in that spirit he came home as drunk as ever. He met needless temptation, and not in the way of his duty. Pray the Lord to keep you from presumptuous sins and carefully avoid all temptations not in the way of duty.

4. But temptations will come, what then?

(1) Watch. "Keep thy heart with all diligence, for out of it are the issues of life." Watch every avenue by which the enemy makes his approach.

(2) Pray. Pray for a way of escape if God will show that to you. If he cannot grant you that, pray for help and strength to resist and overcome in open, face-to-face battle with the powers of darkness.

Men and devils may tempt, but men and devils cannot force us to yield. Martin Luther used to say, "We cannot keep the birds from flying over our heads, but we can prevent them from building their nests in our hair." So we cannot prevent temptations from whispering in our ears, but we can prevent them from making nests in our hearts. No one can compel us to sin.

"Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him,"

Wesley Kaufman is a member of the Bethany Church, Kingman, Kansas. This paper was presented at a "Christian Workers Program" which to Bethany is the same as the C. E. programs most churches have. The evening's program consisted of three talks: "Meeting Temptations," "What the Church Expects of Me," and "What I Expect of the Church."

All Life Is God's

By Marie Medora

"This life is mine; the future life is God's!"
All life is God's, and ours to use!
If we refuse his vitalizing touch
Our souls are dead as a blown fuse.

All life is God's, no matter how we end it;
All life is God's and all he asks
Is how we spend it.

How Was Your State Named?

by Dorothy S. Shutt

The reason your state was called Arkansas, or Oregon, or Pennsylvania, would make a big book, but the beginning of state names and their meanings can be tabulated for quick reference. Such a list will be a useful addition to your travel scrap book.

STATE	SOURCE OF NAME	MEANING OF NAME
Alabama	Choctaw Indian words alba aya mule	I open, or clear, the thicket
Arizona	Pima and Papago Indian word ari zonac	Small spring
Arkansas		
California	Spanish words aixo es calor de forni de fornalia	The land of oven's heat
Connecticut	Indian word quonecktacut	Long river or river of pines
Colorado	Spanish word	Red
Delaware	Named for an early governor of Virginia Lord De La Warr	
Florida	Spanish words pascua florida So named by Ponce de Leon on Easter Sunday, 1513	Feast of flowers
Georgia	Named for George II of England	
Idaho	Indian words edah hoe	Light on the mountains
Illinois	Indian word iliniwek	River of men
Indiana	Named for Indians in general	State of Indians
Iowa	Sioux tribe named Alaouez	Sleepy ones
Kansas	Sioux tribe	People of the south wind
Kentucky	Iroquois name Kentahten	Land of tomorrow
Louisiana	Named for Louis XIV of France	
Maine	An anient province of France	
Maryland	Named for Queen Henrietta Maria	
Massachusetts	Algonquin Indian name	Great-hill-small-place
Michigan	Mishigamaw Indians	Big lake
Minnesota	Sioux words	Sky-colored water
Mississippi	Indian words maesi sipu	Fish river
Missouri	Sioux Indian tribe name	
Montana	Spanish word	Mountainous
Nebraska	Omaha Indian name	Wide river
Nevada	Spanish word	Snow-clad
New Hampshire	Named for English county of Hampshire	
New Jersey	Named for Island of Jersey	
New Mexico	Aztec war god Mexitli	
New York	Named for the duke of York, 1664	
North Carolina	Named for Charles I of England	
North Dakota	Sioux Indian word koda	Alliance of friends
Ohio	Iroquois name	Great
Oklahoma	Choctaw word	Red people
Oregon	Many origins: one, word of the Shoshone tribe Oyerun-gen	Place of plenty
Pennsylvania	Named for William Penn's father	Penn's woods
Rhode Island	Named for General Court of the colony	
South Dakota	See North Carolina	
South Carolina	See North Dakota	
Tennessee	Indian name for chief town of the Cherokees on the Little Tennessee River	
Texas	Indian word tejas	Friends

Utah	Named for the Ute Indians	
Vermont	Two French words vcrd and mont	Green mountains
Virgina	Named for Queen Elizabeth of England the "virgin queen"	
Washington	Named for George Washington	
West Virginia	See Virgina	
Wisconsin	Indian name Ouiscousin	Meeting of the rivers
Wyoming	Named for Wyoming Valley in Pennslyvania	Mountains and valleys alternating

—FORWARD

Items of Interest

The Young People's group of Henderson, Nebraska, purchased the entire library of the Denison, Iowa C. P. S. camp. This is to be the foundation of a church library which the group is planning as one of their projects.

* * * *

The Intermediate Senior, and Young Adult groups of Stirling Avenue church, Kitchener, Ontario, presented a religious drama "The Lost Church" at the Sunday evening service, September 15. The four scences take place in the home of a worldly man who has no use for the church. He has a dream depicting what the world would have been like without the church and, therefore, changes his attitude declaring his allegiance to Christ and the church. For four years the young people have annually sponsored a Sunday evening service at which an offering is taken to boost the building fund.

* * * *

The interest in a fellowship among Christian youth by correspondence is continuing to be manifested. A recent letter was received from Winnipeg, Manitoba, expressing the desire to establish a correspondence fellowship between the young people of Winnipeg and those in foreign lands. Those interested in such correspondence are urged to write the editor of the Mennonite Youth section for more particulars.

* * * *

Recently a report was made in these columns regarding cattle shipments which was erroneous. Here are the most recent figures: Between June 29, 1945 and August 17, 1946, the sea-going cowboys have made 4,310 man trips, shipping 61,558 horses and 21,273 cows abroad. In spite of the larger proportion of horses, those who shipped across still are called "cowboys."

* * * *

A report from the Friends Committee on National Legistlation states that the judiciary committees of both houses of Congress have reported out favorable on a bill to establish a claims commission for Japanese Americans who had been evacuated during the war. This commission would attempt to make just payment for the losses Japanese-American incurred by being evacuated. This action if favorably legislated will make possible a less embittered feeling by Japanese-Americans because of their experience.

* * * *

In a meeting with the UNRRA's council prior to the Geneva conference of the UNRRA organization, some twenty organizations were represented. The advisability of letting UNRRA expire in mid-winter was discussed and, interestingly enough, the most vocal supporter of continued American responsibility for relief was the Veterans of Foreign Wars.

* * * *

In July, the brewers sent representatives to the Department of Agriculture to request the repeal of the 30 per cent cut in grain supplies for breweries. There were thirty speakers representing the breweries and two speakers opposing the breweries request—the W. C. T. U. and the Friends Committee on National Legislation. The cut remained in effect. The brewery interests did not get additional grain.

* * * *

Winners of the Niagra Township Softball League in Ontario was the Co-op Cubs, a team composed of Mennonites. The team received a sliver cup.

* * * *

The building of the Leamington Bible School building has been proceeding during the summer. On July 21, the cornerstone was laid. The Leamington Bible School is a new organization being established by the Mennonites of southern Ontario. The August issue of "Die Vereinsglocke," the Ontario young people's paper, was devoted to the new Bible School.

* * * *

A monthly paper being edited by the M. C. C. for ex-C. P. S. men called "Constructive Peace Service" is now appearing in printed form. This paper is an effort to maintain a contact and a fellowship which was established in camp. It also keeps ex-C. P. S. men informed of the events that are taking place as well as discussing questions of mutual interest and concern.

* * * *

The spectre of famine in the principal mission fields of the world faced the delegates of the fifty-second annual meeting of the Foreign Missions Conference at Buckhill Falls, Pa. The three hundred delegates represented a hundred and twenty-seven Canadian and American boards. They voted to ask their churches for an additional fifty million dollars for overseas relief.

* * * *

U. S. liquor consumption for 1945 is put at a hundred and sixty-five million gallons which is the highest in history and well over a gallon for every man woman and child in the country.

RELIEF

Waldensian Center

Boyd Nelson writes that a center and home for the M. C. C. work among the Waldenses has now been established. He also suggests that there is a general interest among the Waldenses for Mennonite literature such as peace, church history, and doctrine. He requests available literature from closing CPS libraries, and for copies of Martyrs Mirror and works of Menno Simon. "The reason for this request is that a large number of people have asked about Mennonites and seem open to learning about them. Besides the histories are very similar and would have much appeal among these people."

Departures and Arrivals

Walter Eicher is scheduled to leave New York on September 28 for the French zone of Germany. He has been appointed as one of the three MCC-CRALOG representatives in Germany and his work will be similar to that of Robert Kreider in the American zone. Cornelius Dyck, now in Holland, will enter the British zone in the near future to take up similar duties.

Julius G. Toews of Altona, Manitoba, left New York on September 25 for Rotterdam, Holland. He is fulfilling a special assignment as relief worker in Northwest Europe and will also persue the work of auditing MCC relief expenditures.

Richard Bentizinger, Ottumwa, Iowa, sailed from New York on September 26 for Genoa, Italy. He will work with the M. C. C. relief unit in Italy.

Dr. and Mrs. Alvin Gaede and Gladys (Sommers) Gingerich arrived safely Asuncion, Paraguay, according to a cable received September 26.

MATERIAL AID

Sugar for Relief Canning

Information has been received that sugar for relief canning by a community or commercial processor may be obtained by the canner. The final disposition is not a factor involved in the granting of the sugar. An allotment of this type is granted in section 191.10 of the Third Revised Ration Order No. 3. The amount of sugar per commodity is covered in section 17.1 (.103) (g). The application should be submitted by the canner directly to his State OPA office. In case of difficulty in obtaining an allotment from a state board, contact should be made with the Material Aid Section of the MCC.

A limited amount of sugar is still available for group projects where canning is not done by an organized cannery. Requests for ration points should be directed to the Akron office.

MENNONITE AID SECTION NOTES

The Mennonite Aid Section at its meeting on September 13, 1946, recommended that C. F. Klassen represent M. C. C. in Europe in the task of moving Mennonite displaced persons, and that an M. C. C. sponsored incorporated allied organization to set up through which offices all funds for financing migrations be assembled and handled. The Mennonite Aid Section further recommended that a committee of eight brethren be appointed to prepare the plans for the task of moving Mennonite displaced persons. Members of this planning committee were appointed as follows: C. L. Graber, Elvin Souder, C. A. DeFehr, J. W. Warkentin, H. J. Andres, Ernest Bennett, Winfield Fretz, and William T. Snyder. The planning committee is scheduled to meet on September 28 at Goshen, Indiana.

CPS NOTES

Fort Collins Men Thanked for Services

The following letter from Ray M. Barger, Sheriff of Larimer County, Colorado, was received by the men of Fort Collins CPS Camp, Colorado: "I wish to express my sincere thanks and appreciation for your cooperation and efforts in the recent search for Harley Booth at Drake, Colorado. Your splendid work in this mission is very recommendable and deserves special recognition for the outstanding ability shown, also for assistance which you boys have afforded this office in fighting fires and other assistance. Men of goodwill working together are the soundest underwriters of the American Way of Life."

Philippine Relief Unit

Selective Service has tentatively approved the use ten of CPS men for relief in the Philippines. To qualify an assignee must have been in camp three months and would be subject to a three-year assignment. A number of these men have already been chosen, but any others who are interested may apply immediately to J. N. Byler, Director of Relief.—Released Sepetmber 27, 1946, Mennonite Central Committee.

The price of CARE Packages has been reduced from the regular $15.00 to $10.00 effective October 1, 1946. Many folks will be wondering what will be done with the extra $5.00 remittances that will have been received after October 1. It has been decided that this amount will be set aside in a separate fund from which undesignated packages will be purchased for needy Mennonites, or for packages for which names will be supplied.

Jottings

—**Johannestal Church, Hillsboro, Kansas:** Five of our young people are attending Bethel College this year. We sent twenty-three Goodwill Christmas Bundles to the M. C. C. September 22 we celebrated a Harvest Thanksgiving. In the forenoon we had Dr. R. C. Kauffman speak to us on his impressions of India, received during his two years of relief work there. Among other things he pointed out that until you change the basic structure of the people you can't even help them. This is where missionary work comes in. Two reasons for doing relief work are: it is our Christian obligation; secondly missionary work needs relief work. Then we all had a "Liebes Mahl" together in the church basement. In the afternoon we had several musical selections, including solos by Mr. Alvin Franz of Odessa, Washington. Dr. Ed. G. Kaufman, president of Bethel

RATZLAFF BABY DIES

We are sorry to inform the members of Conference that the son born to Ruth and Harold Ratzlaff earlier in the day on Sepetmber 20 died the same evening. The family received two cablegrams as follows:

> "HAROLD GENE BORN TWENTIETH BY CAESAREAN BABY NORMAL RUTH SATISFACTORY."
>
> The second message read: "HAROLD GENE RETURNED TO HIS MAKER EVENING SEPTEMBER TWENTIETH PRAY FOR RUTH."

We covet the prayers of the members of Conference for these faithful missionaries during their time of bereavement.—Howard G. Nyce, Executive Secretary.

College, gave us the message on his trip in the European countries. He used Ecc. 11:8 as his text and told how the ministers in Holland were praying that all Christians might be one. He saw some of the flour that the Hillsboro community sent to Europe. Two girls from Puerto Rico spoke in the evening. They were Miss Lydia Santos and Miss Francisca Santos, who are now studying at Bethel College. The offerings for the day amounted to $1,212.84. This will be used to buy dehydrated milk for relief.—Mrs. Arnold A. Plenert, Corr.

—**First Church of Christian, Moundridge, Kansas:** September 29 was an inspiring day for our church. Loris Habegger, a ministerial student at Bethel College, gave a talk during the regular Sunday school hour. In the afternoon Dr. E. G. Kaufman gave an address on his recent trip to Europe. In the evening the Christian Endeavor sponsored a farewell for Laura Mae and Esther Wedel. As registered nurses they will give a year's service in relief work at Gulfport, Mississippi, under the Mennonite Central Committee.—Linda V. Kaufman, Corr.

—**Hebron Church, Buhler, Kansas:** Rev. Reynold Weinbrenner has been serving us since Rev. and Mrs. van der Smissen left us to go into C.P.S. work at Camino, California. Sixty "Goodwill Christmas Bundles" were packed by the families of our church to be sent to children of war torn countries. Norma Unrau of Inman, Kansas, and Elmer Suderman of Fairview, Oklahoma, were married August 27, in the Hebron Church. —Mrs. Arthur D. Neufeldt, Corr.

—**Mr. E. M. Hosman of the University of Omaha (Nebraska)** conducts both class and correspondence courses for church ushers.

—**The Lancaster (Pa.) Fellowship** had a great day September 29. Rev. Andrew R. Shelly of Kitchener, Ontario, spoke at the four services. Special music was furnished by members of the M. C. C. headquarter's staff. The Fellowship considered church organization in the afternoon. The three other Eastern District churches in Lancaster County joined in the evening service. Rev. Don Smucker is serving as pastor of the Lancaster Fellowship.

—**The Twenty-Ninth Annual Meeting of the Mennonite Brotherhood and the Fall Rally of the Women's Organization of the Eastern District Conference of Mennonites** is to be held in the Eden Mennonite Church, Schwenksville, Pa., Saturday afternoon and evening, October 19, 1946. The Brotherhood theme is "Giving" Special speaker at the meetings will be Dr. J. Oliver Buswell Jr., President of the National Bible Institute of New York City. At the afternoon joint session he is to speak on "Economic Teachings of the Bible." In the evening he is to speak on "The United Nations in Prophecy."

"THIS one thing" you CAN do.

You can drop us a post card giving us the name of some friend to whom we would send a sample copy of THE MENNONITE. He may like it as well as you, and become a regular reader.

—**Waterloo-Kitchener United Mennonite Church:** Thanksgiving and mission services were held in our church on September 22. Rev. G. H. Martens and Rev. J. H. Janzen were the speakers in the morning and afternoon. A total of $365 was raised. This will be divided between home and foreign missions. Dr. and Mrs. H. E. Dester are scheduled to be in our midst on October 3 and 4. They will also show pictures of their work in India.—Herbert P. Enns. Corr.

—**September 24 marked the fiftieth anniversary of Mrs. Rodolphe Petter's entry into mission work among the Cheyennes.** After heavy rains and threatened cold weather, the day turned out to be mild. Visitors present for the anniversary celebration were: Rev. and Mrs. Alfred Wiebe and son Leonard and his bride, and Rev. and Mrs. Dick from Bloomfield, Montana. The missionaries Habeggars, Wengers, and Laura, had worked hard and planned well for the celebration. Rev. Malcolm Wenger presided. Inspiring messages were given to large audiences both morning and evening. A common lunch, to which all contributed, was served at noon. Punch, cake, and cookies were served in the evening. The tone of the entire day was one of praise, prayer, and thanksgiving. Dr. Petter contributed a lengthy paper on the life work of Mrs. Petter. This was given in both English and Cheyenne. Sixty letters of congratulations had already come to Mrs. Petter by the twenty-fifth. In addition she had received three telegrams, one from Dr. A. Warkentin, one from a doctor in Ft. Wayne, the husband of a dear friend who died, and one from a group of Juniors at Freeman, South Dakota.

—**Zoar Church, Goltry, Oklahoma:** We enjoyed having Rev. and Mrs. Erwin Wedel from Mississippi and Miss Elizabeth Foth from New York, in our midst on September 22. We are looking forward to having Miss Elsa Grantland from North Carolina with us October 8. Three of our young people are attending Grace Bible Institute at Omaha, Nebraska, and one is at Providence Bible Institute, Rhode Island.—Mrs. J. W. Bergen, Corr.

—**Arlington Mennonite Church, Arlington, Kansas:** Sunday evening, September 22, the Women's Missionary Society sponsored a program at our church at which Mr. Ernest Bachman of Newton was the guest speaker. Mr. Bachman showed slides and told in a very interesting manner of some of his experiences in Yugoslavia and Italy where he went some time ago as an attendent on a ship carrying horses for relief.—Mrs. Lester Ewy, Corr.

—The Apostolic Mennonite Church of Trenton, Ohio, had the pleasure of having two nieces of Rev. Amstutz speak at the morning service on September 22. Miss Vesta Sommer of Dalton, Ohio, having spent a number of years as missionary in Africa told of her work in a very interesting manner. Major Ruth Amstutz, Army Nurse, also of Dalton, told of her experiences while stationed at Iran, Teheran, and India.—Lydia A. Augspurger, Corr.

—Bethel College Church: The annual reception for the students was sponsored by the church in the Memorial Hall Sunday evening, Sepetmber 22. A "get acquainted" period was followed by an address of welcome by B. Bargen. Milton Harder responded for the students. The evening closed with refreshments and informal visiting. Rev. and Mrs. James Smucker were commissioned as missionaries to India on August 25 and will leave soon under the supervision of the American Board of Foreign Mission. Mrs. Smucker is the former Onieta Tiahrt.—Eldon Graber, Corr.

—Deep Run (Pa.) Church: Our pastor's wife, Mrs. Herbert Fretz, has returned home after a delightful visit with her family, Missionary Habeggers of Montana. The fruit, vegetables, and groceries donated and displayed at our Harvest Home Service on Sunday, September 22, were taken to the Old Folks Home at Frederick. Several Goodwill Christmas Bundles have been sent to Akron, Pa., and as our project for our C. E. we have decided to give C.A.R.E. packages for relief in Europe. The seventy-second Sunday School Convention will be held in our church September 28. J. N. Byler of M. C. C., Akron, Pa., will bring the convention message.—Mae Gross. Corr.

—First Church, Pretty Prairie, Kansas: Our relief offering was taken up September 15. We achieved our goal of five thousand dollars. This money is to be used for shipment of milk overseas. Dr. Ed. G. Kaufman was guest speaker.—R. L. Krehbiel, Corr.

—Fairfield Church,Fairfield, Pa., "We are happy that a number of our young people have been serving the Kingdom this summer. Two of the eight girls at the M.C.C. summer volunteer work project at Gulfport, Mississippi, were members of our congregation—Misses Ruth Burkhard and Lois Musselman. Ruth is now teaching at Deshler, Ohio. Lois will be studying at Taylor Business College later this fall. Miss Christine Burkhard served as a leader at the Institute on World Problems at Elfin Lake, Vermont. She has returned to Bluffton College for her senior year. Orie Baer and Claude Stoner hope to sail before Christmas taking cattle to Europe for relief."

—First Church, Berne, Indiana: On Monday evening, September 23, at a special business meeting, Howard Gilliom was elected Church Clerk to fill the unexpired term of Edwin Gilliom, who resigned because of impaired health. At this meeting a motion was carried to rebuild completely the church organ which has given thirty-three years of service. Several hundred additional pipes will be added for more complete tonal color. A set of chimes will also be added. It is hoped that this may be done in time for use at the General Conference when it convenes here next year. In case it cannot be done by then, nothing will be done until after the Conference so that the present organ may be used. On Friday of this week one of our members, Miss Velma Sprunger expects to leave to take up office work in the "Go Ye Mission" in Oklahoma. Another member, Miss Irene Liechty left this week to enter the Grace Bible Institute, Omaha, Nebraska, preparatory to entering upon mission work later on, probably in Africa.—Martha Gilliom, Corr.

—First Church, Summerfield, Illinois: Dr. J. E. Hartzler, Lecturer in Systematics, at the Hartford Seminary Foundation, Hartford, Connecticut, gave a series of Bible lectures in the First Church from September 29 to October 4. His subjects were: "Religion in a Changing World," "The Bible Inside and Out," "God: the Unseen Hand in Life," "Life: What Does It Mean?" "Is Jesus Big Enough for Today," "The Place of the Church," "The Christian Way of Life."

—The Beatrice Church, Beatrice, Nebraska: Our Junior, Intermediate, Young People's and Senior C. E. Societies are planning a study of our various mission fields, in a series of programs during the coming year. Twenty-six Good Will Christmas Bundles have been sent through our Sunday school to the M. C. C. at Akron, Pa. Our local churches are looking forward to having this year's Ministers' and Western District Conference in our midst. Arrangements have been made for holding the ministers' meeting in the First Church and the conference sessions in the city auditorium.—Corr.

—Tabor Church, Newton, Kansas: September 15 Dr. Melvin Gingerich of Bethel College spoke especially to the Intermediates on Christian recreation. September 22 Rev. Roland Goering, pastor of the Mennonite church in McPherson preached. His topic was "The Faith Which Overcomes the World." September 26 Dr. Ed. Kaufman gave a report of his trip to Europe. He spoke about prisoners of war. September 29, our senior elder, Rev. P. H. Richert, preached to us for the first time after he was taken ill. His text was Acts 2:24-46. Rev. Richert sent this sermon to the church, and it was read by Rev. H. B. Schmidt. Our new Sunday school year began October 1. Twenty classes have been supplied with teachers.—Abr. Schmidt, Corr.

—Brudertal Church, Hillsboro, Kansas: Rev. and Mrs. Arnold E. Funk attended the ministers' retreat at Lake Okoboji. They reported the retreat as having been one of spiritual growth, fellowship with co-workers, of rest and relaxation, and truly a rare opportunity. John Wesley Nickel has been discharged from C.P.S. At a recent young people's C. E. Ray Funk, ex-C.P.S. man, told of his experiences as a smoke jumper and

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HEADQUARTERS OFFICE CORNER

The officers of the General Conference have appointed Rev. Gerhard G. Epp, Elder of the Eigenheim Church, Rosthern, Saskatchewan, Canada, also Chairman of the Canadian Home Mission Committee, to fill the unexpired term of Rev. David Toews, resigned, on the General Conference Board of Home Missions.—Walter H. Dyck, Secretary

We Have Your Number

If the address on your copy of THE MENNONITE each week has a number to the right of your name, like this: C-18

Your name C-18
Your city
Your state

it means that YOUR CHURCH has adopted the 100 per cent plan. It has sent you a gift subscription, as a church.

Chances are the members of your church are well informed about what's going on in the Kingdom Work of the Mennonite Church—they KNOW about such things as foreign relief, occupation of the English, French, American and Russian zones in Germany, about our missionary activities, CARE packages, carloadlot shipments of food to the hungry, latest news on CPS policy, Conference projects, young people's activities, and "who recently moved" where!

The 100-per-cent plan helps everyone: It helps the pastor with inspirational articles and an informed lay audience. It helps the church member, who knows the work of his church in the world-wide arena of human affairs and who, therefore, feels the uplift of Christian brotherhood. It helps your conference put out a better paper without additional costs, because the more people read it, the less it costs to put it out.

C-57 is the highest number we have used so far. That means 57 churches have found the 100-per-cent plan helpful. Is YOUR church ONE of the 57? Why not make that something to talk about on Sunday afternoon get-togethers, at family reunions, at church meetings, at church dinners—and see what happens!

Mrs. C. A. Linscheid
222 South Pine
Newton
Kansas

also of his trip to Europe. He also showed pictures of smoke-jumping. Mrs. Waldo Nickel is in the local hospital as a result of injuries received when the Nickel car was hit head-on by a car driven by a driver under the influence of liquor. This is another argument against the proposed let-down in liquor laws in the state of Kansas. We are looking forward to a visit by Miss Elsa Grantland, who has been doing mission work in the hills of North Carolina under the General Conference Home Mission Board.—Mrs. E. R. Funk, Corr.

—First Church, McPherson, Kansas: Rev. and Mrs. Roland Goering reported a very enjoyable time at the Ministers' Retreat. During their absence on Sunday, September 8, Dr. A. M. Lohrentz gave an interesting talk and answered several questions concerning the Mennonite settlement in Paraquay. Approximately thirty-five Goodwill Christmas Bundles were sent the M.C.C. Rev. H. B. Schmidt, from the Tabor Church, Goessel, Kansas, and Rev. Roland Goering had a pulpit exchange on Sepetmber 22. This idea was an outgrowth of the Ministers' Retreat and is for the purpose of getting the different Mennonite churches better acquainted with one another.—Mrs. Homer Kaufman, Corr.

—Eden Church, Moundridge, Kansas: On September 29 Dr. E. G. Kaufman brought a very interesting and informative report on his recent tour of Europe with Dr. Miller of Goshen College. Rev. Ronald von Riesen brought an inspiring message in the morning.—Ellis Goering, Corr.

—Dr. and Mrs. John R. Schmidt, who have cared for the health needs of the Mennonites in the Paraguayan Chaco since 1944, have returned to the United States. They arrived at Newton, Kansas, last week. (If you missed Dr. Schmidt's article on "The Mennonite Mission in the Chaco," then see **The Mennonite** of September 24.

—Mennonite Bible Mission, Chicago, Illinois: Since the fall term at the Mennonite Biblical Seminary has begun, a number of the students have assisted in the church services. Special musical numbers were given by Mr. and Mrs. Bert Russel, David Habegger, and a quartet composed of Mr. and Mrs. David Habegger and Mr. and Mrs. Irwin Richert. Mr. Richert also gave an interesting talk on his trip to Europe as an attendant on a cattle boat. Dr. A. Warkentin, President of the Seminary, delivered the morning message September 22, and Ernst Harder spoke Sunday evening. Esther Neufeld is now attending Bethel College, and Elvina Neufeld is attending the University of Illinois School of Medicine.—Evelyn Triebe, Corr.

WESTERN DISTRICT CONFERENCE WOMEN'S MISSIONARY MEETING

October 24, 1946

Business Meeting

Mrs. J. A. Ewert will serve as chairman. 1. Opening hymn. 2. Devotionals. 3. Music by Ladies' Quartet, Beatrice Mennonite Church. 4. Business: Secretary's Report by Mrs. A. M. Gaeddert, Treasurer's Report by Mrs. Herbert Miller, District Advisor's Report by Mrs. W. E. Regier, Junior Supervisor's Report by Mrs. H. W. Goossen. 5. Report on European Relief by Mrs. Sam Goering. 6. Report on Canadian Visitation by Mrs. A. M. Lohrentz. Closing prayer.

Evening Meeting

Mrs. J. A. Ewert, Chairman. 1. General Singing—Mrs. L. A. Penner. 2. Devotionals. 3. Music by the Choir of the First Mennonite Church, Beatrice. 4. Address by Miss Elsa Grantland. 5. Offeratory—Margaret Penner. 6. Address by Mrs. J. R. Duerksen. 7. Music by the Choir of the First Mennonite Church, Beatrice. Closing Prayer.

Submitted by Mrs. A. M. Gaeddert, Secretary

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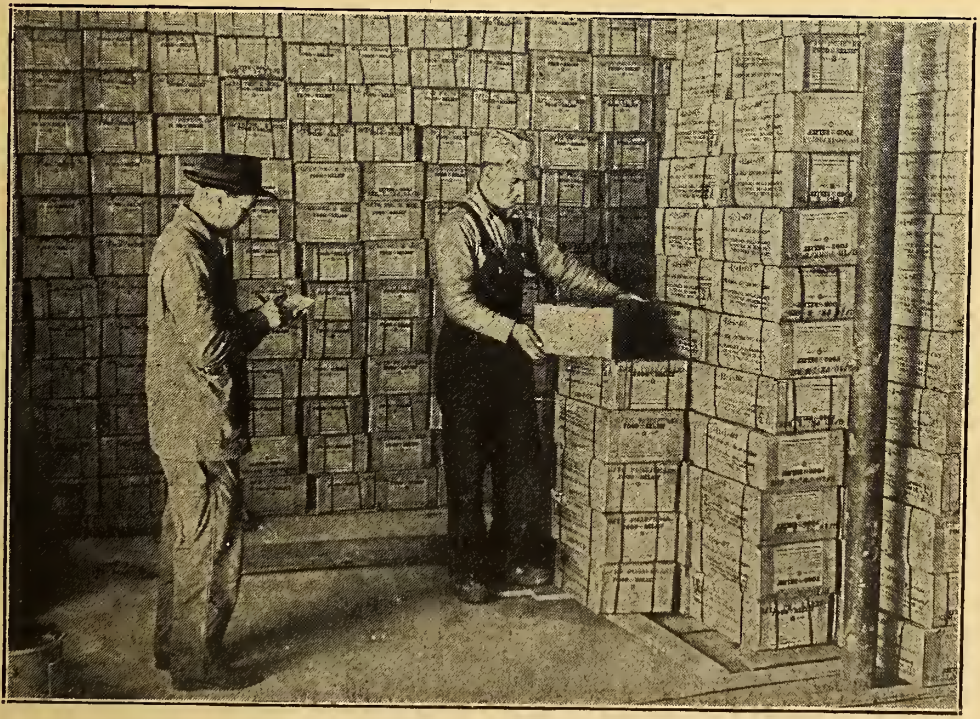

Cut courtesy, "Christian Monitor"

Warm-hearted Mennonites from many communities in the United States contributed the food which fills the boxes shown in the above picture. C.P.S. men are checking these boxes preparatory to sending them to Europe. According to an item which recently appeared in the youth section of this paper, 53 per cent of the food sent from America to the American zone of Germany was supplied by two small groups, the Quakers and the Mennonites. The item further stated that 90 per cent of all the food contributed by Protestant Christianity in the United States to Evangelisches Hilfswerk in Germany were Mennonite Central Committee supplies. According to our understanding Evangelisches Hilfswerk is the relief organization of the Protestant churches of Germany. Therefore, if the foregoing figures are correct, it is evident that the need in Germany must still be very, very great for, Mennonite relief efforts must be very small in face of the needs of a nation which has been so largely reduced to rubble. In former issues we have printed expressions of thanks for flour contributed by the Mennonites. On another page of this issue is a letter of appreciation sent by a German pastor to the Mennonite Relief Clothing Centers, Newton, Kansas, for some clothing.

". . . Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

When saw we thee a stranger, and took thee in? or naked and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:37-40.

"Inasmuch . . . ye have done it unto me."

From the editor's point - of - view:

SIN needs to be thought of clearly if Christians are to keep from swallowing camels while straining at gnats. It seems that in order to see sin for what it is one needs to have a clear understanding of God's purpose for man. If Jesus voiced God's purpose for man when he prayed, "That they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us," then a right relationship with God and man would seem to be very important. In that case it is up to man to find his right place in life, the place where God wants him. This makes sin something like a man's attempt to forge to the head of the line after refusing to take his place, while those in the line are tempted to exclaim, "Who does he think he is anyway?" The sinner has a wrong idea of himself, of God, and of others. It would seem that to see sin clearly it is necessary to see God, self, and others clearly. (In order to get at the nature of sin, we are presenting in this issue a symposium on "What Is Sin?" See page 3.)

FUNERALS need to be harmonized with the rest of life. People usually do not think much of the nature of a funeral until the last moment of someone's life in the body has literally passed. At such a time it is also difficult to think, for the emotions have sway. To make funerals more in harmony with the lives that preceed them necessitates thought when the emotions are calm. We trust that the article on funerals, which appears elsewhere in this issue, will be helpful in a matter which nearly all must face sooner or later.

THE INDIVIDUAL AND THE SOCIAL need to be balanced as far as the organization of an individual or of a society is concerned. The lonely recluse needs social activities. One who likes a continual social whirl needs more periods of quiet in which he can become better integrated. The introvert needs to become more extraverted, and the extravert needs to become more introverted. So also it is with nations. America is known as the land of "rugged individualism." Russia is known as the land of "socialism." In America we enjoy a lot of individualism, but when that individualism begins to throw our economy into confusion and eventually into depressions, then we tend to agree that we need a better plan for running the dear, old U. S. A. Then it is felt that perhaps America could plan a little more in place of letting everyone do as is good in his own eyes. Our great natural resources, our vast expanses of territory, and our democratic background have helped to absorb many a shock which would otherwise have rocked us. But our population is increasing and our natural resources are decreasing. The trend is towards more planning for the "general welfare." Russia, on the other hand, is known as a land where individual liberties are very much subject to central control. It is the land of five-year plans, etc. It is a land of regulation, where the individual is not permitted to do just pretty much as he pleases. It is a land where the welfare of all is to be served by the individual. It is a land where there has been terrible suffering. Some feel that Russia is moving more toward individualism. If it is true that the nations which emphasize individualism are becoming more mindful of the general welfare, and if it is true that the land of socialism is being led to a greater appreciation of the individual, then it would seem to indicate that the two emphases need each other. Both emphases have good in them, but when either one is driven to the extreme, then it becomes something with the seeds of decay in it. In fact, it would seem that neither can exist very long alone. Man has very much of a tendency to see halves as wholes. Just because a half is an excellent half he becomes so enthusiastic about it as to claim it as the whole. If our analysis so far is correct, then it would seem that America and Russia might learn from each other in humility and get along more peacefully. If this became a fact, then many a problem, which is vexing the two today, might be settled much more easily. The Christian faith makes one whole of the individual and social emphases, for it brings to the individual the highest realization of self possible while at the same time it makes of him a servant of all. This faith has life in it.

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What Is Sin?

a symposium

Rev. Elbert Koontz, Pastor of the Beatrice Mennonite Church, Beatrice, Nebraska:

The problem of sin is a problem that has faced man from the time that he became aware of the fact that he was free to choose. Various philosophies and theological systems have tried to explain its origin and define it in various ways and in various times. The Biblical conception is set forth in the book of Genesis and remains true today, both theologically and psychologically.

Sin entered the human race when man yielded to the temptation to do something that was forbidden. Sin still works the same way. Sin, however, is not only doing those things that are forbidden. We believe that Christianity is an affirmation and is something that is to be carried out in positive terms. Our conception of sin is often pathetically small and can be expressed in the little jingle that one sometimes hears:

"I don't smoke
I don't chew,
I don't go
With the girls that do."

Sin is far more than the negatives. In James 4:7 we read of the other aspect of sin when it says, "To him, therefore, that knoweth to do good, and doeth it not, to him it is sin." This sheds a new light on what sin is. It is not merely the legalistic conception of transgression of the laws that God has given. It is not merely rebellion against God. It is not doing the thing that we know to be good. Sin is missing the mark.

Expressed in other terms, Dean Carl Stolz in his book, *The Psychology of Religious Living,* says: "Psychologically sin is the disturbance of the equilibrium of the personality by an *attitude or act* inconsistent with the accepted standard." Our medical hospitals and mental hospitals are full of people who have had such disturbances. Anything that tends to harm the body, mind, or spirit is sin. It is ultimately a sin against God who creates us as we are.

Sin is the conscious choice of a lesser good or value n preference to a higher one when the higher value s known to the indivdual or group. Sin presupposes a tandard of ideals, and failing to live up to them is in. For the Christian Christ is the ideal. The Bible sets orth that standard.

Sin is that attitude of behavior in individuals or roups that is continually tearing down the good of life. t is continually burning up the good in life. It is a unning process. Sin is the choice of the lower when one nows the highest. Sin tends to defeat the higher in society. It is disloyality to the highest one feels. It is disregard for personality, both individually and nationally.

All this is to say that the absence of sin is not mere conforming to a legalistic, set standard. The Pharisees had such a standard and tried to follow it. To Jesus this was not sufficient. Paul tried to live up to this standard and avoid sin. He failed. He needed something more. That something more he met in Christ who did not change the standards that were set but gave him power to live by those standards and set before him a "more excellent way." It was a positive way. "For him, therefore, that knoweth to do good, and doeth it not, to him it is sin."

Rev. H. D. Burkholder, Pastor of the Immanuel Mennonite Church, Los Angeles, and President of the Pacific District Conference, and a senior at George Pepperdine College, Los Angeles:

Sin is one of the greatest facts in the world. A single issue of a daily paper ought to be sufficient to impress this truth on our heart. Moreover, the presence of death is only accounted for by the presence of sin. "*By one man sin entered into the world and death by sin*" (Romans 5:12).

One of the present dangers is the attempt, on the part of leading philosophers, psychologists and theologians, to minimize the heinousness of sin. They tell us that sin is only a weakness, a mistake, or an accident. However, according to a righteous, holy and just God, "*sin is the transgression of the law*" (I John 3:4). It is man's failure to conform to the divine standard. It is, basically, rebellion against God.

The Bible distinguishes between the terms "*sin*" and "*sins.*" It is necessary for us to know the difference if we are to "rightly divide the word of truth."

"*Sin*" is the Greek word, *hamartia,* and means missing the mark or deviating from a prescribed law or duty. It is considered, not as an action, but as the quality or action, the evil principle.

"*Sins*" is the Greek word, *hamartema,* and means actual transgression. It is the evil principle of sin in action.

These terms, *sin* and *sins,* have often been contrasted as follows:

Sin is character; *Sins* are conduct.
Sin is the center; *Sins,* the circumference.
Sin is the root; *Sins,* the fruit.
Sin is the producer; *Sins,* the product.
Sin is what we are; *Sins,* what we have done.
Sin is the fountain; *Sins,* its flow.

We must recognize the fact that there is more than a grammatical difference between these words in the Bible.

Sin has its seat in the *heart*. "*The heart is deceitful above all things and desperately wicked*" (Jeremiah 17:9). "*For out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies*" (Matthew 15:19). The heart, according to scriptural psychology, is the central organ of the soul out of which are the issues of life. And from this center its influence and operations spread to the intellect, the will, the affection, in short, to the entire man, including his body. In his sinful state the whole man is the object of God's displeasure.

The Great Physician, diagnosing man's case, says, "*The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it: but wounds, and bruises, and putrifying sores*" (Isaiah 1:6). For a more detailed description read Romans 3:10-23.

Sin is more heinous than what we have been inclined to believe. Although it separates man from God, we can nevertheless rejoice in the *remedy* which God, the offended, has provided for man, the offender. "*The blood of Jesus Christ, God's Son, cleanseth us from all sin*" (I John 1:7). It is that blood, offered on the cross in atonement for our sins, which is the only remedy for man's horrible sin. "*And without the shedding of blood there is no remission*" (Hebrews 9:22).

Those who ignore or oppose the doctrine of atonement are trampling under foot the blood of Christ and are stamping out their only hope of salvation from sin.

Some intellectuals find it difficult to understand how God can take blood which is tangible to cleanse sin which is intangible. The writer also has difficulty in understanding this truth. However, as far as he is concerned, "God said it, and that settles it," for with God all things are possible.

Dear reader, the Bible says, "*All have sinned.*" It also says, "*The wages of sin is death,*" but thank God "*Christ died for our sins*" "*that whosoever believeth in Him should not perish but have everlasting life.*" Let us plead the shed blood of Christ for the remission of our sin as well as our sins. "*If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*" (I John 1:9).

Rev. Wilmer Shelly, Pastor of the Topeka Mennonite Church, Topeka, Indiana:

Sin can be described as deviating from a given standard. If the standard is a goal then sin is missing it. If it is a command then sin is disobedience. If it is an ideal then sin is failure. Therefore, we speak of sin as missing the mark, as disobedience, and as failure—utter failure to "follow in His steps." Always it offends God. Sin is not an invention of the church; rather it is a hideous death-dealing and soul-destroying fact.

Sin can only bring sorrow, both to man and to God for since there is "joy in heaven over one sinner that repenteth" it can only follow that there is sorrow where there is no repentance. God did not bring sin into being, for why should "God sorrow over that which He Himself has brought into being"? (Bruce in his "Apologetics").

Hosea views sin as the estrangement of Israel from God. Isaiah views sin as insensibility to the holiness and majesty of God. Jesus gives us no information as to the origin of sin, but He considers all men as sinners and in need of repentance, for He suggests to the Apostles and to us that we should pray, "forgive us our sins" Luke 11:4. If salvation is for the whole world (John 3:16) than the whole world must stand in need of salvation and all men must be regarded as sinful. Jesus made no exception in the need for repentance.

Paul indeed recognizes sin in all men and himself as "the chief of sinners." There is "sin which dwelleth in me." (Rom. 7:17) Even if sins of commission were omitted, surely, we are all aware of many sins of omission for we have all come short of the glory of God, if not by commission then by omission. As far as Paul was concerned this carnal life was subject to desires which are sinful, but he urged the Romans (6:12) not to permit sin to reign in our mortal bodies. We are not to yield our members unto sin but unto God. The desire and tendency may be present, but we can be delivered from the power, (dominion) of it, Rom. 6:14. We can not be freed from sin, but we can be delivered from its bondage. Man is by creation carnal; he has a lower nature whose desires and passions tend to sin. We are not born with certain diseases but we have tendencies and our resistance is weaker for certain disease. Th Corinthians were carnal (I Cor. 3:3) and therefore subject to sin. They were as yet weak and immature and on a milk diet.

The Levitical concept of sin was that the inner lif was defiled by external acts. Jesus reversed this, fo "that which proceedeth out of a man that defileth th man," Mark 7:20. Jesus was therefore concerned abou the inner man "for out of the heart proceed evi thoughts, murders, adulteries, fornications, thefts, fals witness, blasphemies," Matt. 15:19. Who then shall de liver us? We thank God through Jesus Christ our Lor

Rev. Willard Claassen, Pastor of the Salem Churc Freeman, South Dakota, and a member of the Gener Conference Committee on Doctrine and Conduct:

Sin, or the moral failure of man, has been the su ject of almost endless speculation. In answering t question, why men sin, different explanations ha been given according to the varying viewpoints th have been taken of man and his relation to God a the world about him. These views of sin may be su med up under the following heads: 1. The belief of t ancients and of many until now that sin is *mer* *sensuousness*. This view grounds sin in the physic,

(Continued on page 8)

Can Our Funerals Please God?

by J. H. Langenwalter

The answer to the foregoing question is: "That depends on the funerals." A funeral is a rite used in the disposition of a dead human body.

A young physician in a large city had to live economically. He had been doing his office work himself. A poor woman, the mother of two little children, begged for a chance to earn a little money for herself and her children. He engaged her. She was to give the office a thorough cleaning on Saturday mornings. One Saturday morning the doctor found this woman gazing across the street where there was a large church. He stepped to the window and saw that there was a funeral. Then he was surprised to hear the woman say: "Some day I will have a funeral like that." She told him that every Saturday she paid a sum toward an "insurance" policy which would assure of a funeral with a lot of flowers, a fine casket and great display. When asked what provision she was making for her children, she simply gasped.

The family was on the way from an unsuccessful attempt at tenant farming during the depression to the home of the wife's parents in a distant state. On the way the youngest of five small children became ill and died. One of the busiest ordained men of the community was called to "officiate" at the funeral. He had been told that the family was desparately poor. He found evidence of that fact in everything, except the casket and the display of flowers. Afterward he was told that the car of the family had been "attached for necessary expenses." Before the whole truth was known, the family had been helped on its way by sympathetic people.

She had not grown old gracefully. Her children had avoided her for years. However, when she finally died, they made arrangements for a funeral "befitting the social and financial standing" of their mother. It was to be the "grandest funeral the old home town had ever seen," and it was, from their view point. The minister was duly informed that he was to give their mother due recognition for the fine Christian life she had lived. He refused to be untruthful. He gave food for thought to the living in a dignified way. The general public felt that he had met a bad situation in a wonderfully Christian way. The family saw to it that he was removed from his parish by the "proper authorities".

He had served well in the pulpits and the schools of several denominations. He became seriously ill. The doctors ordered a blood transfusion. The president, a truly great man at the head of one of the most noted colleges of our country, asked for volunteers. He was detained a few minutes after chapel. When he proceeded toward his office the halls were filled with students ready to give their blood for their beloved professor! It was too late. The funeral was characterized by quiet dignity and deep gratitude for the privilege of having known this man. The expressions of sympathy were sincere and without ostentation on the beautiful hillside on that eventide, and for years afterward.

A suggested program when the disposition of a dead human body becomes necessary:

A. Let a few friends attend to the disposition of the body as soon as possible and convenient. They will do it well and in the spirit of Jesus who opposed funeral shams in the home of Jairus.

B. Let there be a memorial service when most convenient and helpful to the family. Let them be seated in their usual places in the house of worship. If the service is to be held in another place, let the family sit where they prefer.

C. Let there be a printed program of the complete services.

Appropriate instrumental music should form the background of the whole service. Well prepared prayers and well selected passages of Scripture and poems can be followed on the program. This is also true of stanzas selected from fitting hymns and possibly also of a brief and truthful estimate of the life of the departed.

Too often at funerals the human voice has proved to be a hindrance rather than a help in a time of great need.

D. Let the service be brief and characterized by quiet and sincere sympathy. Such an occasion is no place for idle curiosity or harmful, emotional expressions.

Let, "As thy days, so shall thy strength be" and, "Underneath are the everlasting Arms" be the atmosphere of hope and courage for the family and friends of the departed. Let the spirit of "Bear ye one another's burdens," and "Love thy neighbor as thyself" be the message for the rest of the community.

Dr. J. H. Langenwalter, who for many years has served as college professor and president and as pastor of churches, is now pastor of the Lorraine Avenue Mennonite Church, Wichita, Kansas.

MENNONITES THE WORLD OVER

By Cornelius Krahn

Are Your Relatives in Need of Help? Rev. Bruno Ewert, formerly Pastor of the Heuboden Mennonite Church, now in Denmark, has sent us a list of more than four hundred Mennonite families, formerly from Prussia, and now scattered in the British and American zones of occupation. We hear and read quite a bit about the Prussian Mennonites that are now behind barbed wire in Denmark. Less is known about the greater number of these Mennonites scattered over Europe. The Mennonites of Denmark have succeeded in locating many of their close relatives among the latter. The above mentioned list is probably the largest of its kind and gives information on names, number of members in family and the former and present address. Especially Mennonites from the Newton and Beatrice communities will be interested in finding out whether they can locate some relatives in this way, since it is a well known fact that these people lack the bare necessities of life to a greater degree than those in Denmark. Send the names of people you are looking for to **Miss Katie Andres, 414 East 4th Street, Newton, Kansas,** who is willing to check the list for you and answer your request. Please enclose a self-addressed stamped envelope or postcard for your reply.

The Price of CARE Packages Reduced. The Cooperative for American Remittance to Europe Inc. (CARE) has just announced that beginning October 1 food packages formerly sent to Europe for fifteen dollars can now be purchased for ten dollars. They state, "now for ten dollars you can buy, with guaranteed delivery, (duty free and ration free) 29 lbs. of balanced food plus soap . . . for your relatives, friends, or other beneficiaries in eleven countries, or your money back."

"Ye Visited Me." Dr. Chr. Neff and Rev. Haendiges writes these lines after the visits paid to them by American Mennonites: "From all this we realize with how much brotherly love and with what sacrifice the American brethren think of our **Brueder in Not,** how they have helped them in the past and intend to help them in the future. You have not only 'cast your bread upon the waters,' but also you have 'come to visit us.' In all zones of our distressed country to the thousands of homeless refugees your brotherly hand is being extended. You are doing this out of love to our common Lord and Saviour, Jesus Christ and out of love toward the brethren. We have become poor and cannot repay you, but we would like to express our heartfelt thanks. May the Lord reward you as he promised in Matthew 25:34-40. We shall cling to Him and His Word. Yours in Christian fellowship,

(signed Christian Neff
Emil Haendiges"

The Alsatian Mennonites reported in a recent letter, written by Rev. Jos. Widmer, about a conference which they had held near Muelhausen and also about the experiences which they had undergone during the war. During the early stage of the war Alsace was taken by the Germans after having been French since World War I. But that was only for a short time because the front soon returned. Muelhausen was destroyed to a large extent and Modenheim, where the writer lives, suffered severely. "December 1944 to February 1945 was, for our region, the hardest time. We were between the Germans and the French who were fighting from house to house and lived in our basements while the firing was going on. How precious the nearness and refuge of God became in those hours! If it were not for the loss of loved ones we would not have wanted to miss these precious hours."

An Outstanding Dutch Mennonite Leader Passes Away. Rev. C. Nijdam, chairman of the **Algemeene Doopsgezinde Societeit,** passed away July 12, 1946. This was only a few weeks after he had delivered a significant address at the Annual Meeting of the Dutch Mennonite conference in which he emphasized the "spiritual reconstruction" of the brotherhood pointing out means and ways of achieving it. It was unique that this meeting was attended by two American Mennonite representatives, Dr. Ed. G. Kaufman and Dr. E. E. Miller. Rev. Nijdam has served a number of churches, including the one in Amsterdam, and held many responsible positions in the brotherhood. Besides being the chairman of the **Algemeene Doopsgezinde Societeit,** he was for many years active in the **Gemeentedag Beweging** and the Dutch Mennonite mission association with mission fields in Java and Sumatra.

PROTESTANT HOSPITAL CHAPLAINS ORGANIZE

The first national organization of Protestant hospital chaplains was formed in Philadelphia on September 27. The group is to be known as the Association of Protestant Hospital Chaplains, and will be a section of the American Protestant Hospital Association.

For several years the American Protestant Hospital Association has been encouraging the development of chaplaincy work in its member hospitals. The number of Protestant hospitals having full-time chaplains has more than doubled in the past six years.

The purpose of the new Chaplains' Association is to provide a professional fellowship for Protestant ministers who give at least a major portion of their time to ministry in civilian hospitals—Protestant hospitals, mental hospitals, veterans hospitals, city general hospitals, and other types of hospitals.

It is estimated that nearly five hundred Protestant ministers now devote full-time ministry in civilian hospitals in the United States, including the 162 Protestant chaplains in Veterans Administration institutions.

Russel L. Dicks Chaplain of Wesley Memorial Hospital, Chicago, was elected first president of the new body.

Inquiries concerning membership should be addressed to the Rev. Leicester R. Potter, Jr. Massachusetts Memorial Hospital, Boston, Mass.

ANNOUNCING THE OPENING

# of the

Mennonite Book Store, Newton, Kansas

The **Mennonite Book Store** of Newton, Kansas, which was formerly operated in connection with the Mennonite Publication Office at 722 Main Street, is now located at **710 Main Street,** Newton, Kansas. All the fixtures as well as all books and other merchandise belonging to the book department have been moved to the new location, and the business is now being continued there.

Since the establishing of this bookstore is a new undertaking on the part of the Board of Publication of the General Conference, it is fitting that the occasion of the formal opening of the same be accompanied by an appropriate dedication and that God's blessing be asked to rest upon this undertaking so that it may redown to His glory and prove a benefit to many through the Christian literature and other useful merchandise that will be sold there. For this purpose, and also as a special advertising feature, a **formal opening** will be observed on **Saturday, October 19.** On that day the **Mennonite Book Store** will be open from 8 o'clock in the forenoon to 9 o'clock in the evening, and all who can do so are invited to come in to look over the store and the merchandise and to make purchases of such articles as they desire to have. Promptly at 10 o'clock A. M. a brief dedicatory service will be observed to which everyone is invited.

Several other special features will be offered that day which will make you want to attend this formal opening. **Ice Cream** will be served free to all adults who register and to children under twelve years of age who are accompanied by at least one of their parents. In addition, 10 per cent rebate will be allowed on all purchases made on that day amounting to one dollar or more. The same rebate will also be allowed on all mail orders during the week beginning October 13. By purchasing from the **Mennonite Book Store** you help support the publication work of the General Conference because all net profits derived from the business are used to promote the publication work of the conference. **Don't forget the day.** We will be pleased to welcome any and all who come.

Mennonite Book Store, 710 Main Street

J. M. Suderman, Manager

German Pastor Sends Letter of Thanks for Clothing

(See page 1)

Relief Centre of Evangelical Church

in Baden, Mosbach, Sept. 15, 1946

Dear Friends in the Lord in America!

When we received a new shipment of goods for relief of the suffering and the refugees through the CRALOG a few weeks ago it included close to 30 bales of clothing from you. Your address was on the labels designating the senders.

And so we want to thank you heartily for your love and kindness. You just don't know what happiness you brought to us, and how many people we have been able to help with these things. We as a Centre of Relief can only help as the means are put into our hands. The need is immense. Thousands of refugees have already come into our church area without a dress, a suit, or shoes. No bed is there, no bedding and underwear.

Sometime ago before your shipment came we had solicited clothing in our churches. Our brethren in the faith gave what they could, but it was not much, since we are all almost equally poor. I myself am a refugee and came here without anything, and sick. I am not getting better, as the food is so (scarce) poor.

But I am thankful to God that I may be leader in the evangelical relief centre here, and channel joy to those in need. With the clothing coming from you we have already been able to give aid to about 3000 people. You should have seen the joy that shone out of their eyes. Most of the refugees still live in temporary quarters. Many have no stove and no cooking utensils and cannot even cook their food. Could you possibly help us there a little? We certainly are thankful for your help and for each gift. There are many to whom we could not yet give as the number of the refugees is so very large. In our church area alone there are 15,000 refugees. Of these 7000 are children, and almost 2000 old and sick people.

We want to again thank you heartily for your gifts, which are such a big help to us. It is a comforting gladness for us to know that in a country people of a faith think of us. We ask of you to pray for us that God help us out of our troubles. And do not forget us in future days.

With many greetings from thankful hearts in Christian Fellowship of faith

Wallach, Pastor.

WHAT IS SIN?

(Continued from page 4)

bodily nature of man. The body becomes the occasion of all temptation and the executor of all evil desire (the apostle Paul and John refuted this heresy in the latter part of the first and in the second century A.D.) A variation of this view is the explanation of sin as an inheritance from a brute ancestory. Representatives of this view were Plato and more recently Schleiermacher, who has been called the father of modern liberal theology. 2. It is claimed by others that sin is *merely finiteness* or that which is incident to the imperfect development of man. As men creep before they walk, so they sin before they learn righteousness. Thought of as the fruit of ignorance and impotence, sin is not absolutely, but only relatively evil—an element in human education and a means of progress. Representatives of this view were Spinoza, Goethe, Carlyle, Emerson and many others. This view of sin is frequently found in theological writings today. It will appear to the reader without extended examination here that these views of moral evil are positively unbiblical.

Essential Principle

Reverent scholars of the Bible have sought to find in the scriptures the essential principle of sin. That is to say, what is sin in its essence? Various answers have been given: Augustine and Acquinas held the essence of sin to be pride; Luther and Calvin regarded its essence to be unbelief; Kreibig held it is "world-love;" A. H. Strong and many others with him held the essence of sin to be selfishness; the Brunner, Barth tradition holds it to be rebellion and disobedience to God; and thus one might add to the list.

The foregoing definitions of sin suggest that it is difficult to reduce sin to a single essential principle. Many of these principles, if not all, need rounding out with other biblical truths about sin. To insist, for example, that sin is merely selfishness is correct as far as it goes, but taken by itself selfishness is too indefinite a term to cover the other meanings which enter into the definition of sin. Is there necessarily selfishness in unbelief, malice or hatred of God? Likewise, the definition of sin as lack of conformity to God's law (I John 3:4) is indeed true as far as it goes, but behind the law is a personal God and sin is also a breach of our personal relation with God. (Psa. 51:4; Luke 15:18)

What Is Sin?

Jesus portrayed the ideal human life as a life of fellowship with God the Father. Sin is the want of this fellowship. Jesus traces sin to the inner motive of men. The sinful thought is in quality the same as the outward act. The exalted standard of Christ's own life is the measure of human obligation and at the same time the criterion for judging sin and guilt.

Sin is "any thought, word, action, omission, or desire contrary to the law of God." It is any want of conformity to the character of God whether it be in act (wilful acts as well as negligence), disposition (the habit of sinning becoming a disposition to sin), or state (all men are in a state of sin by inheritance, Rom. 5:12).

REPORTER VISITS FORT COLLINS C. P. S. CAMP

Eldon Roark, news writer for the **Rocky Mountain** News visited the Fort Collins, Colorado, C. P. S. camp in August. His news write-up lists many of the well-known facts about C. P. S. in a fair and sympathetic way. An interesting bit from his report is the following:

"The camp has a softball team that plays in the Fort Collins league. They were in second place till their pitcher got discharged. Now they have dropped 'way down.

'Do the fans ever jeer at your boys and embarrass them because they are conscientious objectors?' I asked.

'No, they don't,' Mr. Gaeddert said. 'Good sportsmanship prevails. The people in Fort Collins are very nice to us, and we appreciate it.' "

(Mr. Willard Gaeddert, director of the Fort Collins camp, is scheduled to teach physics at the University of Nebraska, Lincoln, Nebraska, upon his release from C. P. S. He formerly taught in Oklahoma.)

MISSION NEWS

After a number of sailing postponements the **M S Tawali** finally left San Francisco, Monday, September 30. Our missionaries, Miss Martha Burkhalter and Miss Anne Penner are passengers on this boat. Pray for their safe journey.

Dr. A. E. Kreider, President of the Board of Foreign Missions sent the following to the secretary from New York.

"Tomorrow forenoon Brother Lewis Martin and leave by air for Holland. These have been such hurried days that I have not been able to write to th brethren of the Board. I hope to have time when reach Amsterdam. I will be in Holland for about weeks. God bless You."

Faithfully,
A. E. Kreider

Through Mr. Harold M. Regier, brother of Mr Ratzlaff, we have just been informed that Brothe Ratzlaff sent the following cable.

> "THANKS FOR SYMPATHY RUTH'S SPIRITUAL AND PHYSICAL CONDITION EXCELLENT."

We are glad for this word and Thank God for H Comfort during the days of sorrow and bereavemnt.

—Howard G. Nyce, Executive Secreta

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Route 2
Newton, Kansas

On Selecting a Campsite

by Ronald von Riesen

(Continuing the series of discussions regarding a Retreat Ground, we submit an article presenting the particular problems the Western Districts leaders are thinking about in light of their plans of obtaining their own site. Rev. Ronald von Riesen, Vice President of the Western District Young People's Union, is the contributor of the accompanying article.)

Before any group enters into a project, it is of utmost importance that our objectives be stated clearly. Objectives not only give meaning to our ventures but also tend to give direction and guidance in carrying out a task. This is especially true in the selection of a camp site. If we consider a retreat a complete withdrawal from familiar surroundings for the purpose of spiritual renewal, then a moderate distance should not be too great a factor if ideal physical surroundings are available. If, on the other hand, we consider a retreat primarily a drawing together for fellowship, then physical surroundings are not of paramount importance. For myself, I feel very keenly that the former should be our main objective.

A retreat should be a school in Christian living. Bible studies, nature studies, playing, eating and worshipping together, all are a part of the Christian life. The program centers not around classes, but living. There is little danger of compartmentalizing our religion in such an environment.

If that is our main objective, then we can readily see the value of ideal physical surroundings. The place may have much to do with the reality of the retreater's experience. A rustic environment becomes a visual aid when it offers beauty, quietness, and calm, and invites one to a new experience with his Creator. The environment can also be a liability. That which is unbeautiful and uncomfortable will also etch itself in the retreater's memory.

What then are some guiding principles that may help us in selecting a campsite? First in regard to the physical surroundings, and second with respect to administrative problems.

Physical Surroundings

1. The camp should be in an out-of-doors, natural setting away from any congested area. It should be reasonably isolated or far away from home. It is well to keep away from public roads or summer resorts. The noise of a truck or train may spoil the effectiveness of almost any worship experience.

2. There should be plenty of open ground for games, hikes, or any creative ventures. Buildings should never be crowded together. A cabin set in a clump of trees tends to give it personality and a uniqueness which is not present in an over crowded trailer village.

3. It should be a place of beauty, should have enough shade for many informal gatherings, and an abundance of sunlight for playing. It should have places for outdoor vespers, councils and campfires. It should be a place of simplicity free from superficial equipment.

4. It should be located near a sufficient supply of clear, cool water. One cannot be too careful about the water supply. In case of a spring, the source should always be investigated. The water should be tested annually by a competent chemist. Usually old campsites are undesirable for health and sanitary reasons.

5. It should be located in an interesting country where there will be ample opportunity to see things worthwhile. It may be a cave or a vantage point. The group is fortunate if they can locate near a lake, but one should be sure it is safe, that it has a reasonable constant water level and does not become muddy after every rain. If you cannot locate near a lake, seek something to take its place such as hills, bluffs, or mountains.

6. It should be located a reasonable distance from home or the center of the constituency served. Junior age groups should not be taken too far from home. I would suggest that a reasonable distance is that which can easily be driven in a half or three-quarters of a day. Folks should feel that they are away from home and not just on a weekend outing.

Administrative Problems

With respect to administrative problems a number of points come to my attention:

1. **Who should own the grounds, the Young People or the Conference?** This probably depends on the stability of the Young People's Organization. In general, I feel that young people need this responsibility.

It is good training in democracy. This will bring forth dividends in future church leadership. Young People are not as apt to abuse their freedom as we sometimes think. Expect the best and you receive the best. On the other hand, there are some good reasons for having the conference own the grounds. It may produce more confidence in the minds of the parents. People may more readily contribute to the development of the camp grounds if they are assured of adult leadership.

2. **What should be the capacity of the Camp?** In order to provide for maximum group fellowship and the least amount of regimentation the group should not exceed 100. Most authorities agree that one can do the most effective work with a group of 75 to 100. There should be one counselor to every 6 or 8 boys or girls. This gives for more individual attention and friendliness between the retreater and the leader.

3. **Planning the development of the site is of utmost importance.** A five or ten year program should be laid out. Not all will be completed the first year. One should begin with the most essentials. Those buildings which affect the health and general well-being of the retreater should be completed first. Planning committees would do well to avail themselves of expert advice in the camping field. There are many basic camping manuals available, such as: **Camps and Their Modern Administration**, by Hazel K. Allen, which can be secured from the Women's Press, 600 Lexington, New York City; **Camp Management**, by H. W. Gibson, Greenburg Publishers, New York City; also available is the monthly **Camping Magazine**, the official publication of the American Camping Association, 181 Chestnut Avenue, Metuchen, New Jersey.

The retreat idea is yet in its infancy in our Mennonite churches. Other denominations, such as the Church of the Brethren, have made far greater strides in expanding the possibilities of retreats. I hope that in the not too distant future we will have retreats for all age groups: juniors, intermediates, young people, young adults, married couples, ministers, teachers, and even family retreats. This should be a part of the total educational program of the church. People need to withdraw in order to renew their spirits and strengthen their moorings.

A World Newspaper

by Paul W. Keller

You may think you can "keep up with things" pretty well by reading your daily newspaper. But there is more evidence every day that people are more likely to be confused and misled than enlightened by what they read in the daily press.

Particularly are readers tricked into thinking of the news, as "national," when in reality there is very little news-worthy material these days that logically can be separated from its effect on the whole world scene. In fact, it is this sort of emphasis on thinking in "national" terms that keeps us from understanding the other nations of the world and makes possible the building up of tensions that may lead to World War III. To see ourselves as part of "one world" and to understand how current news touches us and every other world citizen may be a substantial step toward lasting peace.

That conviction has impressed a group of ex-C.P.S men to the extent that they, along with other like-minded individuals, have bent all their energies in recent months to the founding of World, an international weekly newspaper. It is hoped that the first issue can make its appearance in October.

In specific terms the aims of the new weekly are these:

1. To eliminate any geographic viewpoint from news coverage, to show the world sweep of common problems, to demonstrate that people live primarily in the world rather than in a particular portion of it.

2. To subscribe the news services both here and abroad, including the facilities of some of the world's better newspapers. Together with the dispatches of World's own correspondents, the composite will be presented factually, briefly and interestingly.

3. To present news as current history. Present editors rarely try to integrate stories from various sources on the same general subject, but leave it to the reader to piece them together.

4. To provide world news at the cheapest possible rate. Cost will be 5 cents per issue, $2.50 per year for

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YOUNG PEOPLE'S PROGRAM OF THE WESTERN DISTRICT C. E. CONVENTION

to be held October 23, 1946
at Beatrice, Nebraska
7:30 p.m

Rev. Ronald von Riesen, Chairman

THEME: The Challenge of the Work of the Church t Young People

MOTTO: "O Lord revive thy work in the midst of th years." Habakkuk 3:2b

General Singing .... Rev. Elbert Koont
Devotions .... Rev. Loris Habegge
Special Music .... First Mennonite Church, Beatric Nebrask
"Our Young People in Voluntary Service" .... Mr. Virgil Flickinge
"The Work of our W.D.C.E. Convention" .... Rev. Roland Goerin
Special Music .... First Mennonite Church Newton, Kans
Address: "The Contribution of Recreation to the Pr gram of the Church".... Mr. Robert W. Tully, D rector of Physical Education and Recreation Bethel College.
Offertory:
(Offering to be divided equally for Relief ar Retreat Grounds Fund of the Western District E. Convention)
Address: .... Rev. Wayne A. Greer
Pastor, First Christian Church, Beatrice, Nebras
Closing Prayer and Benediction

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Its editor will be James Stanley, for the past three years editor of **The Reporter.** At the least, it is a noble experiment in promoting world understanding; at the most, it could become a vital factor in achieving real peace.

Anyone interested in subscribing to or in learning more about the paper should write to William Penn Associates, 1236 11th St., N. W., Washingtan 1, D. C.

The Experience of Hunger

by Leonore Hollander Koehler

Leonore Koehler, recently repatriated after twelve and a half years in Europe, was a nutritional expert in Philadelphia before going to Prague. Her experience of hunger during the war in Germany was one endured by thousands and lies ahead of thousands more this coming winter.

Unspectacular Symptoms

Symptoms of slow quantitative undernourishment are very unspectacular. We all agreed that the first few days were terrible. In the middle of an active forenoon there would be attacks of giddiness accompanied by an intolerable hollow feeling. Pressure, like the classic tightening of the belt, gave a certain alleviation, and fainting was forstalled by a few minutes' rest. I used to lie at full length when an attack came, whether at home or in the woods, and occasionally fell asleep. Frau F. described a fear of falling off her bicycle, and Frau H. and Frau Z. told of a comic occasion when both napped while peeling potatoes together. We found this not agreeable and refreshing, as is normal drowsiness, and learned to overcome it by economy in motion.

In the time the body becomes accustomed to the empty feeling. Presumably stomach and intestines accommodate themselves by shrinking and eliminating fruitless contractions. The feelings of lassitude and weakness continue, but can be overcome by will power to an amazing extent.

I observed no cases of specific physical syndromes like starvation edema or vitamin deficiency. This was probably because our famine period approached gradually, permitting slow adaptation, and because of our nutritive diet. We received a minute supply of meat, skim milk and cheese, and additional protein from the bread made from bran, oatmeal, and possibly the ubiquitous potato. Vitamins were allocated with food supplements to expectant and nursing mothers and the sick. Thus the chief objective symptoms of slow starvation were inordinate loss of weight, weakness and greatly impaired resistance to whatever complaint the individual were exposed or disposed. Subjective states included hunger pangs, mental depression, weariness and irritability.

Doling out and scrimping were the rule, scheming and planning necessary, watchful marketing a bugbear. Distribution of scant supplies absorbed a large share of everyone's attention. If Frau Lehmann missed the fish and Frau Schultz had but failed to say so, a beautiful friendship was liable to sudden rift. Peaceful family life could be severely disrupted by lapses in butter discipline, and complex rotation systems were often devised to prevent Mutter from always eating bread heels.

But often small exchanges, sometimes at great sacrifice, brightened life for days. We mothers will not forget the shopkeepers who saw to it that we were not at a disadvantage because of the little time we had to shop. The bombed-outs, returning soldiers and refugees sometimes received help from the puny reserves of others, and often Jews received

Pictured here are some children being fed CRALOG food in Kassel, Germany. An extensive supplementary feeding program has been undertaken in Kassel fortifying the meager diet on which the children and adults exist. It is an interesting fact that 53 per cent of the food supplied in the American occupied zone of Germany has come from Quaker and Mennonite agencies.

a share of German food despite strong official pressure. Hunger brings out strongly the good or bad in man.

" . . . to the fat of the eyelids"

Loss of body substance was evenly progressive in all cases I saw. Two of my acquaintances still looked fairly well filled out even after protracted hunger, but complained of lack of attentiveness and lapses of memory greater than the slight absentmindedness we all observed, together with passing difficulties in speech and vision. For most of us the body fat and muscle reserves were completely utilized, even to the fat of the eyelids. The sequence in which tissues and function were lost seemed to be very individual, and the indication was that those better able to mobilize the reserves were longer spared the ills which invariably come when fasting lasts too long.

The reaction of the individual at the breaking point of his strength also varies greatly. Minor ailments such as colds come easily and develop frequently into bronchitis, pleurisy and tuberculosis. Boils, carbuncles and mysterious skin and nerve infections are rife and very difficult to curb. The dreaded intestinal diseases are likely to be fatal, and with resistance low, epidemics are imminent.

The lassitude of starvation shows itself physically rather than mentally. Thoughts seem much more profound than during normal times, all emotions are intense and race madly, probing the past and present, dashing the inscrutible wall of the future. There is no lack of logic, but victims of real starvation cannot stem the agonizing squirrel-cage rush of recriminations. Past errors, especially one's own, pass in review, but there the matter never rests. Blames wander from them to Hilter's overdrawn account, to the nearest well-fed individual, black market artist or country peasant.

—**Foreign Service Bulletin**

Items of Interest

The Gulfport, Mississippi, and Bartow, Flordia, CPS units are developing a Voluntary Service program. Because the work at these two locations, acclaimed by local people and governmental officials as being of outstanding significance, is far from done and the need continues to be great, the M.C.C. has plans underway to continue the service even if C.P.S. comes to a close. Four young women have recently volunteered to work with these units as a part of a Vountary Service Program in these two areas. Miss Frances Beckenbach of Bluffton and Goshen Colleges, Miss Laura and Esther Wedel, registered nurses from Moundridge, Kansas, and Miss Ethel Eby of Lititz, Pennsylvania, have taken up voluntary service in Mississippi and Florida.

* * * *

A report from the M.C.C. states that there are now twelve men remaining in the reserve group which has been serving as "sea going cowboys." A call has been issued for additional volunteers for this service which continues to be needed, the statement said.

* * * *

The first time in the history of the Mennonite church now sees the intermingling of Dutch students with American students. Names are new for both Amercian and Dutch students. Names such as Ferf, Craandjik, Hilverda will become familiar property of American student's vocabularies. And Algemeene Doopsgezinde Societeit will become more real as well as the geography of Holland. The coming of the Dutch students is looked upon as a stride forward in reestablishing fellowship with Dutch brethren.

* * * *

As of June 30, 1946, the M.C.C. reported that the total cost of their part of the Civilian Public Service program was $3,041,635.43.

* * * *

A film recording the five years of Civilian Public Service is being completed. The film will be available both with sound and as a silent film. It will be available for use in October. It is being prepared by the National Service Board.

* * * *

Educators from thirty countries have had a conference in the U. S. at which they established a world organization of teachers which is designed to unify the teaching profession and raise its standards. The conference also adopted an eight-point program, the aim of which is to instill the importance of world peace and co-operation in the children.

Perfection

Eleanor Dixon Glidden

Thou shalt possess kind heart and sense of humor;
Thou shalt remember all the rights of others;
Thou shalt deal honorably with man and woman,
And throw no stone at thy less fortunate brothers.
Thou shalt be slow to anger, strong of will
And all thy days with worth-while labor fill.
Thou shalt have courage fine and keen and free
To face reverses when they come to thee.
Thou shalt not be a fool and scoff at beauty,
But hold high dreams to gild the drab of duty.

Thou shalt not be a spendthrift or a miser;
Thou shalt show deference to those much wiser,
And courtesy to helpfulness and age,
Find strength and wisdom in a great book's page,
And comfort in the peace of stars and clouds
When life's great loneliness thy heart enshrouds.
Thou shalt love glowing hills and shining seas
And little things as well, like flowers and bees.
So shall thy heart all good things now enfold
And all the wide world's love thy life shall hold.

RELIEF

hilippine Islands

During the past month **Dale Nebel** and **Dr. James renneman** have been working toward the establish- ient of a fifty-bed hospital in the town of Vigan. Bro. ebel writes: "The past ten days have been very usy. We are unpacking and installing the hospital uipment. There are many bottlenecks and slow- owns. We cannot do the plumbing ourselves so we ave to wait until a plumber is ready to come. We annot do it ourselves because we do not have the ools—neither does the plumber, but he gets the job one anyway. I have never seen such improvising. Dr. renneman and I are doing the paper work and super- sing the crew and also helping out with the work rselves. Most of the equipment is installed; the drugs e unpacked and arranged. The surgical instruments e unpacked and are ready to go into the operating om. Things which we do not have are being made improvised. We are thankful for good health and e really do enjoy working with these people. There so much work to be done."

ustria

Bertran D. Smucker has been appointed for relief ork in Austria and arrived there as of September 13. e writes the following observations: "There is no ubt about it, the people of Austria are in need. It is fficult, however, to get an over all picture of com- rative need in Europe. It is certain that destruction Austria in no way compares to destruction in Ger- any, although 25 per cent of the buildings in Vienna re destroyed and rubble still partially blocks many reets and sidewalks. I think that the need in Austria d in Vienna is comparatively better than it has been r some time, although the basic ration is still re- rted to be 1,200 calories. Most people appear to be ite well dressed, although there is definite need work clothes and shoes. I have noticed that on e whole children's shoes are very shoddy—often nsisting of wooden sandals. The general need likely ll grow progressively worse this winter with the verest period coming in late winter and spring."

ilding Feeding

The British Military Government has approved setting up of an M.C.C. child feeding project in the itish Zone of Germany. The project calls for ten rkers and it is believed that the feeding project can gin operations about November 1.

gent Need for Doctor

At the present time there is an urgent need for a dical doctor to work with the M.C.C. Unit in China. China Unit is taking over and operating a new spital and would like to have an American doctor to with them at the beginning of the operation of this undertaking. Any doctor who may be interested a period of from nine months to a year of service uld contact the Mennonite Central Committee, Ak- , Pennsylvania.

Arrivals and Departures

The S. S. **Marine Lynx** left San Francisco for Shanghai, China, on September 29, with the following M.C.C. personnel: Glen D. Graber, Dallas C. Voran, Robert Waltner, Kyle T. Reed, David Karber, and Mrs. J. Lawrence Burkholder. Ivan Moon and Roy Smucker were on the same vessel en route to the Philippine Islands.

Lewis Martin and Amos E. Kreider left New York on October 4, for Holland. Brother Martin will assist with the M.R.C. Relief Unit in Belgium and investigate the possibility of doing relief work in Poland. Brother Kreider will serve the M.C.C. as commissioner and advisor in various relief areas. His itinerary calls for points in Europe, India, China, the Philippine Islands, and possibly Java.

Farewell services were held on October 3, for William H. Yoder, and Brother and Sister Menno Diener. They are scheduled to leave New York on the S. S. **Vulcania** for Calcutta, India, on October 4. Martin Schrag left New York on October 4 to begin his assignment as Director of the relief unit in India. Fern Hershberger also left on the same date.

Viola Amstutz arrived in Calcutta, India, on September 26 and Elaine Snyder R. N. and Vera Good arrived there on September 28. Walter Eicher arrived in Paris, France, on September 29.

Edmund Zehr arrived in Puerto Rico on October 2. He will assist in the hospital laboratory for several weeks and then proceed to Asuncion, Paraguay, where he will assist Dr. Alvin Gaede in medical work.

MATERIAL AID NOTES

Gift Parcels to Needy Families

At this time of year, when we are drawing near to the Christmas season, our thoughts are drawn towards those who have not been as fortunate as we in a material way, those who have undergone the horrors of war and as a result are in need, both spiritually and physically. In recent weeks an appeal has been received from a number of our workers in Central Europe for a special project. A great number of needy Mennonite families have been found in Germany who cannot be reached through the present methods of relief distribution. There is a way by which we can, in a measure, bring relief to these sufferings ones of our faith. This is through the medium of 11-pound parcel post packages sent directly by mail from individuals in this country. These parcels can contain clothing, non-perishable food, medicinals and other items of a personal nature.

A list of approximately 1,000 needy Mennonte families and their addresses has been sent to this office by our relief workers. Additional names of needy families will be received in the near future. It is our suggestion that Mennonite families and individuals in this country send gifts parcels directly to these people. Requests for the names and addresses of these families should be mailed to Material Aid Section, Mennonite Central Committee, Akron, Pennsylvania. Along with the name of a family you will receive a suggested list of items to be included in the parcel. You will also receive a copy of the postal regulations which apply to the sending of parcels overseas.

Canadians requesting names will receive the names of families living in the British Zone of Germany. This zone is the only one open for the sending of gift parcels from Canada. British, French, and United States. Occupied Zones are all open for the sending of parcels from the United States. Canadian requests should also be directed to the Akron office.

This means of bringing relief should not be construed as replacing other efforts. Rather let us make this an extra, personal witness to our brethren of our concern for their welfare.

The regular channels for the sending of CARE food packages remain open. The price per parcel has now been lowered to $10 per package, delivered at its destination.

VOLUNTARY SERVICE

Winter Short Term Service Unit

Shut off from society in mental hospitals live thousands who are hungry for Christian love—kind care for their physical needs, friendly words of concern and appreciation, the little "plus" things on the ward, no brutal beating but instead "firm kindness" and "kind firmness" for their moments of fear and desperation.

This summer fifty-eight young women and men served "in the name of Christ" in three Mennonite service units—Norristown, Pennsylvania, Cleveland, Ohio, and Howard, Rhode Island. Most of these people were those who go to college during the winter but have their summer available for such a combination of giving Christian service and gaining a new and helpful experience.

Superintendents of the hospital so appreciated the type of spirit and help that they have asked for units next summer. Even though they may have more labor they feel that "plus-service" can be well used. One regular employee expressed himself saying "They have put new life into some of us, raised our morale."

This winter there will be opportunity for those young Christians who have a short period of time available for such service. It is felt that since summer time is often the busiest time for farm folks that there should be a winter service unit also. Tentative plans are being made for an eight-week service unit, likely part of January, February and March. Those interested should write for further information to Voluntary Service, Mennonite Central Committee, Akron Pennsylvania.—Released October 4, 1946, Mennonite Central Committee .

College and Seminary News

BLUFFTON COLLEGE

Dr. I. W. Bauman will conduct a special series of meetings in the Wayland, Iowa, church October 14-20. Dr. Bauman was supply pastor in this church during the summer of 1942. The first gospel team trip of the year will take a deputation group to Iowa for services in the four General Conferenc churches in that state October 19, 20. Programs will be given in the Eicher, Wayland, Pulsaki, and Donnellson churches. The annual Bible Lectures will be given during the week of November 17. The speaker will be Dr. Allen G. Wehrli, Professor of Old Testament Theology, Eden Seminary, Webster Grove, Missouri. The special ministers' conference will be held on November 20, 21. In addition to speakers from the Bluffton College territory. Rev. Lester Hostetler, pastor of the Bethel College church, will speak. A Women's Missionary Conference will also be held November 19, 20. Bluffton opened its football season with a 13-12 win over Wilmington, the Quaker school at Wilmington, Ohio. An unusually large group is rehearsing each Tuesday evening for the Messiah concert to be given during the Christmas season.

BETHEL COLLEGE

One of the high lights of the school year is the annual Christian Life Week, now in progress, to help students and faculty reconsecrate themselves ever more fully to Jesus Christ as their Lord and Savior. Rev. Edmund J. Miller, formerly from Lind, Washington, and now field representative for the Mennonite Biblical Seminary, is conducting services twice daily, basing chapel meditations on the Gospel of St. John and centering evening messages around "Experiences with the Master." He also spends time in private counselling with the students. Prayer meetings and opening devotional periods are in charge of the large and active Student Christian Association (Farie Stucky, president), which is sponsoring this special week. Other organizations which also take active part in the religious life and worship of the students are the Student Votunteers and Student Ministers Fellowship, headed respectively by Hermie Preheim and Rev. John Loewen.

FREEMAN JUNIOR COLLEGE

Last week the first monthly faculty meeting wa held. These meetings are held regularly the last Fri day of the month. Members of the faculty meet i the library. After a devotional period led by one o the members current problems are presented and iron ed out. Suggestions for improvements and new activ ities are made and discussed. Sometimes definit plans of procedure are worked out. Often no definit action is taken but the discussions give the executiv committee the benefit of the group opinion an thought in making decisions. Whatever course th executive committee maps out later, the group ha a feeling of having contributed and shared in th planning and this creates a keener feeling of respons bility in carrying out those plans. While the facult meets for discussion and business the faculty wive meet in the Home Economics rooms or in the Dinin Hall. Here they carry on various activities. Som times they have met for devotional periods; som times they have done relief sewing. At the last mee ing they mended clothes for boys living at the Dorm tory who are far from home. Upon completion their meetings the two groups join for lunch ar social fellowship. Faculty members and their wiv take turns in serving the lunch and playing host the group. Unmarried members are somewhat hand capped in the matter, so several of them are pe mitted to club together when their turn comes serve. They have a slight advantage in the fact th they have no culinary reputation to maintain. Clea ing up and washing dishes is in some respects the nost enjoyable time of all. At this stage all formality lisappears and the standing argument regarding the ·elative merits of masculine and feminine dishwashng techniques is reviewed with much gusto.

BOOKS FOR SOUTH AMERICA

There is still a great need for German books among ur brethren in Brazil and Paraguay. Preparations re underway for further large shipments. We would, herefore, like to ask you to send us our German ooks (Bibles, religious, songbooks, textbooks, etc.). Ve will sort them and forward them to the Mennonite Central Committee whence they will be sent o their destination. Send or bring your books to C. Krahn, North Newton, Kansas.

IN MEMORIAM

Mrs. Jacob Stoesz, nee Anna Friesen, was born in Schoenfeld, outh Russia, January 22, 1867, and went to be with the Lord eptember 27. When she was seven years old, the family migrated Canada, arriving in what was then Berlin, Ontario. After everal winters in Canada the family moved to Minnesota, where e grew to womanhood in the Mountain Lake and Butterfield ommunities. Opportunities for an education were very meager those days, but by reading a great deal, she acquired a rearkable amount of general knowledge and in this way satisfied some extent her God-given yearning to learn and to know. In 886, after receiving catechetical instruction, she was baptized, though she did not find peace and forgiveness until some time ter. In 1891 she and Jacob Stoesz were united in marriage. hen her husband was called into the ministry of the First ennonite Church of Mountain Lake and later into that of the rst Church north of Butterfield, she proved herself a true helpeet in that she was a good wife and mother. Later they transrred their membership to the Gospel Mennonite Church. Mourng her are her husband and the following children: John, Abram, Peter, and Cornelius of Darfur; and Henry, Jacob, and rs. A. F. Loewen of Mountain Lake; and Marie of Dallas Oregon.

Jottings

-**Beatrice, Nebraska:** On October 10, Dr. Kirby Page oke at a union service in the First Christian urch on the subject "Must We Fight Russia?" The eeting was sponsored by the Beatrice Ministerial sociation.

Richfield, Pa., Church: The Women's Missionary ociety plans to buy ready canned foods because the lief canning sugar is not available. The Intermediate E. and Sunday School classes made a number of lief Christmas bundles.—Ruth Hoffman, Corr.

Rev. Menno Kliewer, pastor of the Mennonite group Caldwell, Idaho, wrote on October 2: "We still e Idaho just fine. It has been quite cool having d frost several mornings already. During the day still gets quite warm. Everybody seems to be busy t here. Farmers are busy putting up hay and other ops, and soon they will be very busy with the sugar ets. The apple orchards are loaded with apples; it oks as though the apples hang on the trees by the shels."

—**First Church, Aberdeen, Idaho:** Sunday evening Miss Rosa Bartel was ordained as a home missionary to work at the Immanuel Mennonite Church, Los Angeles, California. Her work will be mainly in establishing a Sunday School and working with the children. Due to the fact that so many of our choir members will be working in the harvest fields during October, a new choir, consisting of business men and women and those not in the potato fields, will serve the church under the direction of Rev. H. N. Harder. —Arnold E. Bartel, Corr.

—**Gospel Mennonite Church, Mountain Lake, Minnesota:** The funeral of Mrs. Jacob Stoesz, wife of Rev. Jacob Stoesz, took place on October 2. On October 20, the Lord willing, our church will again observe the Lord's Supper, with our former pastor, Rev. August Ewert, officiating. Members are busy with relief canning. One beef and two hogs, three hundred cans of carrots, and chickens and pork and beans were canned at Lakefield, Minnesota, and will be shipped by October 15.—Elizabeth Lohrenz, Corr.

—**Menno Church, Lind, Washington:** The building committee met and appointed two men to supervise the exterior painting and interior redecorating of the parsonage. The relief offering for September 29 amounted to $770.50. We have been fortunate in having Rev. Houshauer from Odessa serving us during the absence of a minister in our church. We were privileged in having Mr. and Mrs. Ely Fretz from the Deep Run Church, (Pa.) in our midst September 22. They were en route to California.—Mrs. Henry J. Franz, Corr.

—**Rev. Jacob J. Enz, 558 W. Centennial, Nappanee, Indiana,** is the newly appointed "tract man" on the Evangelism Committee of the General Conference. Consequently, any minister or church worker who desires a packet of samples and price list of the tracts available should address Rev. Enz. Those who have already received packets and price lists may use them as in past to order tracts.

—**All correspondence for the editor of "The Mennonite"** should be addressed: Editor, **The Mennonite,** 722 Main Street, Newton, Kansas.

—**Butterfield, Minnesota Church:** Every fifth Sunday in a month we observe the Lord's Supper. We did so

HEADQUARTERS OFFICE CORNER

Attention: Ministers, Missionaries, Deaconesses

This office has been requested to remind applicants for clergy reduced fare certificates that **"No refund will be made where full fare has been paid through failure to obtain or present certificate."**

Numerous requests for such refunds are being received at both the Chicago and St. Louis offices. We are asked to respectfully request members to withhold any future requests for refunds.

We wish to add our endorsement to this suggestion. Please secure your certificate early in the year and have it handy at the time of the purchase of the ticket.

We are grateful for these courtesies extended and wish to cooperate to the best of our ability.—Walter H. Dyck, Secratary.

Would you look at that!
What's "that"?

The expiration date on your address label. The month, the year. If past due, why not send in your check today before the Christmas rush?

Mrs. G. A. Linscheid C-6
222 South Pine
Newton
Kansas

September 29 in the morning. In the evening our former pastor, Rev. B. J. Nickel, and family were with us. They gave a mission message. In the near future they will leave for South America as missionaries.—Mrs. Gust Miller, Corr.

—**First Church, Pretty Prairie, Kansas:** We observed Sunday, October 6, as our Harvest Mission Festival, and it was truly a day of rejoicing. Missionary J. R. Duerksen and wife spoke to us about their experiences in India at the forenoon and afternoon services. In the evening the Eden Men's Chorus of Moundridge gave us a program. Our pastor, Rev. J. J. Tschetter, is going to Wayland, Iowa, to hold meetings during the week of October 7-11. The Lord willing, Missionary H. J. Brown and wife will be in our midst Sunday, October 13, and Miss Elsa E. Grantland, one of the General Conference home mission workers, will be here the morning of October 20.—Ralph Krehbiel, Corr.

—**West Zion Church, Moundridge, Kansas:** Rev. Sam J. Goering, former director of M.C.C. European Relief, will be with us on Sunday evening, October 20, to tell about conditions in Europe as he saw them. Special evangelistic meetings will be held in our church from October 13-18. Rev. Harry Yoder, President of the Central Conference of Mennonites, will be the evangelist. Sunday morning, September 29, Dr. E. G. Kaufman spoke on his "Seven Sundays in Europe." —Mrs. Ernest Miller, Corr.

—**First Church, Hutchinson, Kansas:** October 6 was indeed a blessed day for our church, for our membership was increased by eleven new members who joined by letter. Rev. and Mrs. Victor Sawatzky were included in the company. Rev. Phil. A. Wedel of the Alexanderwohl Church is to be the speaker for the special evangelistic meetings November 3-10. —Mrs. J. S. Friesen, Corr.

—**Bloomfield, Montana:** Fifteen churches of Davis County unite in the Bloomfield Methodist Church to hear Dr. J. E. Hartzler, whose series of messages began October 6 and will end October 20. His subjects are: "Spiritual Preparedness," "An Old Faith in a New World," " The Four Houses," "To Terms with the Eternal," "An Adequate Faith," "Do I Need the Church?" "The Supremacy of Christianity," "Who Is Man?" "Acquaint Thyself with God," "The Threefold Consecration," "How Far Can You See?," "When Is a Man Saved?" "The Mystery of the Cross," "Life's Second Chance," "The Authority of Christ," and "When Are We Christian?".

—**Bethel College Church:** Communion Sunday services October 6 were highlighted by the reception of twenty-nine new members and by the granting of associate memberships to seventeen others. Twenty-seven of the new members were received by letters of transfer, one by holy baptism, and one by confession of faith. The Student Christian Association and the Church sponsored an evening in the Student Union Room Sunday, October 6, in which Rudolph Wiens spoke on the subject "A New Spirit for the Awakening East." Mr. Wiens is a foreign secretary for the YMCA and served in Egypt and India during the war.—Eldon Graber, Corr.

—**First Church, Madrid, Nebraska:** Rev. and Mrs. J. R. Duerksen were the guest speakers at our Harvest Home Service. This was the best attended service we have had all year. Dinner was served in the basement of the church. After the afternoon meeting the women served the evening meal. Rev. Duerksen spoke again in the evening. The home folks were responsible for all the special music. The offering for the day amounted to $606.22.—Corr.

—**Caldwell, Idaho:** Sunday evening September 22, Rev. Henry N. Harder and brother Marvin Linscheid of Aberdeen visited us. They both spoke to the group. They remained here through Monday. During the day a search for lots for the church was made and also the possibility of buying a church building, which will be sold in the near future, was investigated. In the evening the group gathered at the home of the pastor and a blessed evening was spent together when a number of questions were discussed in regard to the organizing of the church. September 29, we had an all day meeting. The morning was spent as usual with Sunday School and services, and after a basket dinner had been enjoyed by all, the group met for a business session at which time a committee was elected to draw up a constitution and also to serve as a church building committee. The result of the election was that the following brethren were elected Leonard Schmidt, Abe Huebert and Chris. Dick. Afte the meeting the group went to look at some lots fo the location of the church. We are anxiously lookin forward to the day when we will be ready to begi working on a basement for the church and better ye when we shall have our own place of worship. Attendance at Sunday School and services has bee between forty and fifty. The C. E., which meet once per month at present, has been well attende —M. H. K.

ANNOUNCEMENT

This announcement pertains to the Ministers' Co ference and the Western District Conference to held at Beatrice, Nebraska, October 22, 23, 24.

1. Anyone arriving Monday or Tuesday evenir should come to the Beatrice Mennonite Church Seventh and Bell Streets.

2. Anyone wishing hotel reservations should notif Fred Claassen, Route 6, Beatrice, Nebraska, befo October 18.

—The Reception Committee, by John J. Wie

The Mennonite

olume 61. October 22, 1946 Number 42

Cut, Courtesy "Gospel Messenger"

Much of the time we tend to long for a life se skies are always blue and sunny. And yet eems that just as the varying seasons of the r serve their purpose, so the varying seasons he spirit also serve theirs. There is the con- sion season, the season of sowing and burial.

"Yet grains of wheat before they grow,
Are buried in the earth below;
All that is old doth perish there
To form a life both new and fair;
So too are we
From self and sin made free."

There is the winter season of the spirit (the k nights of the soul) when life has receded and e is no evidence of growth. There is the spring season when the forces of God work mightily. Harvest follows. Many minor winters follow, for though there is one major surrender in life, many minor surrenders follow as growth in grace is experienced. Aside from this parallel is that of youth and old age. In the springtime of youth there is beautiful, stirring growth, but only in the autumn of old age can one pick the ripe, mellow fruit of life. The seasons of the spirit serve their purpose. Winter is no cause for despair. It is the prelude to spring. Spring must fade into harvest, and then a new winter may be necessary. The seasons of the spirit serve their purpose in maturing one for God. Skies blue and sunny are pleasant, but often a snowstorm or a hard rain precedes them, or it may even be a long winter.

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

THE ATTITUDE TOWARDS ALCOHOL in our day may include some cause for thanksgiving when it is considered in the light of history. It is readily evident that we are living in a drinking age, an age in which people seem to feel that drink can add zest to life. Expenditures for liquor are enormous. There are a great many drinkers. Brewers are wealthy and powerful, and their vicious propaganda is spread continuously and far and wide. The thought of prohibition is not well accepted. Alcohol itself is on a great spree. But right along with these dark facts are some bright ones. There seems to be an insight into the harmfulness of alcoholism that did not exist in the days of our forefathers. It seems that alcohol was at first considered a poison. But by the 13th Century it was being used as a medicine in the south of Europe. Many claims were made for it. Here is one of them:

"It sloweth age, it strengtheneth youth, it helpeth digestion, it abandoneth melancholie, it relisheth the heart, it lighteneth the mind, it quickeneth the spirits, it keepeth and preserveth the head from whirling, the eyes from dazzling, the tongue from lisping, the mouth from snaffling, the teeth from chattering, and the throat from rattling; it keepeth the stomach from wambling, the heart from swelling, the hands from shivering, the sinews from shrinking, the veins from crumbling, the bones from aching, and the marrow from soaking."

The Pilgrims brought beer with them on the *Mayflower*. In their journal it is recorded: "For we could not now take time for further search or consideration: our victuals being much spent, especially our beer." William Penn, the great Quaker, built a brewery in 1683 and sold beer at Pennsbury in Bucks County, Pennsylvania. It is reported that "Many of the leading figures of the Revolution were either brewers or financially interested in breweries and taverns." Abraham Lincoln tells of a non-drinking Quaker who had to pay an extra 10 per cent on his life insurance because ' " 'he was thin and watery and mentally cranked in that he repudiated the good things of God as found in alcoholic drink.' " ' Today many Christians and others are not so enthusiastic about alcoholic drinks. There is much light on its harmful effects. In addition to this there seems to be a growing insight into why people drink. It is becoming more and more evident that when an individual is not at peace within, he may use alcohol in the attempt to deal with his troubles. Furthermore, the work of Alcoholics Anonymous, has rescued many from drink where other methods failed. So along with the dark facts are some bright ones. One wonders whether the strength of our knowledge of alcohol isn't partly offset by the great spiritual emptiness within people today that makes them a ready to try drink. The facts are not all discouraging, and the very darkness of some seems to indicate that alcoholism is but one part of a complex of problems that we need to consider. That too is a valuable lesson.

ALCOHOLICS ANONYMOUS have been so successful in reclaiming alcoholics that their methods deserve attention. These methods are very suggestive for Christian workers. Therefore we are happy to present in this issue an article on this unique organization of former alcoholics. Groups of Alcoholics Anonymous can be found in many of the larger cities. For example, anyone wishing to get in contact with such a group in the city of Wichita, Kansas, can do so by writing to Secretary, Box 1657, Wichita. Those caught in the bonds of drink and wishing to be free may appreciate being directed to such a group, or the process may be reversed, for members of this organization are anxious to win others to freedom from drink.

CAPITAL PUNISHMENT has perhaps a numbe of angles to it. There are those who believe that th prospect of such punishment will serve to keep th would-be murderer from committing the crime. Tha some crimes are not committed because of the prospec of punishment is undoubtedly true. But how far thi can be applied is another question. Warden Lawes, fo many years warden of Sing Sing Penitentiary, point out in his book, "Murderers" that the prospect of deat does not keep the murderer from his crime. When ex cited and desperate enough, he acts regardless of th consequences. In the same way nations may hesitat about going to war because of possible consequence But when excited and warped and desperate enoug they may act regardless of the possible consequence Since punishment neither wipes out the heartache cau ed, the question remains whether not more thoug should be given to the prevention of conditions out which violence may develop. The Christian faith hol that love of the right results in more good condu than fear of punishment. A clean heart is the be guarantee of right conduct.

World Temperance Day, October 27

Alcoholism and Its Cure

by R. C. Kauffman

Alcoholic consumption in the United States for the decade preceding World War II rose from 3.5 gallons per capita to about 14 gallons per capita. The evidence is that during the war years this rate of consumption took a marked further increase. Most of this increase may be accounted for by the more widespread acceptance of "controlled social drinking." At the same time, the indications are that there is also a far greater number of those who may properly be called, "alcoholics." An alcoholic is one who cannot use alcohol without doing so to decided excess. Having on any occasion taken his first drink, he is unable to stop of his own volition until reaching the point of more or less complete intoxication.

The theories in explanation of why some people become alcoholics are many and varied. So are the proposed "cures." On the physiological side there is, for example, the theory that certain individuals have an allergy to alcohol—a peculiar allergy in that it creates not an avoidance of it, but a helpless submission to it. It is the brain and spinal cord, particularly, of such individuals that is said to respond in allergic fashion to alcohol. Peculiarly sensitive to and irritated by alcohol, an excess of cerebro-spinal fluid (the fluid that normally surrounds and protects the brain and spinal cord) is produced by the body as a defensive measure. The pressure of this on the brain, in turn, produces the helpless inclination to further indulgence. The corresponding cure, claimed to have been effective in a considerable number of cases, is to drain the excessive cerebro-spinal fluid through a puncture of the spinal column.

On the psychological side, is the belief that alcoholism is the outgrowth of a deeper and more fundamental personality problem. From this point of view the cry of the social reformer, "Look at all the broken homes, broken personalities, etc. caused by alcoholism" would be changed to, "Look at the alcoholism caused by broken homes, broken personalities, etc." Alcoholism, as seen here, is but a symptom— a symptom of something else in the life of the individual that needs correction and any cure that hopes to be in any wise permanent must concern itself with this underlying conflict.

More recently, within the past ten years or so, another approach has gained considerable prominence. It is that of the "Alcoholics Anonymous." It is an interesting approach in that it resembles the old-time religious conversion more than either a distinctly psychological or physiological method of attack. "Alcoholics Anonymous" or "AA," popularly so called, is an informal fellowship of about twelve thousand formerly alcoholic men and women who are today found banded together as groups in about 325 American and Canadian communities. Each group has the same and only objective: "to help other alcoholics to recover from their illness."

The "AA" method of approach is outlined in the "12 Steps to Recovery" of their Program. These "12 Steps" are as follows:

1. We admitted we were powerless over alcohol—that our lives have become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God AS WE UNDERSTOOD HIM.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove these defects of character.
7. Humbly asked Him to remove our shortcomings.
8. Made a list of all persons we had harmed, and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for and the power to carry that out.
12. Having had a spiritual experience as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

The elements of this "AA" procedure held in common with religious conversion are evident: the conviction of sin; an admission of utter helplessness; a complete reliance upon God; confession and rectification of past transgressions; the joining of a fellowship of believers; and a consuming missionary zeal, by means of which new members are brought into the fellowship and by means of which their own faith is kept alive. It should be recognized too, of course, that some of these elements parallel psychiatric technique, though psychiatry using its own terms speaks of "personality change," "mental catharsis," "abnormal self-concern," " a new compelling interest in life," "the expulsive power of a new affection," etc. In the final analysis, however, psychiatry says, 'Know yourself, be strong and you will be able to face life," whereas Alcoholics Anonymous say, "Know thyself, ask God for power and you

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Dr. R. C. Kauffman is professor of Psychology at Bethel College. In 1939 he participated in a study on the effects of alcohol made for the U. S. Government by the Physiology Department of Yale University.

become truly free."

It is this free and candid recognition of God, "a Power greater than yourself," as an essential part of the process that makes it a religious one. In fact, the only point at which the "AA" procedure may be said to differ significantly from conversion as known in religious circles is that such conversion usually insists upon the acceptance of a more or less precisely defined doctrinal content. With Alcoholics Anonymous the doctrinal element is reduced to a minimum—in fact, can hardly be said to exist at all. Catholics, Protestants, Jews—all are numbered among their members without change in religious affiliation. The only point of belief insisted upon is the acceptance of God *as He is understood* by the believer. And this point is really not so much insisted upon as it is recommended as the only way in which they have, by their experience, found delivery to be effective and enduring.

According to their own estimation. 50 per cent of the alcoholics taken in hand by members of the "AA" recover almost immediately; 25 per cent get well after suffering a relapse or two, and the rest remain doubtful. This rate of success is exceptionally high. Statistics on traditional medical and religious cures are lacking, but it has been informally estimated that they are no more than 2 or 3 per cent effective in the general run of cases. One factor that no doubt adds tremendously to the success of the "AA" program is that each member was at one time himself an alcoholic and is now a living witness to its effectiveness. Like Gothic cathedral windows, alcoholism must be viewed from within to be truly seen.

Although it is too early to state that Alcoholics Anonymous is the final answer to alcoholism, its brief record is impressive and its implications should be of interest not only with respect to the immediate problem of alcoholism, but also to those concerned with the therapeutic value of psychiatry and religion in general.

Towards Unity

by B. Bargen

B. Bargen, formerly instructor of commercial subjects at Bethel College and now Manager of the Mennonite Publication Office, Newton, Kansas, spent about two and one-half months this past summer centralizing the files of the Mennonite Central Committee. He wrote the following article about his work at Akron at the request of the editor of the **Bundesbote,** in which it first appeared.

It happens, as children grow up, that they outgrow their clothes, and father and mother look around for clothes to fit the growing children. Thus, too, with the children of the church.

As a child, the Mennonite Central Committee offices, found it adequate in the offices to handle the limited amount of correspondence in the simplest ways. But as the organization grew, as one department after another was added, simple ways had to give way to improve methods. The summer of 1946 found approximately eleven departments doing a large volume of work, involving more than just the simplest correspondence. It involved passports, visas, bills of lading, baling tickets, tags, loading records, personnel records, telegrams, and cablegrams with workers in all of the world. MCC was growing up!

In order to centralize all these records in one comprehensive system a study was made of over two hundred filing drawers to determine the nature of their contents, methods of filing, and methods whereby any particular piece of correspondence or business record might be made available to anyone in the organization at a moment's notice. This involved material for a period as far back as 1920, when the MCC was first organized, when one filing drawer was sufficient to house all records of any kind for a period of several years, to 1946, when the business of just a few weeks would completely fill a drawer.

In a new building, called the "Archives Building," one entire floor, by the new method, is devoted to centralized filing and research. By a messenger who runs her rounds four times daily, there now arrives each day from all eleven departments material to be filed in one central file. These are carefully read, coded for filing, and then girls specially trained for this work place each paper in files scientifically designed to speed up finding and filing by name or by subject as the case may demand.

When material is needed a telephone call from any department to the Central Files, immediately dispatches a file clerk to the file to locate the desired paper. The paper is charged to the person requesting it, until the paper is returned, just like a book is charged to the person taking it from the library, so that at any time we know who has that letter, that invoice, or that report.

All material is carefully indexed in a card index of approximately twenty-thousand cards. Every relief worker, every project, and all important events mentioned in letters or reports are on this cross index, so that a complete bibliography on any subject is available at a moment's notice.

This was a step toward unification, so that all seventy-five workers now stationed at MCC headquarters, at Akron, may work like ONE mind. Guesswork has been superseded by system; time formerly spent in looking for things is now spent in creatively working with information in hand; and red tape becomes BREAD tape, in a literal sense, for the entire purpose of MCC is toward efficient relief of bread-hungry and spirit-hungering hundreds and thousands in famine areas the world over. Time counts! The work of the Kingdom is urgent.

What Should a Mennonite Do with His Money?

What should a Mennonite do with his money? Should he buy more land? More new machinery? Government bonds or additional insurance? Financial experts, farm economists, and practical business men are unanimous that this is generally a poor time to buy. Our own common sense tells us it is better to sell or invest than it is to buy. Yet some people have to buy even during these times. Young people who were in CPS are among those who need to make loans now. They are among those the Mutual Aid Board is trying to help in a modest way. What should a Mennonite do with his money? For those who have more than sufficient funds on hand to meet their own immediate needs we invite you to invest funds in the General Conference Mutual Aid Board. The aim and the purope of the Board are:

1. **To enable the Board to help young Mennonite people establish a home.**
2. **To enable the Board to help young people get a modest start at farming or in business.**
3. **To enable the Board to help young people complete their education.**
4. **To help the Board assist in Mennonite programs of colonizations and resettlement.**

An investment in this Board is an investment in the next generation of the Mennonite Church. Your money is loaned to deserving young men only after careful investigation as to their character, experience, ability to carry out the project for which they want the money and on the basis of genuine need. To date $25,000.00 have been loaned and all repayments made according to schedule. Here are the ways in which churches, district conference boards, and individuals may invest money with the Board of Mutual Aid.

1. **Freewill gifts to the Board.**
2. **Non-interest bearing loans for five years.**
3. **Interest-bearing loans from 2 to 5 years at 1½ per cent interest.**
4. **Interest-bearing loans for 10 years at 2 per cent interest.**

The Board of Mutual Aid consists of: Chairman—Harry M. Detwiler, Souderton, Pa.; Vice-Chairman—Hans Regier, Whitewater, Kansas; Executive Secretary—Winfield Fretz, North Newton, Kansas; other Members—Julius A. Franz, Lind, Washington; Jacob A. Schowalter, Newton, Kansas; William Stauffer, Sugarcreek, Ohio.

EASTERN DISTRICT CONFERENCE LABOR DAY BIBLE CONFERENCE

The Laymen's Bible Conference, sponsored by the Womens' Mission Societies and the Brotherhood and held at Camp Men-O-Lan on the Labor Day week-end, was well attended throughout the three days. There were 126 registrations and many other folks who attended sessions for the day only.

The Theme "THE CHURCH AT WORK" from Acts 4:31 and 5:42 was followed generally by the leaders, Dr. Robt. R. Fritsch, Emeritus Professor of English Bible, Muhlenberg College, and our own Rev. J. R. Duerksen, on furlough from the Mission Field in India. Dr. Fritsch's messages made many of us conscious of a new sense of stewardship. Rev. Duerksen divided his messages into five divisions, namely: "The Why of Missions," "The Three-fold Task," 'My Parish," "With Persecutions and with Thanksgiving," "It Pays To Serve the Lord."

Rev. A. H. Schultz did a fine job as music director. There was much group singing interspersed with vocal and instrumental numbers.

Miss Katherine Niswander, assisted by Mrs. Norman Berky and others, arranged for special programs 'or the children during the lecture periods. Story elling, craft work and singing, etc. kept the young 'olks happy.

At the close of his last message, Dr. Fritsch suggested that a special thank-offering be received for he purpose of enlarging Camp Men-O-Lan to better accommodate future Bible conferences, retreats, etc. This offering amounted to over $520.00.

IT PAYS

We were glad to read that the Minnesota district of the Missouri Synod increased the salaries of home missionaries to a minimum level of $1,800.00, plus parsonage.

Only recently the president of a large Metropolitan New York Church told us that he personally had seen to it that his pastor was given comfortable parsonage facilities and an increase in salary and then added: "It pays! When the pastor is bothered with financial worries and home inconveniences he cannot do his best work."

May we suggest that laymen ask fellowmen from other congregations which have raised their pastor's salary and they will find that the above is not an empty statement. It is true! "It pays!"

—**American Lutheran**

IN MEMORIAM

Mrs. Andrew J. Goering (Caroline Waltner) was born on April 23, 1877, near Moundridge, Kansas. Here she grew up and spent her life. In 1891 she was baptized and received into the Hopefield Church. In 1897 she was united in marriage with Andrew J. Goering. With him she shared life's joys and sorrows until he was called to his reward February 24, 1943. On October 8, 1946 she was called to her etrenal home. She is mourned by her sons: Reinhold, Herman, Menno, and Daniel; her daughters: Matilda, Clara, and Enn; by one brother, Peter Waltner; and two sisters, Mrs. John E. Schrag and Miss Katie Waltner.

The Growth of a Mennonite Fellowship

By Freeman H. Swartz

On Sunday, June 23, 1946, a morning service was inaugrated in the Lancaster Community. It was held in the Santee Chapel on the campus of the Reformed and Evangelical Semniary. There were eighty-five persons present. The sermon for the occasion was preached by Rev. Don Smucker. He was introduced by Rev. Freeman H. Swartz, Chairman of the Home Mission and Church Extension Committee of The Eastern District Conference, as the designated pastor to lead the work in Lancaster City.

Previous to the morning meeting, a Sunday School had been formed. There were sixty-five present. This group was divided into three classes—one for the adults, one for the girls, and one for the boys. Mr. William Snyder, MCC office, Akron, was selected as the superintendent. Mr. Orrie Baer and Mr. Elmer Wenger, had previously been selected by the Fellowship to serve as secretary and treasurer.

Fellowship Polity

The polity upon which this work was begun and continued was that there were many persons in Lancaster City and surrounding community who did not affiliate with the Mennonite Church simply because they could not find a fellowship that met all their need. The consequence was that they were uniting elsewhere, joining groups outside of the Mennonite household. Some General Conference members living in Lancaster and others who lived nearby urged our Committee to start a Fellowship.

An interesting side-light on the above situation is the fact that of the five real estate men consulted relative to the selection of a lot for future building needs, three had Mennonite names and heritage but not a single one was affiliated with a Mennonite group today.

Lancaster is an example of the value of "Mennonite Fellowship." September 24, 1944, we gathered a group of more than thirty interested persons in the Y.M.C.A. for a Sunday afternoon meeting. The meetings were continued throughout the following winter with varying attendance. During the following summer, 1945, Rev. Alfred Regier, pastor at Calvary Congregation, Mechanics Grove, made a survey of the families and friends who had shown some interest in the meetings. He found some forty families whose variant interest ranged from "very much interested" to "interested, but too late; we have begun attending elsewhere."

The meeting place was also a deterent to the growth of the work. It was quite a task for some of the elderly persons to climb the two flights of steps to the third floor auditorium. So also was the time of meeting. The services were in the afternoon. The hours were changed several times to accomodate the attendants, some of whom came from neighboring farmsteads.

Growth in the Second Year

In the second year, the Committee used several men to carry on its work. Rev. John Boehr supplied during the late fall and early winter months. Rev. Don Smucker was used occasionally from February until June. In March, 1945, the meeting place was changed to the Lancaster School of the Bible. This Chapel was on the first floor. Here the attendance increased—rising one time to the 130's! Finally, at the insistance of the local committee, a regular Sunday morning meeting was scheduled. This was announced for June 23. The attendance and interest shown then, and since, has well justified their claims.

Two landmarks which indicated the approval of the Lord on our venture, were the generous support th congregations of the Eastern District, who contributed in May, nearly enough to pay for the three thousan dollar lot which had been purchased by the Conferenc in Grandview North and the gracious release of te thousand dollars by the General Conference Home Mission Board for this work.

Thus with our faces set toward a new direction i Church extension, we look for a blessed third year o ministry. The Committee solicits the prayerful suppo of the readers of *The Mennonite* for Pastor Don Smucker and the small group that he has undertaken t shepherd in Lancaster—in the heart of Mennonite Country in America!

Appreciation for Assistances

Several citations are necessary to give due credit fo the beginnings of this work. The faithfulness of a number of Eastern District families who kept faith whe things seemed darkest. This number was augmented b others as the work gained momentum. Then there wa the very helpful series of meetings by Dr. Jacob Janze these served to revive some of the previous bon which had existed between Russian Mennonites wh had settled in that community. We would not over loo the encouragement of the Pastors of Eastern Distri congregations contingent to this field. The graciousne of the Lancaster School of the Bible, a truly inter-d nominational group, deserves mention. The ecumenic kindness of the Reformed and Evangelical Semina Board in granting us the privilege to use their Semina Chapel. This is indeed heart warming. And the unnam donor of a hundred *Mennonite Hymnaries* should not

(Continued on page 14)

Rev. Freeman H. Swartz is Chairman of the Home Mission Committee of the Eastern District Conference.

Bluffton College Bible Lectures, November 17-22

Dr. Allen G. Wehrli To Be Speaker

Each year Bluffton College selects some outstanding minister to give a week of Bible lecturs on the campus. These are primarily for the benefit of students, but are also of great help to townspeople and out of town visitors who attend. This year Dr. Allen G. Wehrli,, Professor of Old Testament Theology, Eden Seminary, Webster Grove, Missouri, has been selected. He is an outstanding leader in the Evangelical and Reformed church and has the reputation of being a very interesting and helpful lecturer. All those who can attend are cordially invited and will be greatly benefited by the series.

The series this year will be based on the Old Testament. We, as Christians, place much of our emphasis on New Testament teachings, and perhaps do not refer as frequently as we should to the Old Testament foundation of our faith. The Sunday and the evening series of lectures will be based on the early books of the Old Testament.

Sunday

10:30 A. M. "Human Virture and Divine Requirement"

3:00 P. M. "Stewardship Versus Ownership"

'7:30 P. M. Burning but Not Consumed"

Monday

7:30 P. M. "Brotherhood Beyond Compatibility

Tuesday

7:30 P. M. "God and Greed"

Wednesday

7:30 P. M. "God and Cowardice"

Thursday

7:30 P. M. "Beyond Freedom the Wilderness"

Friday

7:30 P. M. "Obligations and Inclinations"

Dr. Allen G. Wehrli — Bible Lecturer

The morning series, given primarily for students in the chapel is to be based on the prophetic stories and writings. The topics follow:

Monday

10:00 A. M. "The Prophets Who Did Not Write"

Tuesday

10:00 A. M. "God and the Political World"

Wednesday

10:00 A. M. "Religion, Ethics, and Patriotism"

Thursday

10:00 A. M. "The Prophets of Doom"

Friday

10:00 A. M. "The Prophets of Restoration"

It is especially important this year that those from out of town who plan to spend a part of that week on the campus should write in, in advance so that arrangements may be made for housing. With dormitories filled, it is necessary that we have this information so that we may know how many rooms need to be found in private homes. All of you are given a cordial invitation. We are sure that we can find the places for you, however, please give us advance information concerning your coming if it is at all possible.

Ministers' Conference

As usual a Ministers' Conference will be held on two days of the week of Bible Lectures. This year the days selected are Wednesday and Thursday, November 20, and 21. The speaker being called in from the outside for this program is Reverend Lester Hostetler, Pastor of the Bethel College Church, North Newton, Kansas. The program as arranged follows:

THEME: "THE MINISTER AND HIS TASK"

WEDNESDAY, NOVEMBER 20

11:00 A.M.	"The Minister and Music in the Church" Rev. Lester Hostetler, Pastor Bethel College Church, North Newton, Kansas.
12:15 P.M.	Lunch
2:00 P.M.	"Ministerial Ethics" The ethics of a minister in relation to other ministers. Rev. Wilmer Shelly, Pastor First Mennonite Church, Topeka, Indiana. The ethics of a minister in his personal life and in the community. Rev. John Neufeld, Chicago, Illinois
5:00 P.M.	Buffet Supper with members of the Faculty

THURSDAY NOVEMBER 21

11:00 A.M.	"Preparing a Preaching Program for the Year" Rev. Lester Hostetler
12:15 P.M.	Lunch
2:00 P.M.	"The Minister in His Study" Using the study for the maintenance of the minister's devotional life and receiving spiritual resources for this

task. Rev. Jacob Enz, Pastor First Mennonite Church, Nappanee, Indiana.

The minister and his study in relation to his reading and sermon preparation. Rev. George J. Stoneback, Fairfield, Pennsylvania.

6:00 P.M. Dinner

Mr. Fred Von Gunten, Mennonite Book Concern, Berne, Indiana, will again have books on display for these conferences.

Women's Missionary Conference

There will also be a Womens' meeting on the campus on the same days as the ministers' conference. The program is not as yet completed, as this is being written. However, information will be sent directly to the churches and those interested can inquire at the proper sources there for that information.

MENNONITES THE WORLD OVER

By Cornelius Krahn

Swiss and Dutch Mennonite Youth Compare Notes. in **De Hoeksteen,** the organ of the **Doopsgezinde Jongerenbond**, a Dutch Mennonite student gives his impressions about the Mennonite youth conference in Switzerland which was attended by six hundred to seven hundred people. The general theme of the conference was "Christ Is My Life." The youth committee was not youthful in years. Nevertheless the Dutch student was impressed by the willingness of the young people to give testimonies after the older ministers had spoken on the topic. He says, "as far as the knowledge of the Bible is concerned contact between the Dutch and Swiss Mennonite young people would be most fruitful for us." Summarizing he says, We observed that they were more Biblical and characterized by a separation from the world. Whether the above described youth conference does justice to what we call young people is another question. We should, however, remember that the Mennonites in Switzerland are farmers, which also explains why they live in greater separation from the world. It is, for example, typical that the women and girls did not testify at the meeting." Inviting the Dutch and Swiss Mennonite young people to correspond with each other, he concludes: "Inspite of all the differences, we as Mennonites the world over have, in the name of Christ, a great task and a high calling."

Learning From Each Other

Under the heading "World Mennonitism" H. C. Yoder wrote the following significant lines published in the **European Relief Notes,** Vol. III, No. 1. The subheadings are ours.

Converting Others.

We often hear the hope expressed that out of our contacts with European Mennonites through our Relief activities there may arise a really unified Mennonitism. Too often I fear we approach the idea too naively. Too often we feel it is merely a matter of converting the Mennonites of Holland, France and Germany to American Mennonitism. We are all thankful that our forefathers have preserved for us in Canada and the United States an evangelical gospel and a nonresistant belief and we all hope that those groups who have felt driven to depart from these will rethink their position.

A Two Way Process:

But we dare not be so perfect in our own estimation, so selfrighteous, as to consider our relations with European Mennonites as a missionary effort or a process of reformation. The flow of ideas can not be a one way process. The European Mennonites have developed in the cradle of our faith and also treasure their heritage and have many of the original sources by which we trace our development and evaluate our genius.

What We Can Learn.

I have not had as many or as close contacts with the European Mennonites as I would like but I have seen several points which offer fields for profitable consideration. Where we of the western shore of the Atlantic are divided seventeen or eighteen ways those on the eastern shores are divided only according to language or country. They believe strongly in the Scriptural virtue of bearing with one another's infirmities. Again they may permit social practices which we justly frown upon but they have not permitted the divorcement of religion from the social and business interests in their lives. I believe their attitude towards God is more natural than that of the average Mennonite at home.

If each of us contribute what is best in our practice and each recognize what is good in the other and are willing to be taught, then I believe our Church can become a more efficient instrument in God's hand on both sides of the Atlantic. May our venture in relief work develop towards that end.

ALCOHOLISM PART OF VAST COMPLEX OF PROBLEMS

Alcoholism, I believe, has basic social roots and the most important treatment, paradoxically, is to prevent it. Social regulatory measures and social education are necessary if we are to safeguard the race from injury to its individuals and to its social structure by alcoholism. I need not go into details, but will say this, that whoever really seeks to combat alcoholism will sooner or later find himself a social reformer as he sees the problem more fully, and, if what he sees arouses his social energies he will seek to combat the evils of the economic system. He will find himself confronted with the horrors of malnutrition, bad housing, and with the terrors of the business cycle and its dread unemployment. Sooner or later he will find himself up against the sinister fact that the manufacturer and sale of alcoholic beverages is an extremely large and powerful business which does not have many scruples about false advertising and social corruption as the means to its end, which is merely profit.—Abraham Myerson, M. D., Professor of Phychiatry, Harvard University Medical School; ALCOHOL HYGIENCE, Nov.-Dec., '45.

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"A United Mennonite Youth in Christ"

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Impressions Upon Coming to America

by Johannes Hilverda

It is not so easy for me to express my thoughts about America, the American people, and the Mennonites here, because we have been in the United States only fourteen days. Generally one has to be at least a year in a certain country, traversing the land in all directions, living and talking and working and worshipping with the people in big cities and in the country, before one can make up his mind and get the ight idea about a people, a country and the churches. We saw only a glimpse of New York and Chicago, nd saw only a few districts of the country and met nly in short conversations a few Americans, and a few Mennonites. Therefore, I can give you only my first impressions and perhaps after being longer in America my ideas will change and I'll get another point of view about the things I write about now.

(By request, Johannes Hilverda of Aalsmeer, Holland, and now a student at Bethel, has kindly consented to describe some of his first impressions of America, and the people upon arriving here to study. In a sense, it was unfair to ask for an article so soon after the arrival of the group of students. At the same time, many first impressions stand out vividly for a while, then with time lose their early sharpness. At any rate, we wish this to be a way of welcoming our Dutch friends to the States. Certainly the churches consider it a privilege to have these students with us, and we hope that they may partake to the full of our home, school, and church life throughout the coming year.—Editor.)

We arrived on Monday afternoon, September 16 at New York, and really we were very deeply impressed y the very high skyscrapers we saw when we aproached the harbor of Hoboken. I think we will never orget that. We do not have such high and large uildings in Holland. We saw many pictures and lms of New York, but still it was a great sensation to e this all in reality. When we came nearer and near-, we could see the dust hanging between the high ildings and we saw the great numbers of cars along e roads. It did not only impress me, but there was omething in it that frightened me, too. I think it was e strange feeling how one man might feel himself lost being in such great multitudes of people, beveen such enormous buildings, and in such a noisy mosphere. When you are accustomed to living in Holland at a rustic lakeside, this all frightens you for a moment. It was a more materialistic sensation to see in the shops a great number of things we had not been able to buy for six or seven years in Holland: simple things as peanuts, oranges, bananas, shoes, radios, all kind of clothing and a lot of other things. Happily we had no American money at that moment . . . . we would have spent it all at once!

There was one Mennonite friend from the M. C. C. headquarters at Akron at the harbor to meet us. Later on more Mennonite friends arrived with cars to take us to Akron. Another sensation was the first men we saw in the streets of Hoboken, when we came out of the harbor, were strikers, and we were really astonished when we talked with them because they appeared to real Dutchmen!

On Tuesday afternoon we arrived at Akron where we were very heartily welcomed by the M. C. C. headquarters. We enjoyed talking about several problems and meeting those ones whose names we had often heard and from whom we sometimes received letters. We spent a happy time at this heart of Mennonite life in America. Everyone was very friendly and helpful and interested in our problems. We were happy to talk with the president of your Young People's Union, and we found out that we had many things in common. One thing really thrilled us and that was the way you Mennonites sing in your religious meetings and services. We never heard such singing before. It was really beautiful and very much better than we do in our churches in Holland.

We had some fine days at Akron. I think one of the differences between Europeans and Americans is that Americans are much more friendly, polite and helpful than the average European is. I think a foreigner feels at home much sooner in an American family than a foreigner would feel at home in Europe. Another difference is that Americans in general talk much more than we do and we found out that the American people like very much to talk to foreigners about their own country. We found out that life in America is much more comfortable than in Europe. We were amazed about your comfortable trains and diners, your cars and houses. We have no things like that in Holland.

All things in America seem to have the purpose to make life easier. "Take it easy" is one of your common expressions. It is really a feature of the character and the life of the average American, I think. The Americans live much faster than we do. They do not trouble about unnecessary, theoretical things as we do. They live pracitically and easily. Sometimes I have the feeling that there is the danger of this hurried way of living of getting superficial and seeking your pleasure in momentary things only. But I also found out that you Mennonites are not in every case representative of the average American. You are living closer to your European background than most Americans do.

We discovered also that most Americans laugh much sooner than we do in general. As far as I ca see now I think that we Dutch Mennonite student can learn much from the American Mennonites, es pecially concerning practical Christianity. We feel tha there is more spirit of fellowship among you an perhaps that is because of your colleges, your relie work and things like that. We don't have such thing in Holland. Perhaps there is more fellowship amon you, too, because of your being more separated fro the world than we are in general in Holland. I thin we will learn much and have a fine time at Beth College where we feel now already quite at home.

Choosing a Retreat Ground

by Harry Yoder

Many things enter into making a retreat ground what it should be. Perhaps there are two primary factors to be taken into account in creating the proper atmosphere for a retreat, namely, physical surroundings and camp personnel. It is the purpose of this symposium to discuss the matter of physical surroundings.

1. **The site for a retreat ground.** Here is where we should make use of the beauty spots of God's Creation. The ideal place is in a wooded section along a lake or body of water. If the camp can be built on a little raise or slope facing a lake it adds to the atmosphere. Especially does this add a certain 'something' to services such as the morning watch, sunset service, Galilean services, etc. The enticements of a body of water seem to be vital in working out a young people's program. For instance, the sunset services mean much more when the location is such that the sun is setting across the lake at the actual time of the meeting.

Let me hasten to say that the location should be where are no 'public interests.' The camp or retreat itself is to be the only attraction. An evening lakeside service can easily be ruined by the noises at the public bathing beach just around the bend of the lake shore, or by the motor boats being used at that hour. If privately owned cottages are on the retreat grounds, or too close, difficulties often arise. Thus, I say the ideal sight is a beautiful lake front with no other interests interfering.

2. **Should the location be near home?** It is well to have the camp far enough away from home to avoid interruptions from 'Local people.' This is one phase of camp life which many well-meaning interested peop will not fully understand. However, the greatest goo comes to those who are permitted to spend a wee or more together with their leaders uninterruped. If group comes to the camp for the week-end onl they have not caught the spirit of the retreat n understand the schedule, which means a retarding the whole foreward movement. If a retreat is he within a somewhat thickly populated church are it might be well to plan a part of the retreat progra so that visitors could be welcome. The ideal is to ha it far enough away from home to avoid interruptio and educate our people to it.

This is the second of a series of articles centering around the issue of choosing a retreat site for a district conference group. Rev. Harry Yoder, of the Central District and until recently minister at Carlock, Illinois, and now connected with Bluffton College, has served a number of years as director and leader at the Camp Mack Retreat of the Middle and Central District conferences. He here discusses the question of choosing a retreat ground in the light of his experience at Camp Mack.

3. **Proper equipment is indeed necessary.**

a. The administration building is important. Pe haps expense can be kept low by having a number things under the same roof. In this building I sugge the office with all equipment for registering and ha dling the business affairs of a camp. A reception ro to be used for a number of purposes—meeting incomi groups, class room, faculty meetings, etc. Also t building could have at least one screened in porch classes, etc. In one corner could be a store or sna shop. Depending on the structure of the building, dinning room and kitchen could be located in the ba ment. If there is an upstairs, it could be used either the 'summer staff of workers' who care the camp or the faculty and leaders. Sometimes sleeping hours of these two groups conflict a therefore, I suggest separate sleeping houses for the This is not a serious problem however. If there not room enough for the kitchen and dining ro in the administration building I would suggest a se rate building for this and the upstairs used for working staff.

b. In addition to the administration building dining hall there must be room enough and appropri for group meetings—call it a chapel or auditori This might easily be in connection with one of other buildings. If it is only to serve retreat gro it might not need to be of a great size. If Conferer and the like are to use the retreat grounds, it w need to be larger. If the dining hall and sleeping q ters for the working staff are in a separate build then I suggest the auditorium to be at one end of administration building.

c. There must be adequate sleeping quarters for the retreaters. I suggest the 'bunk houses' for this purpose always be in small units. Cabins should house not more than twelve or fourteen. Much more satisfactory results can be gained with the entire group divided into small units. Cabins need plenty of ventilation with windows or shutters which can be operated from the inside. Girls and boys cabins should be properly located in relation to each other.

d. Adequate toilet facilities are very necessary. If "cleanliness is next to Godliness" let us make this a reality in our church camps.

e. Insist on the best drinking water possible. This tends to elminate much illness, etc. This is of primary importance.

f. Adequate space and materials should be available for a good recreation program. In choosing a site this must be kept in mind. No one wants to play ball in the midst of trees or on a rough field. The amount and type of equipment depends upon the extent of your recreation desires. A good variety of recreation should be provided so that all can participate. If the camp is located on a lake, then lake equipment must be provided—boats, swimming beach.

g. A first aid room is needed. This can be a small room with cots, etc. provided. The camp nurse will appreciate having first aid kits. Perhaps the first aid room should be in the administration building in order to be near the phone, etc.

h. Building space must be provided for times when the weather conditions are not ideal. Therefore, I suggest in the equipment to include a large sized building which might be used for various things in camp life. Especially should the ground floor room have a good sized room with a fire place. In case of rain this can be used instead of the camp fire, etc. Parts of this building could be used for class rooms or perhaps the upstairs for housing overflow crowds. Or the building might have some screened porches for various uses. In any camp, provision must be made for times when you are forced indoors.

i. Among the wishes for equipment should be musical instruments. Pianos, rent a Hammond or something of the sort, Chimes near the sunset point will be very valuable. If old familiar hymns and good music enter the retreater's minds as they gather it creates a worshipful attitude.

j. One bit of equipment needed at camp is a shower for those who do not swim. We nearly always have some among the leaders who do not participate in the swimming and who would appreciate the use of a shower room.

For the ideal camp much other equipment could be mentioned, but we must be practical. A hand crafts building would be good but can be managed in a corner of one of the larger buildings somewhere. The music can be managed in connection with one of the larger buildings. As a camp site grows, some of the added needs come, too.

4. **The size of the camp grounds** depends upon the size of groups it serves and the size of the constituent group. Care should be taken that a large enough plot of ground is purchased so that the camp never will feel crowded for space. If possible when purchasing a lake front ample space should be purchased so that public interests do not close in on the camp.

5. **The expense of setting up a retreat ground** can become enormous. This again should be according to the strength of the group it serves. Here a wise group will take into consideration its already accepted financial responsibility. These years of "much money" will not always last. This must be remembered. The other side is this—one of the greatest investments we can make is in the equipment and grounds which help develop the religious and spiritual life of our young people. Certainly this is true of our retreats. And here is a real place for growth within our church.

6. **The summer program** will need to be worked out according to the various activites in each local situation. In some areas of retreats there is the industrial section, while in others it is the farming area. The whole program will need to take into consideration the make-up of the people and their other conferences and activities. The program should include a wide range of our church people—all the way from junior camps to business men. The greater the number of groups we can interest the larger is our opportunity. Especially should it mean much to the leaders and potential leaders in our churches. We can do much to train and inspire our people in this way when a summer program is properly handled.

Autumn

The vigor, life, and newness of spring with its fresh greenness, fragrant blossoms and balmy days have again, as thousands of seasons past, changed to the mellow, calm days of autumn when the colors of the sunset are reflected from those once shiny green leaves of spring. There is the yellow of the cottonwood, the brown of the elm, the oranges, reds and crimsons of the oak and here and there in brilliant contrast the green of a pine.

Perhaps you, too, have said autumn is the best season of the year. Around it there seems to be the mellowed richness of having grown old beautifully. Where spring was new with its spring rains, breezes, and new green shoots sprouting from tree and meadow, autumn offers the crunch of dry leaves under the foot, the silence of a cool brisk evening with an early sunset, the tans and browns of fodder in the field blended with the green of a new wheat field just beyond. And it all seems so possessed with mature, calm age.

It is on those days of quiet beauty that a walk in the country is irresistible. A walk down a country road when the bark of a dog can be heard a mile away and the laughter of children at the neighbor's house seems to be right next to you. The smell of wood smoke in the air, or in the idle play of rabbits in the field deepen the serenity of the moment.

Perhaps you have followed a creek and have seen the cattle in a playful mood chasing each other with tails in air and heels kicking high. Stones tossed in the creek disturb the calm water and flat stones skip countless times to the other bank. Happily and lazily the water gurgles where it runs down a rapid. A roasted marshmellow and a toasted weiner over the fire have a special flavor and the heat of the fire feels good as you slowly turn absorbing the warmth. When the moon is full, it rises almost as soon as the sun sets. And it is big and red as it appears.

We all have many rich memories of the autumnal season — the evening of seasonal life. Memories of other seasons when the harvest was gathered and barns were full, granaries bulged, and rows of jars with bright colors lined the basement shelves. It is the end of a season. It is the period of dormancy, of waiting. It is the time when we can look back and look forward. It is the season when we can feel the thrill of achievement and anticipate the work to come.

Autumn is the time for thankfulness, communion, fellowship and wonder. Thankfulness and communion with the Creator God who does such marvelous works. Fellowship with kindred spirits all privileged to partake of the gifts of the Creator and wonder and awe at His handiwork.

Items of Interest

One result of the oppression during the war in Holland was the trend toward unification of the church. The General Synod of the Netherlands Reformed Church met for the first time in three centuries in the historic Amsterdam New Church. Some of the churches which split off long ago from the old body, are ready to rejoin it.

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Fifty-one nations make up the United Nations Organization. Of these, twenty-four are classified as democracies, twenty-one as dictatorships, and six as undetermined. Sixteen of the dictatorships — those with one-party or one-man rule and no freedom of speech or press, are under English-American influence; five are under Russian influence.

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The Quakers are publishing a new journal called the World Quaker Quarterly Review. The paper is to be published in America. It will feature articles on the Quaker attitude toward racial and industrial relations, trends in Quaker education and the peace testimony of the Society of Friends.

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The Bibletone Record Company is recording for phonograph fifty Bible stories for children. Two stories, David and Goliath and Daniel in the Lion's Den are already on sale. Three are in production — Jospeh and His Brethren, Noah's Ark, and the life and Ministry of Jesus.

Old war machinery, battle scarred and beyond repair, is being given to towns and cities for the purpose of decorating town squares and other public places — monuments to man's failure to live as a decent brother with his fellows.

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Worldover Press reports that in Japan proper there were over twenty thousand Japanese subjects confined in Concentration Camps for their resistance to war.

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Arrangements have been completed to ship relief goods to Japan. An agency called Licensed Agencies for Relief in Asia (LARA) will be making shipments to Japan for members of the agency.

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Eleven hundred and seventy-two field workers are supported by Swedish missionary societies. There are 245 Swedes waiting to relieve men in the field and 276 candidates are in training.

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The Netherlands Reformed Church reports destruction during the war of two hundred and four churches, two hundred and eighteen parsonages, and two hundred and sixty-one other buildings. Communities only slightly damaged are adopting those worse off and helping with food, supplies, etc., though they have little themselves.

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General starvation is reported to exist in India for approximately one-third of the population. This is about equal to the total U. S. population. Much unrest and anti-British feeling is generally prevalent with ever more stringent demands being made for an India for India.

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At a recent conference in Geneva, Switzerland plans were being laid for the World Christian Youth Conference to be held at Oslo. Norway, in 1947. Representatives at the Geneva planning conference came from Asia, Africa, South America, Europe and the U. S. There were forty delegates present.

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During three years of the recent war, one-fifth of the American population, or more than 27,000,000 people, changed their locations. America is on the move. For the church, this fact creates new problems of bringing to a moving population a dynamic ministry.

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Rubble is being used as building material to restore places of worship in Germany. The first church of brick and stone recovered from destroyed buildings is being built near Heidelberg. Wood for the interior is being contributed by the World Council of Churches.

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Gift parcels of relief items may now be sent to Japan at the rate of one a week. Mail service between Japan and the rest of the world can be resumed with the exception of Germany on post cards. The message must be of a personal or family nature.

MATERIAL AID NOTES

Due to the many inquiries coming in to the Akron ffice concerning the sending of packages to specific dividuals in Europe, we feel that it would be well clarify this matter.

The only ways open at the present time by which n individual in the United States can send a parcel r package to another individual in Europe is through gular parcel post channels and the CARE organiza- on.

CARE is an organization set up whereby people an purchase a package containing about 29 pounds concentrated foods for delivery to individuals in ustria, Belgium, Czechoslovakia, Finland, France, reece, Italy, Norway, Poland, Netherlands; French, ritish, American and Russian sectors of Berlin; and ritish, French, and American zones of Germany. hese packages may be purchased for a total cost of 10 and delivery is guaranteed or the purchase price ill be refunded.

Postal regulations now permit a person to send one even-pound parcel per week to an individual in most uropean countries except the Russian occupied zone Germany and all of Berlin. Check this with your cal post office as there may be minor changes as me passes. These parcels may contain non-perishable ods, toilet articles, clothing, and similar items of personal nature. These are the only methods of send- g food and clothing to individual persons in Europe. ny other shipments will necessarily have to go in r regular freight shipments which are consigned to r repersentative on the field for general distribution.

Last week a plan was announced whereby individ- ls and groups in this country could "adopt" a needy ennonite family in Central Europe and send them eleven-pound package by parcel post. These pack- es should be sent directly from the individuals's own st office and will not go through regular M. C. C. annels. In this manner a direct, personal contact n be made with needy families.

In checking the lists of names which we have re- ived up to this time, we find that it includes needy ennonites from a number of places in Central Europe. number were forced to leave Poland as a result of e war and are now scattered throughout Austria, e American, British, and French-occupied Zones of rmany. Other lists include names of families from ssia who are now in Germany and resident Ger- n Mennonite families who are in dire need.

This is a unique opportunity to witness to our s fortunate brethren in Europe. May our prayers with these Christmas packages that they may bring th spiritual and physical joy to their recipients.

Names of families may be secured by writing to Material Aid Section, Mennonite Central Com- ttee, Akron, Pennsylvania. (Canadians will receive mes of residents of the British Zone in Germany ly, as other zones are not open to parcel post ser- e from Canada.)

During the past two weeks shipments to Germany luded two carloads of miscellaneous foods. These loads were shipped from the Mennonite food warehouses located at Kalona, Iowa, and at Silver Springs, Pennsylvania. Also shipped to Germany was a carload of Ralston Relief Cereal. These shipments made a total of 107 tons with an evaluation of $25,750.35 and left aboard the **S. S. American** Traveler on September 28.

Relief Briefs

Boyd Nelson, Director, advises us of a change in address for the Mennonite Relief Unit in Italy because of the Army post office facilities being withdrawn effective November 1. All future mail should be addressed: Mennonite Service Unit, Les Monnets, Luserna San Giovanni, (Torino), Italy.

Julius G. Toews arrived in Amsterdam, Holland, on October 4. Lewis Martin and Amos E. Krieder arrived there on October 5.

Martin Schrag arrived safely in Calcutta, India, on October 10.

C. P. S.

Inductions

During the month of September there were thirty-eight C.P.S. men assigned to camp according to the National Service Board. Of these, fifteen were Mennonite, seven Brethren, and sixteen were assigned to Government Camps. Just how many reported to camp is not known yet, but it is believed that there were about 20. For the month of October there are only twelve assignments to Mennonite Camps.

"THE VOICE OF PEACE"

"THE VOICE OF PEACE", the publication of C.P.-S. Camp No. 57, Hill City, South Dakota, has just come off the press. This new book is a sixty-page Album with a padded, leather-grained fabricated cover giving an inside picture of the life of CPS men as they worked at the building of Deerfield Dam. Over one hundred pictures throw additional light on the various activities at CPS No. 57.

The book is divided into five sections as follows: **Dedication** — "To all those who through the centuries have sacrificed and suffered that Christ's Voice of Peace might be heard even in our day"; **Introduction** — giving some of the basic elements underlying the C.P.S. program; **Project** — the story of the construction of Deerfield Dam; **Camp Life** — educational, religious, social and recreational activities of the men in their off-project hours; **Directory** — giving the names and home addresses of all men who have been members of C.P.S. Camp No. 57.

Those of you who have already ordered your copy will be recieving it in the near future. Additional orders for this publication should be sent to Wayne D. Kempf, "THE VOICE OF PEACE," Mennonite Central Committee, Akron, Pennsylvania. The price is two dollars per copy. The book will be mailed to you immediately upon receipt of your order.

Poultry School

The Malcolm, Nebraska, Farm and Community School has inaugurated a two-month course in poultry management, taught by Dr. Mussehl, head of the poultry department of the agricultural college nearby. This provides opportunity for the man to learn of the latest agricultural developments and to gain an appreciation for more scientific farming.

Study Credit

Tests in **Mennonite Life Principles and History,** and **Abnormal Psychology** have been prepared for C.P.S. and Ex-C.P.S. men who desire further education and will be given at the Mennonite and Affiliated Colleges. The latter test is designed to evaluate the mental hospital experience and grant credit to those men who have served in hospitals. The tests will be available at the college for men who enter school in the future.

College and Seminary News

FREEMAN JUNIOR COLLEGE

Rev. David Hoogie, director of the Bible School at Munich, North Dakota, was a chapel speaker this Week. Rev. S. T. Moyer, missionary on leave from India, is making his home in Freeman during this school year and has joined the faculty as instructor in Mennonite History and Bible. His wife, the former Meta Habegger, taught here some twenty-five years ago. Kathryn Hofer sang a solo in chapel Thursday. The college choir made its first appearance this week. The organization shows great promise. The Community Program Service will present the second number in this year's series on October 25, when John Gurney, an outstanding young American bass-baritone will give a concert. A new washing machine was recently purchased for the home economics department.

BLUFFTON COLLEGE NEWS

Vesper services so far scheduled include October 27, Dr. J. E. Hartzler; November 10, Parent's Day, with Russell Mast speaker; November 17, Bible Lectures with Dr. A. G. Wehrli speaker; February 9, The Wilberforce University singers; April 20, Dr. D. Elton Trueblood, author of **The Predicament of Modern Man** and **Foundations for Reconstruction.** It is planned to have one vesper service each month. Rev. Harry Yoder held a series of meetings during the week of October 13 at the West Zion Mennonite Church, Moundridge, Kansas. The first number of the College Music Course is to be given Friday evening, October 18. The artist is Harold Haugh tenor, a member of the staff of the Oberlin Conservatory of Music. In addition to his musical education he also was a seminary student. In a previous concert here he was very well received. Dr. Ramseyer and Rev. Shelly spoke on Christian Education before a meeting of the Northwest Ohio District of the Church of the Brethren, Sunday, October 13.

BETHEL COLLEGE

A large crowd attended the observances of Parent-Student Day and Founders Day, both held on October 13 for the convenience of the constituency. Several hours of open house preceded the traditional program at three o'clock, in which Paul Albrecht gave the welcome from the students, Mrs. P. E. Frantz the response from the parents, and Rev. P. A. Wedel and President Kaufman spoke for the Board of Directors and faculty. During the evening program that followed the fellowship meal and a concert by the College orchestra, Rev. J. M. Regier spoke on "Our Debt to the Past," and introduced a number who were present at the laying of the cornerstone on October 12, 1888. On the platform with them were also thirty foreign students, a number of whom responded to the introduction of President Kaufman with short talks and music. Other music for these programs was furnished by the Alexanderwohl and Emmaus churches, a flute quartet, Walter Jost, pianist, and Alvin Franz, bass.

(Continued from page 6)

forgotten—this person is not a regular attendant of th meetings nor a member of the fellowship nor of ou Conference!

At the pain of reiteration, the Home Mission Committee of the Eastern District Conference, again wishe to reaffirm its polity. It is not the purpose of the Committee nor of this group, to pull down or to divide th Mennonite Household but to preserve repair and buil up the *Fellowship of our kindred faith!*

Jottings

Word of the death of Missionary Ferdinand J. Isaa was received at General Conference Headquarters o the morning of October 12. The cable telling of Mi sionary Isaac's death, was received on October 12. is assumed that Missionary Isaac died October 11, a cording to our time. The cable, which was dated Oct ber 12 (India time) bore the message: "Ferd Isaa died of heart failure this morning." The cable was se from Champa, India, by Dr. Harvey R. Bauman.

—**The Eicher Emmanuel Mennonite Church (Iowa),** October 11, closed a week of evangelistic servic which were well attended. Rev. P. P. Tschetter Pretty Prairie, Kansas, conducted these meeting bringing inspirational and heart-searching messages "Names of Believers," "Disciples," "Children," "Bret ren," "Christians" and "Saints."—Corr.

—**Halstead (Kansas) Church:** The bouquets provid by Jake Mueller Sr. for the services every Sund have been much appreciated. After the services would send them to the shut-ins or the sick or to t hospital. Thirty-two women did mending for relief an all-day meeting. Twenty-nine men and women we out for church cleaning. Dr. E. G. Kaufman of Beth College was guest speaker on October 3. He told many interesting experiences of his trip to Euro this summer. Mr. Henry Ruth passed away in home in Newton Monday, and funeral services we held in our church with Rev. David C. Wedel charge.—Corr.

—**The Second Quarterly Conference of the Easte District Conference** was held in the Grace Mennon hurch, Lansdale, Pa. Rev. Arthur S. Rosenberger rought the messages. In the afternoon sessions he resented “an overall picture of the work and the eed” of the Mennonite Biblical Seminary and Bible chool.

—Meadow Mennonite Church, Colby, Kansas: Rev. J. . Epp of Kingman, Kansas, stopped here on his ay back from Vona, Colorado, for an evening meetn September 24. Brother Abe H. Goossen has been lected as delegate for the coming Western District onference.—Mrs. Dan N. Epp. Corr.

—Bethel Church, Winton, California: On September 9, Rev. and Mrs. Glanzer left for a five to six week rip to South Dakota to visit relatives and friends. ifferent ministers are helping out during the absence f Rev. Glanzer. The Young People’s Sunday School lass holds a pot-luck, get-together on the first Sunay of each month. The afternoon is usually spent in ome sort of a program and singing. The Ladies’ Sewng Circle has done its bit in sending food for relief. his past summer men, women, and children gathered o cut peaches for relief. The dried peaches were then ent across.—Lorraine Heppner, Corr.

—The Mennonite Relief Clothing Center, Newton, Kanas, is receiving increasingly larger amounts of clothing ccording to Mrs. Selma Linscheid, Director. More lothes were received during eight months of this year han in the whole previous year. The greatest amount of lothing for any month came in last February. The .C.C. has expressed the hope that people will give ery generously of clothing for this winter, for the eed for it will be very great.

—Rev. Walter H. Dyck, Executive Secretary of the eneral Conference, recently conducted extended meetngs in the First Church, Berne, Indiana. From there e went to Chicago to be present at the dedication f the new seminary and Bible school buildings.

—Grace Church, Lansdale, Pa. While only a few of our embers are actually farmers, many have a farm ackground and many raise vegetables in their own ardens and truck patches. It is our custom, thereore, to hold a harvest home service every fall. This ear the front of the church auditorium was decorated ith flowers, fruits, vegetables,flour, canned goods, and roceries. These donations were later taken to the ome for the Aged at Frederick. The local Brotherood held its fourth dinner to welcome back returned ervice men and women. All but two or three have eturned home from the armed services and C.P.S., hile one new draftee is leaving this week for C.P.S. ur church is conducting a “Seven Weeks Every Member Active Program.” On our fall communion Sunday special offering was taken for the support of the ew Mennonite Bible Seminary in Chicago. On October 0, Home Coming Sunday, we expect to have in our ulpit Rev. S. T. Moyer. He is a native of Lansdale nd although he is a member of the Zion Church Soudrton, he has given our church much encouragement rom its beginning seventeen years ago. Rev. Moyer reached the sermon at the first service held in our hurch, September 29, 1929. At the evening service that ay we expect many of our former members to be resent, including Rev. and Mrs. George Gregor and ev. J. Herbert Fretz—Ruth E. Fretz

—Friedensberg, Avon, South Dakota: Recent guest speakers have been: Paul Bartel, missionary to China; Rev. and Mrs. Harvey Boese, missionaries to East Siam; Miss Elizabeth Foth, Brooklyn, New York; Rev. and Mrs. Erwin Wedel, Jackson, Mississippi; and Miss Aganetha Fast. The Mission Society and friends contributed eighty-six dollars for the Good Will Christmas Bundles. On October 29 the mission society gave a mission program with Miss Helen Thiezen, missionary from Africa, as guest speaker. The offering at this program was $104.—Anna Unruh, Corr.

—Eden Church, Moundridge, Kansas: We observe our annual Harvest Festival on October 6. A large group turned out for the occasion in spite of a rainy day, and substantial (total over ten thousand dollars—editor’s note) offerings were received. Dr. C. E. Krehbiel gave the festival sermon in the morning, and after a dinner in the church basement, Rev. Sam J. Goering addressed the congregation. The afternoon meeting was a homecoming service in honor of the boys who have been in government service.—Ellis Goering, Corr.

—Kitchener, Ontario: Rev. Andrew Shelly, Pastor of the Stirling Avenue Mennonite Church, is speaker for the Mennonite Hour broadcast during October.

—Esko Loewen, editor of the Mennonite Youth Section, came to North Newton the week-end of October 13 to take Mrs. Loewen and infant daughter Margaret Sue with him to Chicago where he is studying at the Mennonite Seminary.

—Bethlehem Mennonite Church, Bloomfield, Montana: Our pastor and members of the church board conducted the annual harvest festival services, held on September 29. One interesting feature was a brief outline of the history of our church. The history will be printed in booklet form. The church was lavishly decorated with flowers and vegetable displays. The offering amounted to a little more than three thousand dollars. The proceeds of the mission held by the Ladies’ Sewing Society amounted to seventeen hundred dollars. The ladies are sending another shipment of new and used clothing this week. Rev. Gerhard Friesen of Newton, Kansas, was with us October 6 and spoke both morn- and evening.—Corr.

—Bethesda Church, Henderson, Nebraska: Over two thousand pounds of new and used clothing, about two hundred Goodwill Christmas Bundles, and several sacks of soap were sent to the M.C.C. during September. The freight alone amounted to $101.

—First Mennonite Church, Nappanee, Indiana: September 29 Rev. Paul Shelly spoke in our church on “The Challenge of Christian Education,” in the morning service and on “How the Christian College Helps Young People Make Life Decisions’ in the evening. Our recent offerings for the Mennonite Seminary in Chicago amounted to $157. Members of the church donated 290 quarts of canned goods to Bluffton College. This was taken to Bluffton by the pastor, who attended a meeting of the Middle District Committee of Education. “Faith of Our Fathers” is the course which the high school class is studying this quarter. It explains why a Mennonite denomination came to be.—Mrs. Loyal Corwin, Corr.

—Lorraine Avenue Mennonite Church, Wichita, Kansas: October 6 was a day of rich blessings for our

It's a Date

The expiration date—
Does it make you blush?
Then send your check at once
And miss the Christmas rush!

church. Holy Communion was observed in the morning. We also had baptismal services and the reception of new members. In the afternoon the corner stone of our new church was laid. Ministers of our neighboring churches participated and also the President of the Wichita Council of Churches. Rev. D. C. Wedel, President of the Western District Conference, brought the message. Dr. H. A. Fast brought the greetings from the Home Mission Committee of the Western District Conference. We thank each one for the inspiring and challenging words spoken. May our church ever prove to be to each individual worshipper the answer to the need of the soul.—Mrs. E. D. Schmidt, Corr.

—**Deep Run (Pa.) Church:** Vocational percentages of the congregation as given by the pastor are: farmers 43 per cent; trade man 23 per cent; truckers 14 per cent; office and professional 12 per cent; factory employees 8 per cent. Forty-seven per cent of the members are housewives.

—**Salem Church, Freeman, South Dakota:** The Young People's Retreat was held August 22-25 with Rev. Paul Shelly and Rev. Marvin Dirks as guest speakers. A number of young people consecrated their lives for Christian service during these meetings. The M.C.C. is sending a truck to Freeman October 15 to gather the relief contributions of the local churches. Miss Aganetha Fast spoke to the Junior and Senior missionary societies on September 12. Dr. John C. Wenger, professor of Bible at Goshen College, conducted a series of meetings in our community. Rev. Benno Toews of the Freeman College Bible Department, had charge of the Sunday School Review September 29.—Mrs. Willard Claassen, Corr.

—**Correspondents** should send all jottings to: Editor, **The Mennonite,** 722 Main Street, Newton, Kansas.

—**Hereford Mennonite Church, Bally, Pa.** On Sunday morning, November 3, the Hereford Mennonite Church plans to observe the twenty-fifth anniversary of Dr. Elmer E. S. Johnson's coming to our church to serve us as pastor. Rev. Paul R. Shelly, a son of our congregation, will conduct the morning worship service. Dr. J. E. Hartzler of Hartford, Connecticut, will preach. Horace S. Patterson, a chaplain's assistant in World War II, will give hymn interpretations on the organ, and the Atta Boy Male Quartet will sing.—Mae Latshaw, Press Agent

—**The Springfield (Pa.) Church** has decided to give a one year free subscription of **The Mennonite** to new members received into the church.

—**Butterfield Church, Butterfield, Minnesota:** Mrs. P. R. Schroeder spoke to the mission society at its monthly meeting. The ladies are again sewing for relief. We have sent 226 quarts of home canned vegetables and fruits. —Mrs. Gust Miller.

—**Rev. Ronald von Riesen, Executive Secretary of the**

Mrs. G. A. Linscheid
222 South Pine
Newton
Kansas

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Board of Education, plans to attend the meeting of th Council of Church Boards of Education to held at Cin cinnati, Ohio, October 29.

—**Moundridge, Kansas:** A memorial service for Mis sionary Ferdinand J. Isaac was held in the West Zio Church on Sunday afternoon, October 20. The servic was jointly arranged for by the Foreign Mission Boar and the West Zion Church. Mr. and Mrs Jacob Isaac the aged parents of Ferdinand Isaac, are members o the West Zion Church.

—**A Mission Rally** will be sponsored by the Studen Volunteers of Bethel College on Sunday evening, Octo ber 27, at 8 o'clock in Memorial Hall. Missionary S. F Pannabecker, at present dean of the Mennonite Bi blical Seminary in Chicago, will be the speaker fo the occasion. There will also be special music an short testimonies by missionary candidates.

The Mennonite

Volume 61 — October 29, 1946 — Number 43

Differences as a Basis for Unity

"For the body is not one member, but many.

If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

If the whole body were an eye where were the hearing? If the whole were hearing, where were the smelling?

But now hath God set the members every one of them in the body, as it hath pleased him.

And if they were all one member, where were the body?

But now are they many members, yet but one body.

And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

That there should be no schism in the body; but that the members should have the same care one for another." (*I. Cor. 12:14-21, 25*)

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

For as we have many members in one body, and all members have not the same office:

So we, being many, are one body in Christ, and every one members one of another." (*Rom. 12:3-5*).

Reformation Day, October 31

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

REFORMATION DAY, which will be commemorated October 31 in many churches, might well be used as an occasion for considering the praiseworthy uniqueness of denominations other than one's own. The Christian Church has been likened to a body. But the different Churches have not always behaved towards one another as the organs of the body behave towards each other. For example, the nose does not take the attitude that just because the eye does not have the same strong sense of smell that it (the nose) has, the eye must not be recognized as worthy of cooperation. The organs of the body seem to appreciate each other's uniqueness, and with their differing points of strength they cooperate to make the miracle of the human body. On the other hand, the Churches tend to insist upon "alikeness" as the basis of cooperation. Many a Church tends to shun another if the second does not have the same point or points of strength. The organs of the body all keep their uniqueness. But they do not make out of it an occasion for separation. Instead, they see in it a need for cooperation. It would seem that if the Churches are to approximate a body a little more, they will have to come to something a little more like this.

INNER PREPARATION must always precede outer performance. Perhaps this is overlooked in some of the preaching and religious education of today. Many moral exhortations and "challenges" are given, but a great many of these just simply don't "take." They don't take even though the hearers acknowledge them to be entirely praiseworthy. A great many statements of facts and excellent admonitions roll off the human heart like water from a duck's back. Receptiveness is lacking. Why is it lacking? What would make for greater receptivity? Is it possible that in much of modern preaching and teaching there has been no clear recognition of the necessity of having a conviction of sin? It seems that it is difficult to do the right as long as one does not clearly see how one does wrong. An expert in typing points out that before a student can thoroughly correct his mistake, he must become aware of the nature of the error. As long as there is no clear recognition of the wrongness of something, the drive which produced the original wrongness will keep on competing with the right way of doing a thing. Paint will not stick well on grease. There must be an emptying out before there can be a filling in. The man who clearly sees the error of his ways is bound to be receptive to the right way. Getting things settled within is a necessary prelude to doing the right. In America we have long gloried in many gadgets which applied science can turn out. However, today there is a new emphasis upon pure or theoretical science, science which does not have as its immediate goal the turning out of some invention. The war has taught us the necessity of pure science. It is fundamental. Because of it applied science can do wonders. So it is with the soul. We need the pure science of the soul (spiritual birth). When this is accomplished then miracles of right relationships can take place. Pure science may seem like a waste of time, but when the fullness of time comes, it makes possible undreamed of wonders. Were more attention given to righting the inner conditions of human life today, then much more of the desired outward expression would undoubtedly follow. The cultivation of the inner condition has fallen into disrepute by many because so often in the past it was disassociated from human relationships. Today there is a clearer insight into the fact that there can be no worthwhile inner peace which is not all a part of right relationships with man as well as with God. Getting right within is seen today as a vital act of getting right with fellowman as well as with God. It is becoming clearer that one cannot be right with God and wrong with man. The inner experience is as personal as ever, but it is seen in the light of the fact that no man can live unto himself. As this conception of the inner experience becomes more prevalent, more attention may be given to the necessity of this inner experience. Sin is something with which we must reckon. Jesus came preaching repentance. Repentance precedes sanctification. Painting is all to the good, but it is desirable to remove the grease first.

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All One Body We?

by Roland Bartel

Suppose a person who has ignored the church most of his life begins to realize that the world has come to a pretty sad state of affairs. Suppose he loses faith in the secular approaches to the problems of society, and begins to wonder whether the Christian religion may not be the best hope for him. Suppose he begins o look around and tries to decide where he should go to discover the essential nature of the gospel of Christ.

In the course of his explorations he decides that the Protestant church comes closest to fulfilling his needs, o he investigates his choice still further. Imagine his eaction when the Protestant spokesman whom he nterviews would give him the following information:

In the first place, the spokesman would say, there s no such thing as a Protestant church. You came to me because you thought the Reformation had made Christ the only true authority, directly accessible to ach believer. Unfortunately, instead of having one Protestant church proclaiming the Lordship of Christ, we have two hundred denominations, each claiming to e the true New Testament church carrying on the work of Christ.

The questioner, being in earnest about his search, sks which one of the two hundred denominations is most closely allied with the original teachings of Jesus. The spokesman replies that each one claims that distinction and sets itself up as the authority on the correct nterpretation of Jesus and his gospel. So instead of aving one hierarchy as was the case before the Reformation, we now have two hundred hierarchies instructng their adherents in the Christian religion.

The questioner is puzzled. One gospel of Christ and wo hundred denominations! The conversation connues and additional facts are revealed that confuse im still further: The two hundred denominations resent 230,000 local congregations. Usually four or five hurches exist side by side in small villages that could ell be served by one church. As a matter of comparison he is told that the Protestant denominations in merica have 17½ times as many local churches as he Roman Catholic church, but only twice as many embers. In 1944 the Protestants contributed $700,000,00 to the work of their churches. Eighty per cent of hat amount was spent on the upkeep of the local hurch and twenty percent was spent on benevolences. In ther case, the overlapping of overhead expenses is bvious.

The point that the inquiring person finds most difficult to understand is this one: Whereas the Protestants are huddling in two hundred sectarian groups, they don't generally despise each other or even seriously disapprove of each other. In fact, most of the groups are willing to acknowledge that other groups are just as Christian as they are. However, inspite of this acknowledgment, each group persists in its separate way as if it alone were the true church of Christ.

There is an urgency about the convulsive nature of current affairs that may well drive increasing numbers of "secularists" to reconsider the Christian religion as the final solution for our perplexing problems. When such a time comes and when an outsider confronts the Protestant church, what will he find as an alternative to his disillusioned faith in material things. Is the above picture of Protestanism the best we can offer, four hundred years after the Reformation? How can we justify the wasteful and divisive nature of the Protestant effort, when in our own hearts we share the outsider's inarticulate longing for an integrated, efficient, ecumenical Protestant church that could effectively present the gospel of Christ to a very sick world?

The existence of a separate Mennonite church is usually justified on the ground that certain basic principles, such as simple peaceful living, must be preserved. What happens to this argument when confronted with the cogency of the following statement by Charles Clayton Morrison:

> The history of sectarianism clearly shows that the original tenet upon which a "church" was founded tends to become hollow, unreal and static even to its own members; and this often occurs within two generations or less. Moreover, the notion that any divergent creed or practice or polity requires that a separate "church" be created in order to propagate it, is disproved by the whole history of sectarianism. The effect is just the contrary. It tends to put that tenet out of circulation. If the tenet is true, or the practice or polity is sound, it would fare better were it maintained on its merits, with Christian consideration, within the fellowship of the ecumenical church. But once it is sectarianized in an autonomous "church," it raises barriers of prejudice and pride against its acceptance. There is no surer guarantee that its truth will not be accepted beyond its own walled-in sect than to crystallize and isolate it in the form of a separate "church."

What is the answer to the above quotation if there is an answer. Is it possible that the "fullness of time" for church unity has arrived, just as the birth of the

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Roland Bartel served as educational director at e Mulberry, Florida, and Camino, California, C. P. S. mps. He is now continuing his studies at Bethel ollege.

Christian Church and the Reformation were cradled in periods described as the "fullness of time." A second look at the contemporary world scene might well suggest an affirmative answer.

While the procedure for achieving church unity is not within the scope of this article, a word of caution is in order. Let us not make the mistake of thinking that we have church unity when we are able to cooperate in a few functions that lie on the periphery of church life. Nothing less than unity in the essential matters of our Christian faith will be adequate if the Christian message is to exert the needed influence in the world. (It is perhaps needless to remind ourselves that unity does not mean uniformity.)

Consider the words of the late Dr. William Temple, former archbishop of Canterbury and a leading prophet in our generation:

> **It is not what men think they have found in religion that unites them; this in fact divides them. It is what they have not found but are seeking, that unites them. There is none so intolerant as the one who thinks he holds in his possession the entire deposit of saving truth and perhaps none so far from the spirit of Jesus.**

Mennonite Emphases and New India

by S. T. Moyer

For years I discerned that certain teachings of Mennonites appealed to non-Christian Indians. The conviction came that since the essential historical doctrines of Mennonites make a decided appeal to Indian thought, and since this is the year when the four hundred and fiftieth anniversary of the birth of Menno Simons is observed, it is in place to consider these emphases anew. Change the place of the numeral of 1496, and you get 1946.

The word "emphases" is used in the title because when we speak of distinctive teachings, the tendency is to think of these precious truths as the sum and substance of Mennonitism and to neglect other great truths held in common by many evangelical Christians. After all, Mennonites are in the stream of evangelical Protestant thought. To neglect these other great evangelical truths may lead to disaster.

Some years ago an outstanding leader of our church studying in Chicago was told that Mennonites are not even a denomination, can hardly be called a sect. In one of our Conference districts, the opening of new churches to shepherd Mennonite sheep, which had migrated from rural to urban areas, was frowned upon, because it was thought that after all, Mennonites are so nearly identical to some of the other "great"? denominations that the day was past when they had a distinctive contribution to make. Certain of these denominations even demanded, "What right have you to exist as a separate branch in the body of Christ?"

Concerning the needs of India, yea of the world, and of the tremendous swings both during and after World War I and II, the writer makes bold to insist that Mennonites have a truth to sustain and proclaim which is absolutely indispensable to the spiritual health of the body of Christ and to quicken its own life through a reassertion of these emphases, and through a quickened Mennonite Church to leaven the Protestant Church still further. This is no mean service.

The reference to 1496 as the birth date of Menno Simons does not infer that Mennonites trace their origin to Menno Simons. It is readily agreed that a a hundred and more years before Menno Simons' birth the Waldensian martyrs in Switzerland bore family names which were later indentified with the Mennonites, as Stucky, Treyer, Reiff, Meyer, Nukomer, Rolet and others. This is no evidence of organic descent, but supports the belief that from the time of the Waldensians there was unbroken family and racial descent

The writer therefore makes no apology for presenting this subject. He believes that these truths need not be watered down, that we need not be ashamed of them, but that on the contraray there is a desperate need to proclaim and live them especially today. To do so is the only hope for us and for others.

As he has taken a few moments to consider thi subject, these emphases come to him as outstanding

1. **The Bible as rule of faith and practice.** During the centuries the Mennonites read the Bible, loved it lived it. They made it their creed and wrote forma creeds only when such systematic declarations wer demanded by political rulers. One German historia called them, "Bible Christians." Another declared tha "they lived and moved in God's Word." They did no explain away its teachings, but attempting to understand them as intended by the sacred writers, accepted them at face value.

What about India today? The Indian villager ha nothing but admiration for one who reverences a Hol Book, and nothing but disgust for he who shows ir reverence, either in its outward handling, or in following its teachings. "Thus saith the Holy Word" has tremendous appeal in India.

2. **Jesus Christ, is the only Foundation, not th church, nor its ordinances.** To the Mennonites, Chris was truly God and truly man. Menno spoke of th denial of Christ as "a blasphemy, a curse, and a abomination."

Rev. S. T. Moyer, entered the mission work in India in 1920. He is now on furlough and is teaching at Freeman Junior College.

Hinduism has nothing comparable to this sort of a Christ. He, the peerless One in His essentialness, makes a tremendous appeal to India. For two years I sat and listened to most scholarly lectures on Hinduism, its aotars, incarnations, rites and ceremonies, philosophies, and closely quizzed the lecturers. The truth came out crystal clear. Hinduism has nothing comparable to Jesus Christ in Whom dwelt the fullness of God full of grace and truth. In India, Christianity has everything to lose, and nothing to gain by watering down Christ, Jesus Christ does not compete with the Hindu gods at their best. He outclasses them.

3. **Salvation by personal faith, not by decree of state or church nor by ordinances of the church.** Salvation was here and now as well as for all eternity. He who was not saved now was no true Mennonite. They lived as though their citizenship was in heaven.

I am not too sure as to how well this will be received by an Indian which is grossly materialistic. I am sure that it stands out boldly in contra-distinction to Indian beliefs, Hindu and Moslem, which declare hat salvation is by works, rites, things which men do.

4. **Liberty of conscience.** This is the cry of every ninority group in India today. The Sikhs, the Mosems, the minority Hindu groups want this guaranteed —that they can live their faith and their cultural ife according to their consciences.

For five hundred years, half a millennium, Mennoites have insisted that the Christian Faith cannot be orced on any one, that coercion cannot be used by State or Church, in matters of faith, To them, this id not mean a general toleration within the church, ut that the church could exercise the right to stand or definite teachings, and not be indifferent to matters f faith. There is no essential contradiction between his liberty without, and insistence within.

5. **The Sermon on the Mount to be lived here and ow.** This included the sacredness of the home, of mariage; of divorce as an impossibility for the true beever. It also included the affirmation as against the ath, also that a man's word was as good as his bond, nd everyday veracity and trustworthiness.

It also included not taking the sword. These very ings are crying needs for India where co-wives, polyamy, and desertion are common, and adultery is condered no worse an offence than a head cold, where ying is justifiable if it serves a good end where falseood is considered inevitable in an evil age, and where ypocrisy among Christians is not uncommon.

6. **Sacredness of human life.** This has received so uch emphasis of late that space will not be given its elaboration. If life is sacred, then it is of God, nd God alone is the custodian of life. Needless to say, indu friends agree to this wholeheartedly.

7. **The daily walk of piety.** If the enemies of Menonites and Anabaptists had any good thing to say of em it was of their pious, unassuming irreproachable alk of personal holiness. These Mennonites through e centuries denounced lewd conversation, immorali-, harsh language, intemperance, outward vain disay, worldly pleasures. Instead they emphasized humility, patience, meekness, honesty, being born again..

The lofty Hinduism of Sir Racha Khrishna in Benares, and Oxford University, and that of the Swamies taught the light-headed intelligentsia of America in New York, Chicago, San Francisco, and in the swanky suburbs may be 100 per cent true, but it is also almost 100 per cent lacking in personal holiness and the dynamic of personal holiness. You can find almost every doctrine which Christianity proclaims in Hinduism, but ethics and holiness are winked at or ignored.

It is reported that Dr. John McKay of Princeton after reading Troelsch's book on sects concluded that in a line representing the left and right wing of the Christian Church, the pietistic sects occupy the central and pivotal position, that both left and right wings would go out, become pagan, would fail, if the Pietists disappeared; that the pietistic stream of thought was the saving medium for the whole Christian movement.

If Mennonites lose this emphasis, they will lose one of their most vital contributions to the stream of evangelical Protestant thought, and will fail a certain sector of its present constituency, which yearn for this. Because of local lack of this, large deflection repeatedly occurred during the first four decades of this century, and are likely to occur in the future if this is lost sight of.

8. **The outreach of the gospel to nonbelievers.** One writer wrote, "The Anabaptists spread rapidly—their teaching soon covered the land." Certainly this outreach is still the life of the church.

India denounces conversion. In many native states, a jail sentence awaits anyone who changes his faith or who is the agent for such a change. Because of this, millions today are without any chance to even hear the gospel.

The hiatus lies in this, that India is a subject nation, and Christianity is the official religon of the conquerors. It is very possible that in indepent India there will be enhanced corruption, graft, deteriorating economic and political conditions, inefficiency, disrupted communications. But if the conquered dislike Christianity because it is the faith of the conquerors, it is very possible that in an independent India this hiatus will be removed. India will then look with new soul hunger to a gospel which is the power of God unto salvation, having tested to the bitter dregs that it has, within its indigenous faiths, no such power. The big days of evangelism lies ahead.

9. **Relief work.** This has always taken on an enlarged emphasis especially toward those of the household of faith, toward enemies, and in times of national calamity. Mennonites have been known as those who help each other, their fellows in need.

Certainly we cannot refuse to take life, and then do nothing to save life. To render material aids to life and to enemy is the necessary complement of item No. 6, to mis-called passive non-resistance, and the sacredness of human life which refuses to take life.

10. **The simple life.** Some call this non-conformity and then load down life with so many material encumbrances.

The essence of the simple life is living so unencumbered that one can rise in flight to the heights. He can run and not be weary. He can live, because he is unencumbered with those things which by their cares and anxieties drain life of its power. He who climbs mountain heights takes light baggage.

India, whether high or low, is a lover of the simple life. It may have its Maharajahs,and may like the glamour of Court and Nawab. But there is a delightful simplicity among 99 per cent of its people, by whatsoever name of caste they go. Who was simpler than Mr. Gandhi in the Round-Table Conference in London during the last decade, steering the destinies of an empire as he wore a loin cloth and drank merely goat's milk?

The Mennonite teaching of the simple life will enable it to journey long distances if it enfringes not upon the laws of beauty and efficiency. They called each other "brother" "sister" rather than delighting in distinctive titles.

11. **Separation of church and state.** If the state is Hindu, what is the Moslem or Parsee to do, if this were not a doctrine which possesses universality? If Pakistan comes into being, and we do not have separation of church and state, whence Christianity or liberty of conscience? The very nature of the universe demands this doctrine. Where social groups or political organizations demand unlimited jurisdiction, there is need for clear definition of boundaries.

In the New India. Therefore, I put it down as my humble opinion, that after the topsy turvy times of readjustment are over, if they come that every one of these eleven emphases will find hearty acceptance, except salvation by faith, and daily piety or holiness, but that these two teachings are desperately needed. Let us neither be ashamed, nor tone down, not hide our light under a bushel. "We wrestle" said St. Paul, which does not mean run away from but grapple with, by boldly taking hold of, in an effort to win in the contest.

MENNONITES THE WORLD OVER

By Cornelius Krahn

Mennonite Modesty?

The Local Press of Our Mennonite Communities. Like any other American community the Mennonite communities have local papers that serve their needs. A great variety of interests must be taken care of. Indeed, the task of the editor of a small town paper is manifold. He must be aware of all that happens in the community. He must present local, national, and international news that will be of interest to his readers. Naturally he must conform to certain rules and standards of journalism; and in addition to this he must see to it that the contributions for subscriptions come in.

In light of this it is probably not very surprising that upon investigation we find that many of our local papers are quite pale in appearance and watery in contents. But the editor does not deserve all the blame for this. Each community has the type of paper it produces. The members of a community are as much responsible for the paper they read as for any other conditions in the community.

Modesty or Indifference? For some time national papers (**Life, Time,** etc.) and other papers with large circulations (the **Farmer's Journal,** with an article on Corn, Oklahoma; and the **Midland Cooperator,** on Mountain Lake, Minnesota; **Intelligencer Journal** on relief work of the MCC etc.) have been featuring the efforts of our small communities during and after the war in serving Uncle Sam in "work of national importance" and helping to relieve suffering on a world wide scale. Careful perusal of the front pages of our local community papers during the past years reveals very little of this. The front pages display the boys in uniform but hardly mention those who served as conscientious objectors. Drives for war loans were much in evidence but drives for relief were obscured Is this due to a genuine Christian modesty because we follow the injunction "let not thy left hand know what thy right hand doeth"? Or are we simply indifferent?

We do not advocate that our local papers should shout from the house tops about all contributions and achievements made, but they should promote and serv the principles and spirit of the community they represent in an unbiased manner. Let us remember ou local press will hardly be better than we make it.

RELIEF WORK IN THE PAST

A Report on the Mennonite World Relief Conference which was held in Danzig in 1930 has been translated and mimeographed by the Mennonite Centra Committee. The first World Conference was held i Switzerland in 1925 commemorating the founding o the Mennonite Church, and the third one was held i Holland commemorating the conversion of Menn Simons. The second one had relief as its motto. At tha time several thousand Mennonites had escaped fro Russia and it was hoped that many others would fo low. This explains the setting, spirit and subjects o the conference which could be summarized: Mutua aid and relief work during the past and presen Representatives of the various conferences lectured an reported on topics pertaining to these subjects. Th booklet, which can be obtained from the MCC, Akro Pa., for the writing, should prove to be an indispens ble source of information and guide, not only for reli workers and pastors, but for all who are interested finding an answer to the question of how brother love found expression among Mennonites the wor over in the years gone by.

> **"It is extremely interesting to note that Jesus did not come preaching a theology. He came promising an experience, and the people who had the experience produced the theology in an effort to explain the thing that had happened to them."—Roy L. Smith in the "New Life Magazine."**

IN MEMORIAM

FERDINAND JACOB ISAAC

Ferdinand Jacob Isaac was born at Lehigh, Kansas, August 9, 1888, and passed from this life October 12, 1946, at Champa, India, at the age of fifty-eight years. He received his elementary and high school education in the Moundridge schools, and in 1912 was graduated from Bethel College, a member of the first class to receive the Bachelor of Arts degree.

Through baptism by Rev. Wm. Galle, he became a member of the West Zion Mennonite Church of Moundridge, in the spring of 1903. At the age of six- een he spent a year pioneering in Oklahoma with his Uncle, Rev. P. R. Voth, and family. Upon his gradua- ion from College he taught, first in an Indian school n Colorado, then in the Rosthern, Saskatchewan Academy. Later he was active in home mission work n California.

On October 14, 1914, he was married to Anna E. Penner of Mountain Lake, Minnesota. To this union our children were born. Eleanor, their first child, ied at birth. Esther lived to be nearly two years old, nd died shortly before her parents went to India he first time. Paul, at the age of three, died in Italy when they were on their way home from India for heir first furlough. Donald, the older son is at pres- nt a student at Bethel College.

In the fall of 1921 Ferdinand and Anna accepted he call by our Foreign Mission Board to enter the ndia mission field. In this work which they loved, hey were privileged to serve together twenty-five ears. The duties of a missionary are varied and some- mes numerous. Ferdinand was active in evangelistic ork, but also as a carpenter, supervising the erection many mission buildings. Upon their return from merica in 1944, he served temporarily as a famine- lief worker in the Calcutta area.

In recent years they have been in charge of the auhadih station. Late in August of this year they ere called to Champa, to help with the work which had accumulated during the illness of Rev. P. W. Penner. It was here that he suffered a heart attack. For several days he seemed to be improving, but he had a relapse and his condition became critical. Several air mail messages were received here during his illness. The latest information now at hand was written by Anna to their son Donald, and was dated September 30. In this message she wrote, "Father is hovering between life and death. This morning he said, ' I think my end is near. I shall be very glad to go. It will be glory.' Also he keeps saying, and I join him in it, 'We follow Thee all the way, no matter where thou leadest.' " Naturally we are waiting for more recent mail from India to hear about the last twelve days of his life.

Besides his wife Anna and their son Donald, Ferdinand leaves his aged parents, Mr. and Mrs. Jacob Isaac of Moundridge, his sister, Mrs. John F. Moyer of North Newton, and his brother, Dr. Arnold G. Isaac of Newton, also a foster-sister, Mrs. Peter A. Dyck of Moundridge.

Through his passing our mission field in India loses one of her experienced workers. May the Lord bless the life he has lived and the work he has done, and may his going be a challenge to other young people to take up the work he has laid down.

Mrs. Emma Roth, daughter of Elias and Elizabeth Stauffer Zetty, was born September 21, 1860. In 1880 she was baptized and received into the West Swamp Mennonite Church. Her marriage to Frank Roth took place in 1879. With him she shared life for a little more than sixty-seven years. She was called to eternity on October 5. Surviving are: her aged life-companion Mrs. Harvey Benner; and the following sisters and brothers: Charles Althouse, Mrs. Warren Mease, Mrs. Mary Bright Annie Zetty, Elias and Chrys.

David M. George, son of Mr. and Mrs. Charles George, was born March 7, 1870, and died October 14, 1946. He was baptized and received into the West Swamp Church, Quakertown, Pa., in 1906. In 1920 he and Mrs. Catherine Clemmer were united in marriage. He is survived by his wife and one brother Zacharias in Philadelphia.

Home Mission Workers Move and New Girl's School Opened

For many years, Rev. and Mrs. J. B. Wiens and ildren, Vancouver, British Columbia, lived in the orkers Home at 6460 St. George Street. At the me time this was the Girls Home, and the working rls in that city would gather for Bible study and lowship under the direction of Brother and Sister iens. Naturally the room available for girls was mited. For some time the Board had considered ng the Conference property as a home for girls, t during the time when Vancouver, as well as every her city was overcrowded, it was not considered se to consider the change.

About a year ago Rev. and Mrs. Wiens proposed t they move into their own home when it would be available in the summer of 1946. They now live at 595 East 46th Avenue, about two blocks from the church.

"Mary-Martha" — Girls Home Opened in September

With September 1 Miss Tina Lehn assumed the responsibility as matron of the "Mary-Martha" girls' home, 6460 St. George Street. Girls, who have had private rooms in Vancouver, have been invited to change to the home, and some have already done so. Since it is adjacent to the church, it serves most admirably as a headquarters for young women's activities as they are connected with the church. Rev. Wiens will conduct the weekly Bible studies. Already a meeting to do relief work has been held. Pray for this new undertaking.—A. J. Neueuschwander, Sec.

"Who's Crazy?" -- A Phantasy

by George Stoneback

Parson Jones went to the official board meeting of his church. The membership and work of the church were growing so rapidly that help was needed. A "sweet young thing" was decided upon for director of religious education and parish visitor. After the salary was agreed upon, it was decided that a car and running expenses must be added to the salary. "Quite right," thought Parson Jones, "that's the only fair way to do it." Then he got up the courage, a little later in the meeting to suggest the possibility that he be granted expense allowance for the use of his car in the work of the church. It was turned down so cold that the ink in the secretary's pen froze solid.

That night Parson Jones had a nightmare (the night after board meeting is occasionally the hardest night the preacher has all month.) He saw himself applying for admittance at the Calm and Cozy Rest Home. "But you're not crazy! Crazy people never admit it. What makes you think you're crazy?", asked the superintendent.

"Listen!", replied Parson Jones. "This morning I met our head usher. He drives a coal truck for deacon Smith. I noticed that Jake was driving a fine new red truck. So, I stroked the shining hood and said to Jake, 'Swell truck you got there—presume it set you back a pertty penny.' "

"Jake looked at me as though he thought I had lost my reason and said, 'Do you mean to say you think for a minute I'd haul Deacon Smith's coal for $30 a week and buy the truck out of the pay? No sir! Smith buys the truck, pays the gas, oil, tires, repairs, batteries, even the fine for stopping too long in a "No parking" zone. If he didn't, I wouldn't be hauling his dirty coal. Do you think I'm crazy?'

"As I walked on down the street, I thought, 'Of course, Deacon Smith would not be so unreasonable in his dealings with his employees.' At the post office I talked with one of the trustees (he's the postmaster in Podunk). 'Is your salary large enough that you can afford to keep up this swell office and run the mail trucks?'

" 'I thought it was too early in the morning for you to be awake, now I know you're still asleep. Uncle Sam takes care of all that, do you think I'm crazy?'

"As I was leaving the post office I met Galen Gab, another of the trustees — he's a salesman. 'I'll not be seeing you for a couple of weeks, Parson — going out after business for Mr. Goldbrick.' (He's president of the Screwy Nut & Bolt Co. and also president of the official board of the church.)

"Where are you going this time?', I asked.

" 'To good old Texas — home of the biggest and best of everything.'

"My! How can you afford to take such long trips all the time? It would seem that it would eat up all your salary', I said innocently.

'Galen was never thrown off his guard, but that almost left him speechless; he soon recovered however,

" 'Haven't I always said preachers should stay clear of politics and economics? This proves that you know nothing about the world of finance. My dear man, don't you know that salesmen receive either straight percentage or salary and percentage plus expenses? If I run my car I get 6 cents a mile. If I go by train, my fare is paid — so are hotel bills, meals, etc. Do you think I'd drum up business for Goldbrick at my expense? Do you think I' m crazy? Well, so long — I must run or I'll miss my train — sorry I can't be at the meeting tonight.'

"As I walked back toward the parsonage, I began to wonder who really was crazy. As I neared home, I met Bill Stirrer, a labor organizer and superintendent of our Sunday School. Why the tycoons allowed him in that position as long as they did is beyond me — unless they thought he was safer there than teaching the class of young people he formerly had. Bill, I thought is an idealist — working not only for the money, but also for the love of the cause. I'll ask him about this proposition. 'Bill, do you mind telling me whether you get expenses paid when you travel from one factory to another in the course of your work, or must you pay it out of your salary?'

" 'Not at all', Bill replied, "the union pays me salary plus expenses, that's the only proper way to do it, don't you think? If they didn't, I'd quit — I'm not that crazy — much as I'm interested in the uplift and improvement of the standard of living among laborers.'

"All day, like Paul, I buffetted my body — trying to pound myself to the place where I'd have the courage to ask the board for an expense account to pay for office expenses and especially the cost of running my car in the work of the church. It was a weak copy of the voice that fills the church every Sunday with which I asked my question 'Would the board see fit to grant me an expense account for the use of my car and for office expenses incurred in doing the work of the church?'

"They all with one consent began to tell me why that was impractical; why servants of God should not be so much interested in worldly reward; how it would seem that the church and the pastor were trying to beat the government out of income tax, ad infinitum.

"When they got finished with me, I did not resign to ask Deacon Jones for a job hauling coal, or to ask chairman Goldbrick for a job selling nuts and bolts, or to ask Bill whether he could get me in as a labor organi-

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"A United Mennonite Youth in Christ"

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Editor
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The History of Men-o-Lan

by Norman A. Geisinger

Continuing the series of retreat grounds, Norman Geisinger of Zionsville, Pa., describes some experiences the Eastern District has had in constructing their grounds, Men-O-Lan. He presents some of the points to remember and the experiences of the District in setting up and operating this camp. For districts interested in establishing their own site, consideration of the experiences of others is important.

Since 1928, a group of young people from the Mennonite churches of our conference have come together for a retreat. Starting with fifty-four, the retreat has grown from year to year until this year we had five different retreats with a total of 515 retreaters. Naturally as the number of retreaters increased annually, so the amount of money, which the Conference paid to the University Camp at Green Lane where the Retreats were held, increased. Observing this with the thought of using such money within our own group, some of the leading men of the Conference began to talk and hope for our own retreat ground. Rev. Olin A. Krehbiel, then a new man in our Conference, was leader of this movement. They were much encouraged in September, 1937, when, at the Eastern District Sunday School Union Convention held in the East Swamp Mennonite Church, Mr. J. Walter Landis offered to donate a part of his property to the Conference for this purpose, if it was found suitable.

In the fall of 1937 four ministers of the Conference went to spy out the land." Their report was favorable. So on March 22, 1938, twenty-three acres of Mr. Landis' property was surveyed and designed—Retreat Grounds. On April 30, 1938, the Conference in regular session accepted this tract of land as offered by Mr. Landis and delegated the working out of advance plans for the Retreat Grounds to the Presidents of the Sunday School Union, Young People's Union, Retreat Chairman, and the Field Secretary of the Sunday School Union. The Conference also promised financial support not to exceed one hundred dollars for the year.

During the year, the committee in charge sponsored two meetings of volunteers at the Retreat Grounds for the purpose of clearing it and cutting a driveway and paths. They also had Mr. Willard Shelly of the Allentown Church, an engineering student, prepare a layout of the grounds with tentative locations of the proposed buildings.

On May 6, 1939, the Conference passed a resolution to create a Retreat Committee of six members whose task it should be to: 1. Study and determine the general nature of the camp and to adopt a plan of development. 2. Organize and receive and expend monies for said development. 3. Enlist such volunteer helpers as opportunities present themselves. 4. Draw up a constitution for the development and management of this project and present same to the Conference next year. During the year, more clearing was done, building sites selected, driveway improved, a well drilled, and the dining hall foundation (30'x50') was made.

At the 1940 Conference the MEN-O-LAN constitution was adpoted and a board of managers, six members, elected. At a meeting on December 30, 1940, the board promised the Retreat Chairman to have the grounds ready for the 1941 retreats. By July, 1941, the dining hall and two latrines were built mostly by volunteers from the conference churches. These were the only buildings on the grounds when the historic first retreats were held at MEN-O-LAN July, 18-20 and 25-27 with 190 attendants. Everyone slept in tents with wooden floors.

In the spring of 1942 the Sunday School of the First Mennonite Church of Philadelphia built the first cabin at MEN-O-LAN (a complete donation). Their example inspired others to action and within two months four more cabins (16'x32') were built by various church groups (East Swamp brotherhood, Lansdale Sunday School, Allentown Sunday School and Souderton Sunday School). Two of these cabins were donated in full and two in part. In 1943 the Swamp Charge brotherhood built the leaders' cabin (20'x40'), also a complete donation. The next year the Deep Run Church built the cooks' cabin and the West Swamp Sunday School built a boys' cabin (both donated). Recently the Schwenksville Sunday School started work on building a girls cabin.

Besides the donated buildings which cost about two thousand dollars, the cost of the development to date is about six thousand dollars. Receipts from all sources to date total nine thousand dollars. Of this amount almost three thousand dollars was raised through the

Conference budget; three thousand dollars was earned from serving meals at retreats, and the remainder came from the Sunday School and Young People's Unions and individuals and groups donations.

From our experiences we offer the following suggestions to other districts interested in a retreat ground: A retreat ground should be located near the center of the Conference for the convenience of most of the members. It should be not more than five miles from a public transporation system but out of hearing distance from a highway and an airport.

A natural beauty spot with a lake or stream may be desirable but is not a necessity. Any plot of ground ten acres or more with good natural drainage can be used and can be made beautiful by planting trees and shrubs. A small farm, including the buildings, can be used to good advantage.

Buildings should be of sufficient number and size to lodge and feed 150 people at one time. However, an auditorium large enough to hold three hundred people is desirable so that larger conference meetings can be held at the retreat grounds. About 100 attendants per retreat is a good standard.

Besides retreats for all age groups, the grounds can be used for conference meetings, conventions, Bible conferences, outdoor worship services, Sunday school picnics, family reunions, etc.

Additional information will be given upon request.

Review of Work in Saskatchewan

by Henry Friesen

At the beginning and middle of July we had our retreats — one at Rosthern and one at Elim Gospel Beach. The Lord really had sent us some wonderful workers in Rev. J. Esau, Rev. Paul Shelly, Missionary Marvin Dirks and Dr. J. D. Unruh. We felt that God was present. A number of young people accepted Christ and a larger number dedicated their lives for full time Christian service. It certainly was wonderful to see so many young people accepting Christ and willing to serve Him in full time. Our thanks go to the Heavenly Father and to you in the States for sending the workers up here. At present we are planning to have a Conference with these young people just before Bible School opening so as to keep in touch with them and inspire them more and more for God's work.

Daily Vacation Bible School

After the retreat our Daily Vacation Bible School work began. Forty-seven workers from the North (Rosthern) and about fifteen workers from the South (Swift Current) went out teaching. There were not many churches that were without D.V.B.S. Our workers served in many districts where there seldom is a Sunday School. The Lord really blessed us in this very important mission work among the children. Quite a few children accepted Christ during this time and our prayer is that these children may remain steadfast in what they've professed. Forty-two schools in the north and about eight schools in the south were served. At the beginning we didn't have many workers and not much money, but during the retreat at Rosthern one worker after the other came with a zeal to work for the Lord. It was wonderful how the retreat inspired the young people that the material things should be left behind spiritual things.

Our D.V.B.S. work entails quite a bit of travelling expense. The schools are spread over all Saskatchewan. Some are 250 miles from Rosthern. The workers get $2.50 for each school they teach and about $2.00 or $3.00 for religious literature for the children. The money to cover all these expenses came from Christian Endeavor Societies, closing programs of the D.V.B.S., indviduals, and a retreat collection.

All our expenses could be met for which we are very thankful to the Lord and all supporters. Our expenses from January 1 to September for mission was $1,109.12. The missions of the D. V. B. S. and and the colporteur work has grown from year to year. In 1937, we had one teacher and one school and this year there were sixty-two workers serving fifty schools. We hope and pray and trust our Lord that our mission work will keep on growing. This year Ernst Harder, representing the young people from the States, was with us. For this we are very thankful. In the future we hope that the plan will materialize that other young people will come and help us in the D.V.B.S. work and other missions.

Youth Rallies

As I have mentioned, Ernst Harder from Paraguay, representing the young people from here and the States, was with us. We certainly appreciated his visit. In order that he might get in touch with many young people, we arranged youth rallies at different places. It was the first time we tried youth rallies and they worked just fine. I am quite certain not only we Canadians enjoyed it, but our guest Ernst felt quite at home among us. Since we had two youth rallies the same Sunday in different parts of Saskatchewan, we had Prof. W. Hohmann at one place and Ernst at the other. At the Sunday School Convention on August 5 both met and both did their best. Prof. Hohmann has always been a welcome guest in our beloved Saskatchewan.

Ernst Harder's trip through Canada was two-fold. First, it was to bind the youth from different countries more closely together for Christ and our Lord and raise interest in a foreign student fund, a fund that helped him through school.

Projects at Rosthern

We have quite a large program at home this year again. Here at Rosthern we are enlarging the Invalid Home for thirty more patients. Besides this we are at the same time building an Orphan Home. The money for this purpose has been donated by one person.

We will have to do quite hard work in collecting for the Invalid Home and, at the same time, we have to make our last payment on the farm and the third payment for Elim Gospel Beach, So our aim this fall is to raise about ten thousand dollars to meet all the obligations. We trust in the Lord and in the support of our people so that we will be able to meet all these obligations and be able to start building on the Invalid Home again in spring.

We have had quite a substanital income from the farm this year. The farm consists of one section of land. About 270 acres is in crops, 130 acres in summer fallow and the rest in hay and pasture and yard.

Our dairy consists of twenty-four cows. The milk is sold in the town of Rosthern which is one mile from the farm. About three hundred chickens are kept, and the eggs are sold to the hatchery in the hatching season. We keep one hundred twenty sheep and the same number of lambs and forty-three pigs. The farm is already a good assest to our work. It supplies the mission projects with the produce of the farm, such as vegetables, milk, eggs and meat, and after the farm will be paid for, it will help us financially.

The farm is especially adapted for the Children's Home where the children may learn not only to play but to work as well. At present we have already two children both fourteen years of age. The girl helps with little jobs in the Invalid Home and the boy helps with milk delivery in town. As soon as the Children's Home is completed we will be ready to take more children.

This Fair Earth

We thank Thee, Lord, for this fair earth,
The glittering sky, the silver sea;
For all their beauty, all their worth,
Their light and glory, come from Thee.
Thine are the flowers that clothe the ground,
The trees that wave their arms above,
The hills that gird our dwellings round,
As Thou dost gird Thine own with love.

—G. E. L. Cotton

Why Are Ye Fearful?

The harrowing experience of the recent war for not just the participants, but for all people, makes the fact of fear something which we all keenly feel. The emotional excess of V-J day was partly an expression of profound relief because the fears that beset each one of us could be forgotten. But, fear is not gone — other fears are besetting many of us where once the uncertainties of war was our fear.

Our society has a basic competitiveness in its make-up. There is competition in business, in rating in social circles, in getting good grades in school, in dressing attractively. If we cannot compete successfully we feel insecure and become fearful. We lose self respect and thus become more insecure and fearful. Few if any are there who do not for one reason or another have fears. For, not only is our society so constructed that it besets us with fear, but, as well, the uncertainties of life itself can cause us to be insecure and thus fearful.

One feature of fear is the feeling of utter isolation from everyone else that it gives. Where there once was fellowship, fear has as its fruit the wide chasm between the fearful one and others. This loneliness then results in greater fear and the vicious circle goes around.

When the disciples rode on the boat and the waves rose high, such a fear gripped their hearts. They were in stark loneliness in a world of dread and fear. Panic gripped them and it was only when the waves were calmed by the Master that the panic and dreadful fear left them.

Most of us today are like the disciples in one way or another. We all know profoundly the fear that gripped them — it has gripped us, too. When our security is removed from us, we reach out frantically in fear for help.

How, then, can we be saved from fear? How can we face the countless uncertainities of life and face them victoriously? Our security cannot come from the outside — that must be said first. The rich man who built many barns did not save himself from insecurity — it still stalked him for his physical body was only relatively more secure — nothing more than that. The man who, in desperation, makes countless friends and scrupulously avoids offending anyone for the sake of assuring his feeling of security also builds on sand. And the man who makes a name for himself and drives himself to be venerated and respected for the sake of the feeling of security it gives, also builds on sand. He merely competes for superiority, and when he is bested his whole world tumbles.

Rather than overcoming fear by gaining wealth, becoming popular with others, being superior, or the countless other ways men today seek to combat their fears, the solution lies in the age-old counsel of Jesus. The mysteries of faith and self-giving and the reassurances it gives are priceless treasures for men today as they were for the disciples on the boat. "Fear not for I am with thee," "Why are ye fearful, o ye of little faith," those and other statements in the same vein take on new and rich meaning.

And what are the elements of fearlessness? The assurance that God cares and loves his people. The childlike faith in our finiteness and God's infiniteness with the assurance that He has an infinite purpose for us in which we can completely identify ourselves — in which we can lose ourselves and give ourselves. It was such faith and self-giving which gave the early Christians such amazing power. Roman rulers marveled at those martyrs, remarking that they died so well.

To this day, the answer to fear Jesus gave remains insoluble — it is faith and the submerging of ourselves in our God's will.

Items of Interest

In an era destitute of love and rampant with the fruits of hate and fear, cynicism and despair consumes, for many sufferers, the conviction that a Father God who cares for His people exists. The quiet, realistic testimony of love as brought to these suffering people by the relief worker can, indeed, give back faith and with it life. A Czech Jewish child, who at fourteen was disillusioned and cynical is a testimony of this fact. He was near death in a concentration camp at the war's end. After receiving loving care and recovering from his physical and spiritual suffering, he drew a picture. It showed the blackness of a concentration camp. Shining into the misery was a white light, and up this struggled a human figure—himself. Below he had written in Czech: "To those who gave me back my faith."

* * * *

The Christian Youth Fellowship of the Christian church at Rock Island, Illinois, made a 2,040 mile bus trip last summer visiting points of interest at the East Coast. The Fellowship, of high school age young people, raised the money for the trip by sponsoring numerous projects, hired a bus and made the tour. Standards were set for eligibility for the trip. These were: (1) Each member was required to be a regular attendant at the evening meetings of the youth group and the church. (2) He was expected to make a contribution of ten cents a week as a consecration offering. (3) He had to be willing to use his talents in the furthering of each session and in special activies. (4)He aided in the promotion of all projects to secure financial assistance. Each day's traveling and sightseeing was climaxed with a friendship circle of prayer and consecration. Well-known songs of conference and hymns were sung while traveling. It was an experience of deepening ties of Christian fellowship.

* * * *

The Christian Endeavor headquarters are being moved during October from Bostom, Massachusetts, to Columbus, Ohio. The new headquarters of the International Society of Christian Endeavor and of the World's Christian Endeavor Union will be located at 1203 East Broad Street, Columbus. Dr. Daniel Poling, president, stated "By this re-location we bring our headquarters near the population-center of the United States and to the heart of our Christian Endeavor constituency.

"This step, long considered, has been taken unanimously.

"Throughout the world, Christian Endeavor faces unparalleled new opportunities in all fields of service: missionary, evangelistic, citizenship and world peace. Columbus becomes now a world-youth capital."

The International Society of Christian Endeavor unites the societies of the U. S. and Canada. The World's Union of Christian Endeavor consists of three million members in fifty-two countries.

In 1945-46, there were 10,000 foreign students enrolled in American colleges and universities. In the years just ahead this is expected to increase to 70,000.

* * * *

In Germany, church agencies are sharing responsibilitiy for finding homes for fourteen million refugees from the east. From church members, often nearly starving themselves, the organization gathered twenty thousand tons of food and clothing and thirty million marks in the Western zones. The relief is distributed without question of creed or politics.

* * * *

A letter from Robert Pannabecker, relief worker in China, to his parents, Dr. and Mrs. S. F. Pannabecker, tells of present conditions in China. The letter's postage cost $2100. Breakfast cost $1800, dinner was $4000 and tea cost $400. From Tuesday to Sunday he had spent $90,000 although he was frugal. Rather than going to Honan Province, they will go to Hunan to set up tractor operation units. This change is due to the rebellion and strife in China.

* * * *

An Indian Christian from India recently reported in Chicago on the state of affairs in India. She stressed the far-reaching effects of the present independence movement in India. White dominance is deeply resented by the general population resulting in a general attitude of desiring the white population to leave. There is existent a deep resentment toward the British in particular. This flowering of the spirit of independence has effects upon the missionary program in India of considerably significance, according to the Indian Christian. Since Christendom is brought in by Western missionaries and is thus attached to the whites, there will be greater resistance to missionary efforts. Because some missionaries have quite openly and enthusiastically partaken of Britain's imperialism and added resistance can be expected. E. Stanley Jones, however, is both revered and respected by the Indians.

* * * *

Die Vereinsglocke" is a mimeographed youth paper published by the Ontario young people. This settlement is quite new having been composed in the main of refugees of twenty years ago. At present the paper is bi-lingual with the young people tending more to favor the use of English and the older people preferring German. In an article in the September issue "Lokale Plauderei," the story of the first settler's problems is presented.

Growth

Edith Dunn Bolar

Hedged in by daily commonplace
My world seems just a narrow space;
Yet by an upward look may be
Enlarged into infinity,
And love and light will come and bide
Where I have thrown my windows wide.

MENNONITE AID NOTES

Bro. P. C. Hiebert, Chairman of the Mennonite Central Committee, who recently returned from Europe reports that the plight of the displaced persons in Europe of which there are an estimated 25 million, is a very sad and tragic picture and a most powerful and convincing argument against war. He says, "Our hearts would like to help all, but limited means necessarily reduce our sphere of ability to serve a scant 100,000 towards whose support we directly or indirectly contribute and the still smaller number perhaps 10,000 plus for whom we would find a place and circumstances which will enable them to live a normal life, earn their daily bread, and make their just contribution to the interest of mankind. These smaller numbers are the ones of our household of faith for whom we have a special obligation."

Many of the displaced Mennonites are confined to camps distributed throughout Germany and Denmark. Bro. Peter Dyck and wife Freda are continuing to care for several hundred in the city of Berlin. Others are scattered throughout the British, American, and French Zones. A small number are in Austria and a remnant in Holland. A large percentage have become homeless and helpless and will not be able to return to their former homes. Refugees living in camps are over-crowded and will be desperately lacking in clothing and food supplies during the approaching winter. Brother Hiebert says that all the displaced Mennonites are in need of assistance both for subsistance and also in their desire to find a new home.

RELIEF

Esther Detweiler and **Bertha Fast** who have been working in Italy in UNRRA refugee camps were ready to proceed home when it became necessary for Esther to have an appendectomy in Paris. The operation was performed on October 9 in an American hospital. Reports indicate that she is recovering rapidly.

John R. Schmidt M. D. and wife Clara returned to the states after at term of service in Paraguay.

Brother and Sister P. C. Hiebert returned from heir six-months assignment as special commissioner o Europe on October 14.

George L. Potter, Moses A. Beachy, and Eldo Neueld left Newark, New Jersey on October 18 for La Plata, Puerto Rico.

If plans carried **Lewis Martin and Howard C. Yoder** flew from Holland to Poland on October 16, to nvestigate relief needs and report on ways and means f helping.

A cable from Shanghai, China, states that **Glen D. Graber, Dallas C. Voran, Robert Waltner, Kyle T. Reed, David Karber, and Mrs. J. Lawrence Burkholder** rrived safely on October 17.

MATERIAL AIDE NOTES

Contact has been made with Washington officials n an effort to determine whether or not there were egulations which would restrict the slaughtering and rocessing of meats for overseas relief. We have been informed that all restrictions and controls imposed by the Office of Price Administration have been lifted. This means there is nothing to prevent anyone from butchering livestock for relief purposes.

Meat inspection regulations must be observed, however, in order to meet OPA requirements. These regulations allow farmers to slaughter their own livestock on the farm without inspection. Each can of meat or meat products must be plainly marked with the name and address of the farmer on whose premises the animal was slaughtered if it is to be sent across state boundaries or overseas. This will eleminate the need for federal inspection.

C. P. S.

Inductions Halted

Because of the extraordinary spurt in the rate of enlistments in the army, the War Department has suspended the induction of draftees under the Selective Service System for the two and one-half month period beginning October 15. We may expect that inductions to CPS will also be halted during this period.

Selective Service has indicated, however, that those C. P. S. men assigned for induction on October 24 and November 7 may or may not be inducted depending upon the local situation. Selective Service reasons that ordinary procedures for induction of 4-E men are slower than 1-A's. Therefore a C. P. S. man under a given draft board will be inducted even after October 15 if a 1-A man called simultaneously by the same board has already reported to the army. In other words, cases of 4-E men will be parallel to 1-A men of the same board.

Picture Slides

Several sets of colored slides describing C. P. S and related projects have been collected and prepared by the mutual help and cooperation of campers and camp staff members. A script and explanatory notes have also been prepared to accompany each set. These sets of 35mm slides are available to such groups as may be interested in viewing them and may be obtained by directing your request to the Publicity Office, M. C. C. Akron, Pennsylvania. Sets available now are: Terry, Montana; Denison, Iowa; Belton, Montana; Fort Collins, Colorado; La Plata, Puerto Rico; Gulport, Mississippi; Ypsilanti, Michigan; Cleveland, Ohio; and Tiffin, Ohio. Two other sets, Mennonite Heritage, and Crafts and Leatherwork in C. P. S. are also available.

A TRAGEDY AND DENIAL OF FAITH

"It would be a colossal tragedy and a denial of our faith if through extravangance, waste, or sheer selfishness we should permit others to go by way of starvation to their graves. If we are to fulfil our duty as Christian families, and especially if we are to teach the Christian way of life to our children by action as well as by words, we must go far beyond mere token help to those who are starving. We must cut deeply into our resources at a time like this lest the acid of selfishness cut into our souls."

My Task

"I do not ask for mighty words
To leave the crowd impressed,
But grant my life may ring so true
My neighbor shall be blessed.

"I do not ask for influence
To sway the multitude;
Give me a 'word in season' for
The soul in solitude.

"I do not ask to win the great—
God grant they may be saved!—
Give me the broken sinner, Lord,
By Satan long enslaved.

"Though words of wisdom and of power
Rise easily to some,
Give me a simple message, Lord,
That bids the sinner come.

"A group of boys and girls may be
My God-appointed task;
Help me to lead each one to Thee—
What greater could I ask?

"I ask no place of prominence
Where all the world can see,
But in some needy corner, Lord,
There let me work for Thee.

"No task too great, no task too small,
Sufficient is Thy grace;
The darkened heart, my mission field,
My light, the Saviour's face."

—Barbara Cornet Ryberg

"WHO'S CRAZY?" — A Phantasy

(Continued from page 8.)

zer — I walked home quietly — thinking about next Sunday's sermon. I'm crazy — do you have a room or don't you?"

"Frankly, we are filled up, but there are several people here who need the rest less than you do — we will arrange a place for you."

The writer of this article was not moved out of his own experience to write this phantasy. The editor asked him to write on the subject. The writer receives a salary that is adequate for his living expenses and upkeep of his car, in addition to a parsonage and an expense account for office supplies of all kinds. He has received substantial salary increases in keeping with the rising cost of living. He speaks not for himself, but for the many pastors serving, for example three churches — miles apart — receiving $1500 and no expense allowance for office or car. Only in behalf of these diligent silent "inflation sufferers" has the writer consented to write on this delicate subject.

THE CHRISTIAN CHURCH IN JAPAN

Free discussion of current progress of the Japanese people toward a stable order and the responsibility of the Christian Church there and here to stimulate that progress marked a two-day retreat at Yonkers, New York, late in September of mission executives and former Japan missionaries, called by the Japan Committee of the Foreign Mission Conference. Churchmen recently returned from extended visits to Japan struck an encouraging note in pointing out that individuals and families are making pathetic efforts to re-establsh some of their former pattern of existence, that Church doors stand open and that congregations gather faithfully and regularly, some in home or improvised structures where buildings have been shattered, that school enrollments are greater than ever before in spite of lack of equipment and facilities. It was pointed out that General Douglas MacArthur and the Supreme Command of the Allied Powers give Christian missionaries top priority among non-military personnel to be admitted to the Pacific areas now under occupation. To date some seventy-five Protestant missionaries, members of various denominations, have received both passports and military permits for their return to strengthen the Christian forces in Japan.

FREE SERVICE

Japanese labor unions have developed a new strike technique which may spread to other countries in those trades suitable for this type of approach. The method is for the worker to stay on the job and give the public free service! Street car, bus, railroad, telephone and telegraph services have experienced this new method with amused satisfaction on the part of the public and consternation on the part of management.

—**"Between the Lines"**

College and Seminary News

FREEMAN JUNIOR COLLEGE

After careful consideration of the needs of the school and the community the Board and the Administration have decided to launch out to the task of getting a new auditorium-gymnasium on the campus. They feel that this new building is necessary in order: to make the old gym available for the shop building, to provide more adequate seating for larger community gatherings, to provide more space for the dining hall, to provide a recreation center for students, and to provide adequate facilities for a good physical education program. Present plans are for a building which will be large enough to seat approximately two thousand people. It will have a full basement for dining hall, kitchen, dressing rooms, recreation center, and small gymnastics room. On the main floor will be ample space for regulation size basketball court and a spacious stage. The cost cannot now be ascertained definitely, nor are materials available for construction. One thing will be carefully kept in mind—not to go into debt again. The aim is to begin to raise money for a building fund now and hold it in reserve for the time when construction can go forward. The work will be carried on through the churches in the community. Each church will arrange its own method of raising its contributions toward the goal. Appeals will be made to give according as the Lord has prospered us, remembering that the Lord loveth a cheerful giver.

BETHEL COLLEGE

Harry E. Martens, who has been on a leave of absence four years as a CPS director in various parts of the country and most recently in Puerto Rico, has returned with his family to their campus home and will serve as an assistant to the business manager. Nine members of the Bethel staff attended the regional conference of the North Central Association of Colleges and Universities in Salina on October 19. Rehearsals are in progress under the direction of Mr. Eldon Graber for the all-school play, "Icebound," a Pulitzer prize winner by Owen Davis, which will be presented Thursday, November 7, in Memorial Hall, with Gordan Kaufman and Rosella Reimer in the leading roles. Also supervised by Mr. Graber is the **Bethel Collegian,** affiliated with the Associated Collegiate Press, which is being published every week this year by an enlarged staff headed by Hildegard Peters.

BLUFFTON COLLEGE

The student Y's sponsored a World Student Service Fund drive during the week of October 14. Part of the money received is to be kept on the campus to aid in the support of foreign students. Pres. Ramseyer attended a meeting of the Board of Trustees of Mennonite Biblical Seminary in Chicago October 16. The college will gain immediate possession of a dwelling house adjacent to the campus, which was purchased a short time ago. The house will be used to house men students. Education classes are planning a trip to Columbus to visit the University school. John Ramseyer, a Bluffton alumnus, is the head of this school. The most modern methods are to be observed in that nstitution. The faculty and faculty wives met for a discussion meeting Friday evening, October 12. After eating supper together the backgrounds of foreign and Puerto Rican students was discussed. Rev. Shelly discussed Canadian backgrounds, Dean Byers told of European backgrounds, and Carl Lehman spoke on Puerto Rico. In this way an effort was made to better understand students coming from these countries.

Jottings

—**First Mennonite Church, Beatrice, Nebraska:** We are indeed grateful that Rev. Willard Wiebe has been able to make arrangements to serve our congregation on Sundays through the winter months. He is also spending the week of the Conference here. On Sunday evening, October 20, we had Mr. Martin Hall as our guest speaker in our C. E. meeting. Mr. Hall is traveling in the interest of peace and is working through American Friends Service Committee.—Margaret Albrecht, Corr.

—**Bethel Mennonite Church, Lustre, Montana:** The Harvest and Mission Festival was held September 29, with speakers from the surrounding community. The forenoon offering was sent to Missionary Anna Baerg, in Arizona, for a car. The Ladies Mission Society packed and sent seventeen Christmas Bundles to the boys and girls in Europe. Rev. Z. P. Carles, from the Spanish Christian Missions, showed slides and told of the great need of the gospel in Spain, on October 10. October 13, Rev. G. Friesen spoke to us in the morning service. The local Bible School opened October 7 with seven students. Rev. Henry P. Wiens is the teacher. We are looking forward to having Don Schidler in our midst October 24.—Mrs. J. Hoffman, Corr.

—**First Church of Christian, Moundridge, Kansas:** On October 14. Miss Elsa Grantland told very interestingly of the mission work at Paint Rock, North Carolina. On October 20, Rev. and Mrs. Duerksen spoke of their mission work in India. Mrs. Duerksen related the life story of one the Christian Indian women. —Linda V. Kaufman, Corr.

Hebron Church, Buhler, Kansas: Dr. E. G. Kaufman will be our morning speaker at the Harvest Festival which is to be held in our church Sunday, November 24. The women of our three mission societies met and set aside Saturday, November 16, as the date of our annual mission sale. Miss Elsa E. Grantland, one of our General Conference home mission workers, was with us on the evening of October 17, and told of her experiences. October 6, an interesting program had been prepared by the high school group. Robert W. Tully, Coach and Director of Physical Education at Bethel College, spoke on "Christ's Call to Youth." The other speaker was Edmund J. Miller, from the Mennonite Biblical Seminary, Chicago, Illinois, who presented the work of the Seminary. On October 20, another C. E. program was rendered, Dr. C. Krahn, of Bethel College, gave an illustrated lecture on "The Beginning of the Mennonite Church in Switzerland." —Mrs. Arthur D. Neufeldt, Corr.

—**Second Mennonite Church, Paso Robles, California:** We have appreciated the ministry of Mr. and Mrs. Harold Dirks during the summer months very much. They have returned to Omaha, where Harold will graduate from Grace Bible Institute this spring. The Rev. W. Harley King and family arrived in our community in time to be present with us on the first of September, and have been ministering to us from

C-6

"Come over and help us!"
You can be of real help to us if you will place your renewal ahead of the Christmas rush when so many, many subscriptions fall due about the same time. It spreads out the work. It eliminates having to send out expiration notices Saves postage. Yes, it SAVES!

the Word of God since that time, as well as taking part in other activities. A reception in the form of a venison barbecue with a program following was given them at the home of Mr. and Mrs. Louis Bergman on September 8. The church has purchased a parsonage in town which the Kings are now occupying. The address is 345 Thirteenth Street, Paso Robles, California. Sunday, October 13, witnessed the ordination of Rev. Lubin W. Jantzen, a member of our church, and his wife, Matilda, as missionaries to India. However, this service was held in the Immanuel Church, Los Angeles, so that the Rev. D. J. Unruh, who represented the Foreign Mission Board on that occasion, might also take part in the ordination of Mr. and Mrs. Leonard Wiebe on the afternoon of the same day in Upland. On Monday evening, Brother Unruh brought us "echoes" of the services in our own church and presented a strong challenge to missionary service to our people. Mrs. A. J. Richert, District Advisor of the Women's Missionary Societies of the General Conference, spent the afternoon of October 15 with the ladies of our local society, during which time she acquainted us with aims and plans of the larger group and showed us how we could help further those plans. —Mrs. W. N. Claassen, Corr.

Mrs. G. A. Linscheid
222 South Pine
Newton
Kansas

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Christmas Treasury No. 56	.30
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The Holy Night (Juvenile Cantata Playlet)	.25
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Carol of Bethlehem (Cantata for choir)	.35
One Star to Follow (Cantata for choir with young people).	.35
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Christmas Carols New and Old	.30
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The Holy Night (with selections for the choir)	.10
The Ginding Star (with selections for the choir)	.10
Glad Tidings (with selections for the choir)	.10
Star of Bethlehem for the Sunday School)	.10
Christmas Memories (using well known carols)	.10
Tidings of Christmas (A Sunday School service)	.10
Candles for Christmas (For the Sunday School)	.10
*There is Yet Room (1 act playlet for Sunday School)	.20
*Making Christmas Gifts (Dialog for 5 women)	.15
*Birthday Gifts for Jesus (playlet for children)	.20

* indicates new material for 1946.

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The Mennonite

Volume 61 — November 5, 1946 — Number 44

The Christ of the Andes

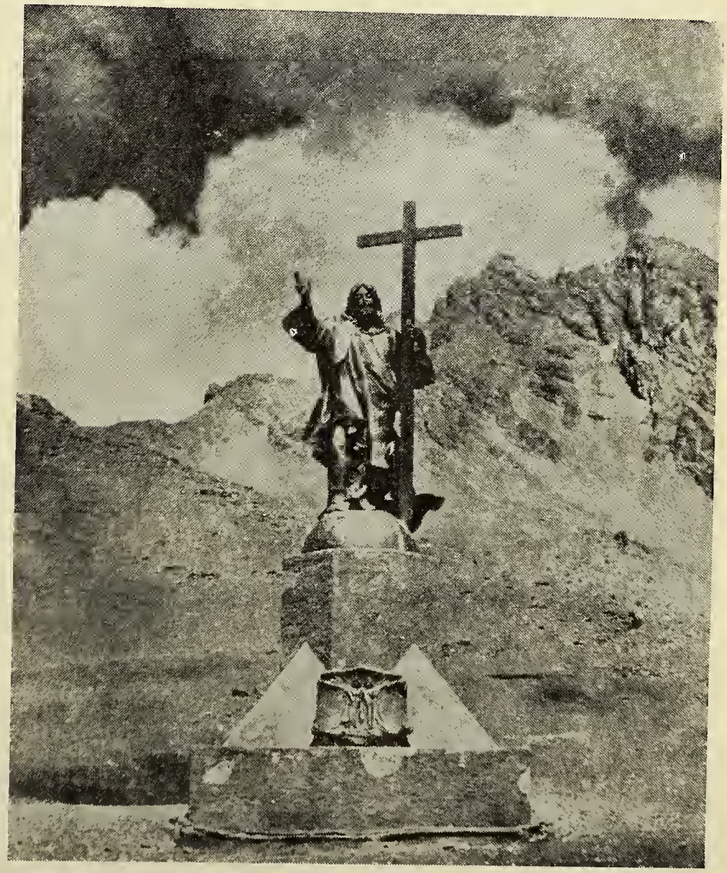

Photo and description by Phillip Gendreau

On the border line between Chile and Argentine stands this statue with the inscription: "Sooner shall these mountains crumble into dust than Argentine and Chile shall violate the peace they have pledged at the feet of Christ, The Saviour."

The famous statue was erected in 1904 to commemorate the peaceful settling of a boundry dispute that had brought Argentine and Chile to the very verge of war. War had seemed quite certain; special taxes had been levied to support it; battleships had been built; and armies had been raised.

But a few people on both sides of the border had refused to accept the necessity for war. Believing in peace, they kept their faith in peaceful means of settling differences, and they worked for peace. Finally these people got the governments of the two countries to submit their disputes to arbitration, and at last not only was the boundary dispute settled, but such a spirit of friendship was aroused that the two countries sold their warships and reduced their armies.

Friends of peace in the two countries, seeking to symbolize concretely this triumph of peace, decided to erect this statue. Old cannons were melted to provide the metal for it. A twenty-six foot bronze figure of the Prince of Peace was mounted on a granite base, on which are depicted in bronze the continents of the Western Hemisphere. Three miles above sea level in the heart of the Andes mountains it stands, on the boundary line of Chile and Argentina. For a half a century there has been peace between the two countries that it overlooks.

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

WORLD ORDER roots in the spirit of man. A statement on "The Churches and World Order" declares: "Unless there is a normal transformation in the hearts of individuals and in society, the seeds of pride and selfishness will surely produce the bitter fruit of a new and more terrible war. Our churches have stated this truth repeatedly. The passage of time has only made more clear its validity. If there is to be sufficient world order to prevent chaos, international relations must be changed at their source—in the spirit of man. There is no substitute for a fundamental conversion of attitudes." Let there be order in an individual's mind and emotions and he will emanate orderliness to those around him. He will be as salt and light. It is at once evident that the quality or depth of this orderliness is of extreme importance. Just what kind of an attitude in an individual makes for world order is an important matter to consider.

MOTHERS may have much to do with world order. It is mother who exerts the profoundest influence upon the young child in his most impressionable years, for she takes care of him most and is most with him. Karl Menninger in his book "*Love Against Hate*" seems to propound the thesis that it is the sons of frustrated mothers who tend to be so warped by their mother's possessive and dominating attitude that they, the sons, will have a destructive and aggressive attitude. In an article entitled "What's Wrong with American Mothers" in the October 26 issue of the "*Saturday Evening Post*", Dr. Edward A. Strecker seems to deal with the same kind of mother. However, he points out that such "moms" produce sons who are so handicapped by their emotional immaturity that they can't fight. Dr. Strecker refers to the nearly two million men who were rejected from military service because of psychiatric disorders and to the more than half a million who were discharged from the Army alone for similar reasons. He points out that they were products of mothers who failed to wean their sons emotionally and therefore kept them from growing up psychologically. From his point of view it was the emotionally mature who were capable of fighting and did so. Do these two psychiatrists contradict each other? Or is it possible that sons of frustrated mothers (moms) may feel like fighting but have already been rendered incapable of fighting by the long intense fighting that has gone on (under the guise of love) between them and their mothers in the babying process? On the other hand, the sons who have been helped to stand on their own feet, who have suffered least from fightings within and without their mothers, are most capable of strenuous battle. All of this may go to show that the highest possibilities of life may be used for good or evil. Mothers ought to facilitate emotional maturity in their sons, but they also ought to help them to use that emotional maturity in the very difficult task of peacemaking.

VOTERS need to be informed in order to vote intelligently. A source of information that is very valuable for forming opinion about congressional candidates for re-election is the newsletter entitled "Memorandum On National Legislation Of Interest To Religious Groups" issued by the Friends Committee on National Legislation, 2111 Florida Avenue, N.W., Washington 8, D. C. In its issue of October 21 it, for example points out that "In opposing conscription the best state delegation was Indiana's. Under "Special Mention" it commends, "Jerry Voorhis for his stand on liquor and his hard work in the best causes at all times, Christian Herter for being one of the most sensitive men in Congress, along with Dr. Judd of Minnesota." In the same issue it suggests that voters inquire of candidates as to their stand on peacetime military training and universal disarmament. A previous issue listed how all the senators and representatives had voted on certain measures of great importance to the Christian. Not only is this newsletter valuable for making decisions in election time, but it is a valuable source of information for the Christian citizen at all times. This newsletter seeks to analyze congressional legislation from a Christian viewpoint and therefore is unique and valuable. The cost is two dollars a year.

World Order Sunday, November 10

Towards Understanding:

(If Christians who feel that war must sometimes be resorted to and Christians who feel that all war is wrong are to come to a better understanding of each other, then they must come to the point where they can state each other's position in an acceptable manner. Perhaps, non-resistant Christians have sometimes lacked in influence because they have not had a clear enough insight into the position of him who hates war but regards it necessary. It seems that it would be well if the non-resistant Christian could state the position of the militaristic Christian as well as the latter himself could state it and vice versa. With these thoughts in mind we have solicited the following statements. Two of them are analyses of the position of the militaristic Christian, and two of the statements state the position of the non-resistant Christian. May this treatment be but a small part of a growing understanding.—Editor)

From the Militarist's Point-of-View

by Albert M. Gaeddert

With men in the national Selective Service office, as well as others in governmental positions one has had occasion to talk frankly regarding the reason for our position as conscientious objectors. From their point of view war is something nobody wants, and they themselves see the evil in it, but how else will we preserve our country, our freedom, our demorcracy? Frequently they would add: "We are fighting in order that freedom of conscience will be preserved, and that the liberties you now enjoy will be protected." And then would frequently come that stock question: "What would you do if the Nazis or the Japs would overrun this country? What would you do if they were to come into your home, rape your mother and sisters, kill your father? Would you stand idly by? Would you refuse to fight then too?"

Obviously, more then a yes or no answer is required. One thing one cannot overlook is the matter of principle or principles upon which one bases his decisions and his conduct. The approach of the militarist is from the point of view of what is necessary and what is the expedient thing to do. This point of view often does not take into consideration the question of right and wrong, neither does it look deeply into the causes of war nor the resultant consequences. It is based upon the immediate situation, and it concerns itself with how we can get out of it, how we can preserve our liberty, and how we can protect our freedom. Indeed, how else can we preserve our freedom, our liberty, our country?

How else, unless we operate on quite another principle. What if we would act in national and international affairs, as well as in personal matters solely on the basis of trust and confidence in the principle of righteousness! To build upon this principle would call us all to repentance first of all; then it would stimulate us to doing good rather than to resisting evil. If in the immediate situation we were to act on the basis of a simple righteousness and spend all our efforts in feeding starving people, clothing the naked, rebuilding homes, churches, villages, cities and country sites—and spending an equal amount of energy to build and rebuild the moral and spiritual life of the people who have been ravaged by the war—then we would not be the object of mistrust and suspicion as we are now. Following World War I the leader of our country was looked to as the saviour of the unfortunates; today the picture is quite different. Today we wield the big stick, and we promise not so much to be a savior as a potential threat.

The question becomes one of where we want to place our trust. If we put our trust in our own strength and the power of our armies rather than in the fact that this universe operates on the basis of moral and spiritual rightness, then we better arm to the teeth and let no force or combination of forces exceed our strength. However, regarding this most vital choice no one needs to grope in darkness neither individuals, nor nations, nor rulers or principalities—God's Word is a clear and concise guide at this point.

Why, as a Non-resistant Christian, I Can Not Take Part in War

by Albert M. Gaeddert

I am a follower of Jesus Christ. I believe in Him and in His way. One says this in all humility, knowing how weak one is, and how often one fails to witness for Him. He, however, is able to turn our weakness into strength, and in Him I am staking all that I am.

His teachings are clear regarding two things: (1) Where to put one's trust; (2) What one's conduct ought to be. "Believe in God," "Believe in me," "Follow thou me," and other like expressions are personal calls to me. "Seek ye first the kingdom and His righteousness" is a call that one ought to repeat every morning in these days where so many things seek our loyality. There is one loyalty higher than all other loyalties, and that is the loyalty to God; this becomes *the* guiding principle for life, and when that happens then one of the greatest decisions in life has been made.

I love my country; I strongly desire the highest and best for it; I consider it a great privilege to be its citizen. There is, however, still a higher loyalty and a higher citizenship, namely, loyalty to the kingdom of God, where lies one's abiding and eternal citizenship. When loyalty to God and to His Kingdom conflict with the loyalty to my own country then I need to be faithful, by the grace of God, to His Kingdom. Always I will continue to pray for my country that it may see and do the will of God.

Regarding participation in war the New Testament is clear. "Be not overcome of evil, but overcome evil with good" is the principle of non-resistance positively stated. "Love your enemies" is a command from our Lord; can one kill an enemy in love? I see no basis for it in the New Testament. "He (Jesus) when He was reviled, reviled not again; when He suffered, threatened not; but committed Himself to Him that judgeth righteously." These and many other passages that one could quote state clearly the way for His followers. The whole tenor of the spirit of Jesus was free from retaliation, free from anger, from hate and from murder. To the contrary, we are exhorted to exercise love, to deeds of mercy, to minister to the sick and afflicted, and to the reclaiming of lost souls for the Kingdom.

What one would do in case of an attack upon the family is not quite the same question as participation in war. One needs humbly to confess that one is very human and subject to reactions that are so much a part of us all. In such personal assaults restraints might be employed, in which one would try to protect one's family withouth injury or destruction to the one assaulting. In this respect the comparison of a personal assault to an attack upon a country breaks down completely, especially with our modern, merchanized and atomized warfare.

The approach of the militarist and that of the nonresistant Christian are from two entirely different points of view. The militarist approach is based upon what is expedient and does not consider first and primary the question of right and wrong. The approach of the nonresistant Christian is this; is it right according to the highest standards we know, namely the standard of Jesus Christ? That is his first and highest loyalty to which he must be true, and when he is called to action that conflicts with this highest loyalty, he will have to say "no" and be ready to take whatever consequences follow.

The Position of the Militaristic Christian

by Carl M. Lehman

By "militaristic" Christian we mean militaristic only in sense that some Christians justify taking part in war on the grounds that is does not conflict with their understanding of Christianity. Obviously their understanding of Christianity is not the same as that of the non-resistant Christian.

The position of the *average* militaristic Christian can be assumed to be based on very simple logic. Since the Third Century A.D. the overwhelming majority of Christians have been militaristic, and it would be presumptious to say that there have not been many devout and sincere among them. For the average Christian this is justification enough to take part in war. It hardly occurs to him to even so much as question the matter.

For those whose conscience may be disturbed, or who have found it necessary to justify their position because of friends who take another position, such simple reasoning may not go far enough. They find further support in one of two ways, either in more logic or in scriptural interpretation. The logic usually centers around the "we must defend ourselves and the good" concept. This is taken as an axiom and supported by the fact that it is an inborn trait for man to protect not only himself but that also which he holds dear. Assuming the validity of this it follows logically that what is right for the individual is just as much or more right for the group, and imperative for the nation. A man would not let a stranger attack his wife. A nation cannot stand idly by while a Hitler attacks. A nation is made up of individuals, therefore the individuals must fight. Those who do not fight are either slackers or unrealistic.

A good many militaristic Christians do not stop with reasoned assumptions, but turn to the Bible for further substantiation of their position. The Old Testament with its record of Hebrew warfare condoned and commanded by God is especially adapted to such usage. The close fellowship with God which such Hebrew warriors as David enjoyed is evidence to the point. Such specific *endorsement in fact* is nowhere matched by an equally specific counter-endorsement of nonresistance in the New Testament, hence assuming an unchanging God the New Testament's seeming endorsement of non-resistance must be interpreted in the light of what is so clear in the Old Testament. Further substantiation is found in the New Testament itself in such incidents as the cleansing of the temple, the conversion of Cornelius, a soldier, and in Pauline epistles which commend subjection to the "higher powers." Finally the Revelation of John speaks of final warfare with Christ Himself as Captain of the Mighty Hosts of God. Thus the militaristic Christian establishes his postion.

Why I Am a Non-resistant Christian

by Carl M. Lehman

I am a non-resistant Christian first of all because I believe that the Biblical non-resistant way of life is the most dynamic, influential and effective way of living. Christian non-resistance is not a passive, indifferent, unrealistic approach to life any more than Jesus' death on the cross was passive, unrealistic or indifferent. It might seem like passive submission, as the crucifixion seemed like passive submission, but actually with the cross it has the potential power to revolutionize the world.

I am a non-resistant Christian because it seems to me that non-resistance is a very part of being a follower of Christ. God so loved sinful man that He gave His Son for our atonement, and as we are born again into a new life in Christ it must be a life that conforms with the way Jesus taught men to live. If it does not it is not a new life at all. Jesus taught men to live with one all-inclusive guiding principle—to love God with all the heart, soul, mind and strength, and to love our neighbor as ourselves. If in this new life in Christ every bit of our relationship with our fellow man is not based on the principle that we love him as we love ourselves, we are not living up to the standards of the new life. We can not hate or kill a man we love as ourselves. Once we fully grasp all of this we come to realize that to live the Christian life as He lived and taught it we must live a non-resistant life.

The fact that since the Third Century A.D. most Christians have been militaristic proves nothing. There is considerable evidence to show that before that time most Christians refused to take part in war, and that the change came only after the church otherwise became corrupted. Majority opinion has never proved anything right, and when majority opinion is that of a corrupted church it is especially subject to question.

God never commanded us to defend ourselves from attack. If He had Jesus Himself would have been one of the worst offenders, for He allowed Himself to be put to death on the cross. Rather we must love as He loved, for in that love put into action there is overcoming power greater and mightier than any sword. A truly non-resistant Christian is not a slacker at all, but the first line of strength and moral integrity of any nation.

God condoned and commanded war in the Old Testament. He condones and commands warfare for a great many Christians today for the same reason—they have not adopted the standard of the born again life, they are not governed by the law of love. It is not a question of sincerity but a question of living as He lived and taught. There are many militaristic Christians more sincere and devout than some non-resistant Christians, but I verily believe that the potentialities and possibilities of a truly non-resistant Christian life are far greater than those of a militaristic Christian. That is why I am a non-resistant Christian.

How Is the Mennonite Church Contributing to World Order?

by J. D. Unruh

The editor of our local paper in Freeman insists that anything written these days for popular consumption must be concise. I shall endeavor to follow his counsel.

In spite of chaotic conditions in many sections of the world one must assume, as the title suggests, that there is such a thing as world order. The surface of the sea on occasion is rough, but underneath is calmness and stability. So too in society there are certain underlying basic elements which make for dependability and order. When on occasion ninnies foment the surface waters the great majority of the people, guided by qualities of good will, neighborliness, courage, patience, tolerance, faith, and charity, serve as a stabilizing factor. The deep underlying calmness permits the world to move on. When one criminal runs amuck that is not the signal for every man to turn on his neighbor with murderous intent. When one country declares war on another country that is not the signal for everybody to begin shooting everybody else indiscriminately.

The point I want to make then is that the Mennonite Church is contributing very definitely to world order because it fosters in its own membership the qualities of character, above mentioned, which form the basic elements toward stability in society. Remove the influence of the Christian Church from society and these qualities soon vanish and society disintegrates. This contribution may not always seem very significiant but it is fundamental. Each church body, no matter how small, if it is a part of the Body of Christ, therefore makes its contribution to world order.

Aside from this community emphasis with its concomitant stabilizing influence the mission and relief program of the church are of real significance. In either instance, the ultimate effect is to bring a new hope engendered by the foundation of all hope, Jesus Christ, to people in distress and in darkness. Nor can one lightly pass by the CPS relationship to world order. In all of these, insignificant as they may seem in view of the immensity of the task and the smallness of our group, the necessity is for a light to keep shining around which clusters the hope, which will not down, that there must be in God's divine plan a way to prevent the surface waters from being ruffled periodically. The mere bearing of the light is in itself a contribution to world order.

IN MEMORIAM

Mrs. Mary S. Ruth, daughter of Michael and Anna Pletscher, was born on a farm near Trenton, Illinois, on September 3, 1870. She passed away very suddenly on October 17 when struck with a heart attack. On October 28, 1884, she was baptized and received into the First Mennonite Church of Summerfield, of which she remained a faithful member to the end. In 1891 she was united in marriage to Jacob H. Ruth, with whom she shared life until he passed away in 1914. She leaves to mourn her departure five sons: Walter S. and Henry J. of Mascoutah township; Albert J. and Clarence W. of St. Louis, Missouri; and David M. of the home.

Mrs. Anna B. Ruth, wife of Gustav W. Ruth, was born near Troy, Illinois, on December 16, 1883. She was the daughter of the late John and Katherine Hirstein. Several weeks ago her health failed. After undergoing a serious major operation she passed away on October 20. On September 26, 1897, she was baptized and received into the First Mennonite Church, Summerfield, in which she always took a deep interest. In 1907 she was united in marriage with Gustav W. Ruth. Together they farmed until 1942 when they moved to Summerfield. She is mourned by her bereaved husband; two sons, LeRoy of Summerfield and Ralph of Tulsa, Oklahoma; and one daughter, Mrs. Lucille Fielder of Freeburg, Illinois.

MENNONITES THE WORLD OVER

By Cornelius Krahn

Meeting Relatives in Danzig. Arthur Penner, Whitewater, Kansas, returned recently from a trip to Europe on which he accompanied a ship load of horses to Danzig. Although thousands have made similar trips this one was unique. In the brief time alloted to them Arthur Penner and some of his friends managed to rent a car in Danzig and drive to his home village, Tiege, where he located two of his sisters. When the Russians had invaded that region his sisters fled westward but being overtaken they returned to their home village. They are now working for Polish farmers in their home community, receiving meals, lodging and five 'zlotys' per day. (Free labor in the harbor is paid for at twenty zlotys per hour.) Their home farm was burned down. Arthur Penner did not meet any other Mennonites in that vicinity. The German people, in general, had either fled or been sent away by Russians or Poles. Argriculture was on a very low level. Much land was not being tilled. The Penner brothers of Whitewater have been able to help their sisters by sending them food and clothing.

Reformation Day. Protestant churches, including the Mennonite, trace their origin back to the time of the Reformation more than four hundred years ago. For this reason some churches set aside one Sunday for the commemoration of this event, usually the last Sunday in October. We may ask why choose a specific Sunday. It was on October 31, 1517, that a monk in central Germany nailed ninety-five statements on the door of a church. These statements contained dynamite that blasted the walls of the Catholic church that had withstood the storms and floods of many centuries. This changed, not only the religious life, but all phases of life up to the present day. Who was that monk and what was the dynamite he used?

The Hero of Faith. The monk was Martin Luther. He had tried all prescribed ways and means offered by the Catholic church to find salvation. But suffering under the burden of sin, he still saw in God the strict, revengeful, coming judge before whom he trembled. In the Bible, the "book with seven seals" in his day, he finally discovered that God is love who revealed himself through his Son, Jesus Christ, and that faith alone could remove the burden of sin. These words may seem to us so tried and true that we wonder how they could have contained the dynamite that blasted the church of that day. Attendance at a Catholic service would give us a glimpse of the significance and an appreciation of Luther's experience even in our day. He based Christianity once more on its true foundation, Jesus Christ, as revealed in the Bible, which became the sole authority for a follower of Christ. Before and after Luther many a person has had a similar experience, but few, if any, were as far-reaching. Luther was not without mistakes. Some people today delight in magnifying them. But let them remember only little people make little mistakes. A great man of great faith, great courage, and great decisions is usually not a perfect saint. Luther was such a man. If we look for mistakes we will find them. If we look of an example of faith, courage and great decisions for the cause of the kingdom of God we will find them overwhelmingly predominant. Luther was, is, and will remain the hero.

Who They Are

Albert M. Gaeddert, former Director of M.C.C. Civilian Public Service Camps, is now pastor of the Hoffnungsau Church, Inman, Kansas.

Carl M. Lehman, formerly business manager in C.P.S. camps, is now business manager at Bluffton College.

J. D. Unruh, who got his Ph.D. degree in the field of history, is President of Freeman Junior College.

S. T. Moyer, who has served on the India mission field for many years, is now on furlough and is teaching at Freeman Junior College.

Rev. F. J. Isaac, an Appreciation

by S. T. Moyer

When the news of the home-going of Brother Ferdinand J. Isaac came to me, it came as a grievous shock. For it was only a matter of weeks that I had left him in committee meetings in Champa C. P. India, during July, remembering him with all his presuasive guidance in such committee work.

The Cause has lost a Christian gentleman of high degree. Mission work in India has lost heavily in an area of work that is hard to duplicate. The Church in India has lost a most sympathetic and helpful brother. None of us can measure the loss that his home-loving wife, Sister Anna P. Isaac sustains,—for none of us can put ourselves in her place, as she herself is.

He was not a great organizer—but he did excellent organizational work. In conference and committees he made most acceptable contributions. He possessed piercing gentle insight into vital issues, and stayed by them. He was not easily shaken in his own position, although he readily yielded to majority opinions. He served for years on the Executive Committee of the Mission. He served as Mission Secretary-Treasurer. He served as Mission Conference Chairman, repeatedly, and held this office at the time of his passing from us. As such, he handled the items of agenda in a way that commanded the approval of nearly all, though all did not see eye to eye.

When the news first came over the wires, I felt stabbed. I felt as though I had lost a true friend. I am sure that hundreds of others of his own race, and thousands in India felt likewise—that they too have lost a very true friend. He had a gracious gentleness that gave no offence.

I remember one occasion when an Indian co-worker, headmaster of a mission primary school was judged guilty by the community of grave trespasses and sins, and dismissal was inevitable. Brother Isaac went to him, laid all the facts before the guilty one, who did not admit any guilt. He told him things were so and so, and finally said, "Under the circumstances you can readily see that it is difficult for us to work together. If I leave and you stay, every one will declare that the name of Christ has been besmirched, and upholders of His Cause have proven unfaithful of their stewardship in these holy services. If you leave, and I stay, though no definite proof can be produced, and you admit nothing, then our Saviour whom we both profess to love will be honoured in the sight of all. Under such circumstances, do you not think that you should resign? Certainly we both cannot continue in service." The man resigned, left with the best of feelings for Brother Isaac, found work elsewhere, but today is jobless, because sin possessed his life.

Brother Isaac's outstanding contributions to the work as a missionary included evangelistic work and building work, He built the doctor's bungalow at Jagdeeshpur; the Champa Medical Station with two bungalows, the hospital plant, Indian Nurses Home; in later years a number of the buildings in the Bethesda Leper Home, including a memorial home for tainted girls, a compound for untainted children. At the time of his death he was in charge of the Mauhadi Mission Station, on which the greatest immediate need was nurturing hundreds of recently bapitized babes in Christ with all the taxing demands that this entails. He also did evangelistic work on Janjgir and Champa mission stations. His advice and services were greatly sought after as consulting engineer on building projects in other missions, including a large tubercular sanatorium under Mission auspices at Pendra Road and Leper Home at Allahabad, where he served with Mrs. Isaac for a year.

The Church in India has had few more staunch friends. He stood by it, following his own way of looking at issues, unperturbed by what others did or thought.

He was no great letter writer, but what he wrote was pithy and to the point. Our mission Conference will miss him very very much. Conferences are a time of great fellowship, with God the Father, the Son, and in the Holy Spirit, and with each other. Music plays a big part. Brother Ferd. was leader in all our special music, in working out chorus numbers, in male quartet selections. He was usually very quiet, minded his own business; yet he enjoyed a joke, a trick or a good story. I repeat, he had a gracious gentleness that gave no offence.

The Mission Board and Relief Committee did the work a great favor by sending him and Mrs. Isaac to India in the height of the war years when workers were so badly needed. He served as the first Director of Mennonite Relief in India.

During this term he had repeated heart attacks, which soon passed away. On Wednesday, August 28, Brother Orlando Waltner went by jeep in the midst of the Monsoon rainy season through twenty-five miles of mud to bring Brother and Sister Isaac to Champa. Brother Isaac's help was needed with the books of Mission Treasury Brother P. W. Penner, who at the time was quite sick. After they arrived, and started working, the heart attack came on. Brother Penner was very sick, placed in the missionary nurses' home, with Mrs. Penner at his bedside. Brother Isaac was in Dr. Bauman's home, with Mrs. Isaac at her husband's bedside. Sister Eva Pauls was nurse in charge of both. Both Dr. Harvey and Ella Bauman were in attendance. Both Brothers Penner and Isaac got better, but Brother Isaac, seemingly, only temporarily so. Last Saturday, October 12, was set for the marriage of Sister Alida Schrag to Rev. Abe Cummings. The guests were to arrive by train Saturday at 9:30 a. m. The ceremony was to occur in the large Bethesda Leper Home church, so all could attend. Following the ceremony a wedding supper was to be served. Miss Schrag considered Rev. Isaac as sort of a spiritual father, and had asked him to perform the ceremony. They had come out to India together via Air to South America, then via South Africa by boat to India. As far as I can reckon, the going-home of Brother Isaac almost coincided with the arrival of the wedding guests, and quite preceded the time fixed for the wedding by only a few hours. We all can imagine the great tension and grief and gloom which must have come over that mission family, and that Christian brotherhood, thousands of brothers and sisters in Christ, with their young people and children, when one of their number was so suddenly called away, on such an occasion.

Our loss is Brother Isaac's gain, and he has passed into the presence of the King, awaiting the great Marriage Supper of the Lamb.

College and Seminary News

BETHEL COLLEGE

The Student Volunteers sponsored a mission rally Sunday evening, October 27, in Memorial Hall, which was well attended. After devotionals, conducted by Henry Epp, Hermie Preheim, president, introduced the missionaries in the audience and also five of the SV missionary candidates — Helen Kornelson, Robert Unruh, Glenn Habegger, Ernest Boehr, and Herbert Dalke — who gave short testimonials. As the main address, Dr. C. F. Pannabecker, Dean of the Mennonite Biblical Seminary, brought a fine message on "The Christian in Two Worlds." SV students furnished special music and arranged a missionary exhibit. A special offering for missions was taken. Mrs. Eva Harshbarger, who attended a meeting of the Kansas Deans of Women on October 18-19 in Topeka, was elected president for the coming year. In the state organization of academic Deans, Dr. P. S. Goertz has been president for the past year and will preside at a meeting of the Deans Association in Lindsborg on November 9.

FREEMAN JUNIOR COLLEGE

Our chapel schedule this year is about the same as it was last year. Outside speakers or faculty members have charge of chapel services on Mondays and Wednesdays. Tuesdays students are divided into two groups and the YW and YMCA are in charge of these meetings. Sometimes the groups join for special programs. Thursday's activities are directed by the Music Department. Here students with musical talents are given the opportunity to develop them further and to share them with the rest of the students. Friday is known as "Student Chapel." Students have charge of a devotional service after which announcements are made and time is given for business meetings, or any other group meetings that are necessary. As far as possible the announcements are kept at a minimum on other days and all after-chapel meetings are scheduled for Fridays.

BLUFFTON COLLEGE

Faculty prayer meetings are held each Monday morning at eight o'clock. We request that you, as one interested in Christian education, remember the college in your prayers. Directing the lives and study of young people is a heavy responsibility, and cannot be done as it should without God's guidance. In addition to the prayer services, one evening meeting each week is set aside for the discussion of religious problems on the campus. Plans are maturing for the Homecoming activities during the week end of November 9. Indications are that a large group of alumni, friends, and parents of students will attend. The second number on the College Music Series will be given on the evening of November 5. The Guardsmen Quartet will be here for that occasion.

THE MENNONITE BIBLICAL SEMINARY AND BIBLE SCHOOL

October 16 was a great day for our institution. In the morning the Seminary Board met, in the afternoon the dedicatory services for our new headquarters were held, and in the evening a special inspirational program was given.

Inspiring and challenging addresses were given by Rev. P. E. Whitmer, dean of the former Witmarsum Theological Seminary; Rev. J. N. Smucker, Secretary of the Board; and Dr. Rufus Bowman, President of Bethany Biblical Seminary. Dr. J. H. Langenwalter, first dean of the Mennonite Seminary, sent in his address which was read by Dr. Ed. G. Kaufman, Bethel College. Rev. H. T. Unruh spoke as representative of the Alumni; Dr. George Schultz, senior Mennonite pastor in Chicago, stressed the importance and the challenge of the school, and Dr. John C. Wenger, Professor of Goshen Biblical Seminary, spoke encouraging words as representative of our sister institution.

Several numbers of the Seminary Quartet and some solos by Rev. Marvin Dirks and Burt Russell contributed greatly to the program.

Most important to the audience, however, was the deep conviction and the feeling that the Lord was near. This is the Lord's house, and our sincere prayer is that His unseen presence will be felt by all who go in and out of this home.

Y.P.U. OFFICERS
Elmer Ediger
President
Akron, Pa.

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Verney Unruh

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Ruth Ewert

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Route 2
Newton, Kansas

Letters from Europe

(These letters, in response to shipments of relief goods from America, give us a more intimate insight in the meaning of giving aid to those whose circumstances have been less fortunate than ours. Ed.)

The wonderful flour sent to Europe has been a welcome visitor in this ancient and war weary city on the coast of France. (Calais) There's not much left of the town. All around the harbor, the homes, industries, and great sheds have been reduced to rubble . . .

"Two of us called on the mayor to see what would be the best method for use of flour here in Calais, with its 50,000 citizens. We learned that one of the most neglected of all the groups are the old people over 70. There are some 2500 of them, so it was decided to give one kilo to each old person over 70.

"Here is one small note which has come to us: —'It is with very great pleasure that I received your gift. I am 73 years old, and am one of those whose home was completely destroyed, and am without any resources. This kindness to us old people has deeply touched me. I thank you and ask you to believe in my gratitude . . . .

"The largest part of the flour went to the Protestant churches, French Reformed, Pentecost, and Salvation Army. Its arrival was a real event. Its distribution was announced one Sunday; one half sack to each member or married couple, one sack for families of two or three children, and a sack and a half for the large families. Our parish council decided that it would be fine to present this as an opportunity for various members of the parish to make a voluntary offering towards the help of members of churches in the missioin fields, so that each person receiving the flour would in turn pass along the sharing in this flour form to fellow Christians. The response was splendid.

"There was enough flour left to prepare some delicious biscuits for the farewell party for the pastor, Monsieur DuBois. It is difficult to imagine for any of us from the States, but when one has a social event, it is out of the question to have cookies or cakes or sandwiches, for each person receives a very small ration of bread each day, and crackers are to be bought only with bread tickets. Hence it was a special treat to have biscuits, and each member of the parish was allowed two! Monsieur DuBois is a young and devoted pastor. He has had three Parishes all during the war years, Dunkirk, Saint Omer, and here at Calais . . . I am happy to have a chance of sharing with you how much your contribution has meant to everyone here.

"Sincerely,
(signed) Helen Morton

"And the flour sacks are very useful indeed. Some fifteen women have already taken them to transform them into children's dresses, aprons, bags, collars, and dish towels, and they are all delighted to have them. It is impossible to buy reasonable goods by the yard in any store in the city!"

* * * *

"Today our father brought home a package, sent to us by you.

"We are four, Pim, aged 12; Han, 9; Herman, 5; and Roland, 2½ years old. Each of us got some presents. It's very kind of you that you gave this to us. You don't know us and we don't know you.

"Our father has told us that you and we are children of One Father, namely our Father which is in heaven, and that we all together belong to the great family of God's children.

"We think that the teachers of your Sunday school have told you the same. You have understood this and you have been willing to help us. Many thanks for that.

"We promise, to help other children also when this might be necessary."

—from Holland

* * * *

"Eight thousand church Christmas packages arrived the other day and over five hundred cases of powdered milk. I sat with the Central Committee as they planned their distribution. A package was opened to give an idea of the contents—their eyes filled with tears, and they couldn't speak their appreciation for a moment. These gifts for the children meant so much. A cake of soap was passed around and each smelled it as though it were rare perfume—no soap in Rome in three years. And milk is rationed to children under 8 (raised from 3 only this week) and to invalids over 65 at the rate of one hundred grams daily. So you see what the powdered milk means."

—from Rev. Howard Yergin, Italy

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"The situation in Germany must be terrible. It is not a question who has made the war in Europe, but how to help the children of our Lord, bad or not bad."

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"We got clothing for our children and fortunately some swaddling clothes for the baby. Therewith you take off a large care from our shoulders, for we can buy nearly nothing."

* * * *

"It is with great gratitude that the Inter Church Office of the Hague once more informs you of the arrival of about 184 cases and bags, containing clothes, shoes, etc., articles still so much needed.

"When war victims, wearing clothes all lent to them by more fortunate people, receive clothes which they can call their own again, their self-confidence seems to be restored. They are grateful that in another country there still are so many men and women wanting to help other people who lost often everything, family and possessions.

"We wish to thank you and your countrymen most warmly for all the help given to our people."

* * * *

I received for me and my family some of the clothes, which you sent to Netherland, and which our church government has distributed. By this letter we say to you and your people heartiest thanks, and we pray that the Lord will bless your people, your country, and your church."

* * * *

(Reporting on a special gift of money through CWS)

"It came as from Heaven: I had a very needy pastor, whom I could not easily help from other funds, a brave man who disguised as a farm worker (not to be captured by the Nazis) did a splendid work for youth during the occupation, but now because of circumstances (wife sick) was bad off. He got the sum today. God will have to listen to many thanksgiving prayers from this husband, this wife, and children in days coming.

"You will share my happiness."

Eivind Berggrav
Bishop, Church of Norway

* * * *

"I received your package at the children's camp and the joy of my five orphans cannot be described (four girls and a boy). They have none in this world to protect them, except God. That is why I was so happy to receive your gifts.

"We wish with all our heart that God may give you health and power to help the orphans and the weak."

—from Athens, Greece

* * * *

"My house was bombed out in 1943, and after that I could not buy anything. I got a baby in the end of this summer, and as I couldn't buy any clothes for the baby I went to my church to ask some help. They were so glad to tell me that your people sent us so many nice baby clothes. And you can understand I am overjoyed now and thank you from the bottom of my heart. It is a pity I can do nothing for you, only say Thank You. But if it is possible I can do something for you, please let me know. It is not only the clothes I am so glad, but also the friendship you give us. I shall never forget it and hope so it will be forever. I have to close with my wish—God bless you all."

Items of Interest

Near Chicago, 150 Japanese American young people gathered for a Nisei Christian Youth Conference. All these young people had been through the Relocation Center experience together and desired to come together again after being freed. There are about seventeen thousand Japanese Americans settled in Chicago. Their coming together for fellowship is familiar to C.P.S. men who have done the same thing. . .

* * * *

Last August, five thousand Latin American Evangelical Youth came together at Havana, Cuba, for a meeting. Although Protestantism is not very strong in the Latin American countries, it is vigorous and especially so in Brazil according to reports. The theme of their congress was, "Con Cristo hacia la Verdadera Libertad!" "With Christ toward True Liberty." At the congress there were representatives from every Latin American country.

* * * *

According to a Dr. John Q. Schisler of the Board of Education of the Methodist Church, Protestants are reaching 25 per cent of their young people, Catholics 50 per cent and Jews 70 per cent.

* * * *

An American delegation visiting Russia in the interests of Russian Relief states that Russian religious leaders stressed strongly the separation of church and state; they stated that there was no governmental censorship of the pulpit, and that church membership is growing. They saw crowded churches with long queues of people waiting to be admitted that they might worship. Dr. Ralph Sockman, one of the delegation states, "From direct observation we feel that there is considerably greater interest in religion in the Soviet Union than many of us have been led to believe."

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The shipment of cattle to Europe will continue, it is reported, until next January 1 at least. There remains a need for crewman to make the shipments.

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Of the 36,780,000 families in the United States, 33,100,000 own a total of 59,000,000 radio sets. The average family uses its radio or radios up to four hours each day. More than nine hundred radio stations serve these families, seven hundred of them drawing upon national networks for part of their programs.

* * * *

The most "unchurched group" of people are young married couples and young people, states Dr

Harry C. Munro, director of the national Christian teaching mission. His statement was the result of a survey made in large cities, towns and villages. The next largest group is the very young children which would indicate that the children of the young adults also are not getting religious instruction.

* * * *

A diet which cost seventy-four cents was sufficient for Dr. George Swann pastor of Edenside Christian church in Louisville, Kentucky to gain one and one half pounds. The purope of the low-cost seventy-four cents a week diet was to show how money could be saved to be donated to famine relief. Dr. Swann's diet consisted of a menu such as the following:

Breakfast: three ounces of soybean meal and wheat flour cakes, peanut butter in Karo syrup. Total cost, one and one-half cents.

Lunch: One-half pint buttermilk, fried potatoes. Cost, four cents.

Supper: Pea soup, fried potatoes, bread, syrup, peanut butter. Cost, nine and one-half cents.

The menu was varied a bit, but the most costly day was fifteen cents.

What the Retreat Grounds Should Be

by a Retreater

The purpose of a retreat is to get away from the commotion of everyday living and draw closer to God. This can only be done if the group is somewhere where disturbances such as a nearby city, visitors coming and going, radios, cars, etc., are at a minimum. To get away from such disturbances a retreat ground should be located in a rather isolated spot but also where all those desiring to use the grounds will have access to it. In our day transportation is becoming less and less of a problem. Distances are shrinking. As we consider a site for retreat grounds, we should remember that it is not at all improbable that future retreaters will be flying or at least going by train to the retreats. Thus we should not let the factor of distance hamper us in our choice too much.

The grounds should be located in a place where the climate permits a long enough season for the grounds to pay for themselves and not be a losing proposition. The climate should also be stimulating for physical as well as mental labor. The site should definitely be large enough to supply the retreats with milk, meat, vegetables in summer, and plenty of land for recreation. Horses add a lot to the recreation program. A lake or excellent possiblities for one is very necessary for a satisfactory retreat program. Naturally a good supply of good drinking water is vital.

The grounds should be available to all conference groups young or old. If the young people themselves own the grounds, why shouldn't they rent them to ministers or other conference groups? To be a paying proposition the grounds must have enough business to run the whole season.

It takes years to build a good retreat grounds, but a few main buildings and recreational facilities are necessary to start. A chapel, kitchen, dining hall are almost indispensable. Cabins or indoor sleeping quarters of some kind must be had if the retreats are to be held more than a day or so. Sanitary facilities such as a bath and toilet house and running water are vital.

Naturally it is not necessary for a grounds of this sort to have the latest in modern conviences, for one gets the feel of God's greatness and nearness easier when living close to nature.

RELIEF

China Notes

Brother Clayton Beyler of the China Unit writes: "We have passed the crisis it seems and everybody is back at work again. We were cut off from the outside world for almost a month but today papers and letters have come through from Shanghai so we think communication lines have been established again. Our relief program will go ahead about as planned though slowed down considerably. Medical work is a very needy field and one in which we plan to make on of our biggest contributions."

There are now twenty-seven workers in China, and of that number ten are medical workers, either nurses or technicians. The unit is planning to open a medical clinic at Chu-hsien-chen and is negotiating for the rehabilitation of a small hospital. Dr. Paul Hu, a Chinese doctor, has assisted in the M. C. C. rehabilitation project, and it is hoped that a Mennonite doctor from America will be available to head up the China medical project in the near future.

Material Aid

From reliable sources we have received the names of sixty Jewish-Christian families living in Hungary. These families are known to be in great need. Having left the Jewish faith, they receive no assistance from their former friends and organizations. Here again we have an opportunity to witness to those who are in such desperate need. Anyone desiring to send an eleven-pound gift parcel by mail to one of these families should write to the Material Aid Section, Mennonite Central Committee, Akron, Pennsylvania. Along with the name and address of one of these families you will receive a copy of postal regulations covering the mailing of these parcels and suggested list of items to be sent.

Briefs

Brother C. F. Klassen Winnipeg, Canada, MCC Executive member, on a special commission from the Committee to Mennonite refugee and displaced people's group in Northwest Europe and to organize prospective initial group migrating to Paraguay, arrived in England on October 23.

George L. Potter, Moses A. Beachy, and Eldo Neufeld arrived in Puerto Rico on October 19.

Brother and Sister Leo Swartzendurber are scheduled to leave Newark, New Jersey, on October 26 for La Plata, Puerto Rico.

Henry Detweiler, relief worker for two years in Europe, arrived in New York on October 21.

Relief worker appointments made by the Executive

Committee on October 19 are: Walter Eicher, Milford, Nebraska, Germany; Arthur Voth, Newton, Kansas, Europe; Margaret Birky, Kouts, Indiana, Europe; William Dale Stutzman, Berlin, Ohio, Builders' Unit (France); Elmer Gingerich, Hartville, Ohio, Builder's Unit (France); Mrs. Elmer Gingerich, Hartville, Ohio, France; Thelma Burton, Detroit, Michigan, France; Lena Gerber, Morton, Illinois; France; Leo Swartzendruber, Wellman, Iowa, Puerto Rico; Mrs. Leo Swartzendruber, Wellman, Iowa, Puerto Rico; George Potter, Massena, New York, Puerto Rico; Eldo Neufeld, Inman, Kansas, Puerto Rico; Moses Beachy, Kalona, Iowa, Puerto Rico; Miriam Weaver, Lancaster, Pennsylvania, Philippine Islands; Landon Charles, Hamlin, Kansas, Philippine Islands; Arthur Shoup, Orrville, Ohio, Philippine Islands; Anna Lois Rohrer, Wadsworth, Ohio, India; Elizabeth Boehr, Bluffton, Ohio, China.

MENNONITE AID NOTES

Prospective employers of ex-CPS men are invited to inform us of their job openings so that these might be published in the CPS Bulletin Supplement which is circulated among CPS and ex-CPS men. There is no charge for this service, but is done as a service to CPS men. If you know of any individuals or concerns interested in hiring former CPS men, write to the Aid Section, M. C. C., Akron, Pennsylvania.

Jottings

—On Sunday evening, September 22, **Bethany Mennonite Church, Quakertown, Pa.**, had as their special guests, the guests of the Home for the Aged, Frederick Pa. Members with cars went to get the guests, and after the Harvest Home worship service others took them home again. A goodly number that could make the trip are members of Mennonite churches, and they enjoyed the trip and opportunity to worship with friends and acquaintances greatly.—Corr-

—**Bethany Mennonite Church, Quakertown Pa.**, has the following young people attending College: Thomas Schimmel, Lehigh University, Bethlehem; Richard Shaw, Temple University, Philadelphia; Robert Neuenschwander, Columbia University, School of Physicians and Surgeons, New York; Willian Boorse and Gordon Neuenschwander, Bluffton College, Bluffton, Ohio. —Corr.

—**West Swamp Church, Quakertown, Pa.**, Three new members were received on September 6. Mrs. Warren S. Bauman was received by letter, and Mr. and Mrs. Charles E. Spencer were received by re-confession of faith. The Sunday School will again collect for the White Gift. This will be used for relief.—Mrs. Earl Schmeck, Corr.

—**Bethel Church, Fortuna, Missouri:** Rev. Edmund Miller, field representative of the Mennonite Biblical Seminary, Chicago, is to be our speaker at services to be held October 24-30. The weather has been ideal for fall work, and we have had no frost yet. In two days the missionary ladies canned more than three hundred quarts of beans, carrots, and chicken and fruit for relief. Clothing is also being collected. Calvin Hilty, a C.P.S. boy, was married recently in Strathmore, California, to Miss Arlene Aeschbacher. Three C.P.S. boys are attending college, one at Goshen, one at Bluffton, and another at Bethel College. Other boys are working on dairy farms, others have work in towns near home, and one is at Pullman, Washington, where he is assistant professor in chemistry.—Mrs. Joe Lehman, Corr.

—**Grace Church, Dallas, Oregon:** We recently celebrated our eighth anniversary, and we also dedicated the new addition to our church. We had to make more room for Sunday School classes and also more room for the services. We can seat two hundred more now. Still the auditorium is full Sunday after Sunday. We have had lots of visitors coming through Oregon this summer.—Mrs. Dave Balzer, Corr.

—**Aaron K. Schmidt,** who worked in the agricultural experiment station at Orono, Maine, while he was in C.P.S., has accepted the position of Instructor in Agriculture at the Hershey Industrial School, Pa. Mr. Schmidt is a member of the Gnadenberg Church Whitewater, Kansas.

—**Dr. John Enns,** who does research work in physics at the University of Michigan, Ann Arbor, Michigan, recently visited relatives and friends in Newton, Kansas, and vicinity.

—**Mennonite Bible Mission, Chicago, Illinois:** Twenty-one attended the informal dinner October 7 which opened the fall session of the Sunday School teachers' meetings held the first Monday of every month. The theme of Rev. Neufeld's talk was "Service with a Smile," Several vocal and instrumental numbers were given, After Rev. Regier had told us about his first impressions to the Mennonite Bible Mission, Grace Bant led a discussion on the various problems in the Sunday School.—Evelyn Triebe, Corr.

—**Rev. J. M. Franz, Salem, Oregon,** conducted special services in the high school auditorium, Goessel, Kansas, October 13-18. The meetings were sponsored by the Alexanderwohl, Goessel, and Tabor churches. Rev. Franz is Field Secretary of the Pacific District Conference.

—**Waterloo-Kitchener Mennonite Church:** The annual convention of Sunday School teachers was held at Leamington, Ontario, October 12-13. Approximately one hundred teachers and ministers were gathered to discuss the problems confronting Sunday School work. The discussion periods were ably led by Rev. John Wichert, Vineland, and Mr. Hy. Willms, Niagara-on-the-Lake. Reports from all the churches were heard. These showed the money raised had been spent on missionary projects. Also taking an active part in the discussion were Dr. and Mrs. H. E. Dester, who have been visiting the various churches in Ontario the past few weeks. They concluded the convention program on Sunday evening with talks relating to their way on the mission field. Mrs. Dester also spoke to the children in the morning. —H.P. Enns, Corr.

—**The Mennonite Aid Union of Kansas** is to hold its annual meeting in the Johannestal Church, Hillsboro, Kansas, on November 7.

—**First Church, Reedley, California:** Dr. E. G. Kaufman, President of Bethel College, will be guest speaker at the fortieth anniversary services to be held November 3.

—**Bethel Mennonite Church, Mountain Lake, Minnesota:** On September 29, five men, most of them could not be called young men, received baptism, and six others were received into church membership. Farewell services were held on October 6 for Rev. and Mrs. H. J. Brown, who intend to go back to China. October 13, the church observed its annual harvest festival with Rev. Edmund Miller as speaker. Rev. Miller is field worker the Mennonite Biblical Seminary. The project for the harvest festival was a carload of cereal for Europe. The offering was not quite sufficient, but it is hoped that the balance will be made up in the near future. Five hundred and fifty quarts of cannel food and 1,870 pounds of used and new clothing were sent from our church recently, also sixty-nine C.A.R.E. packages and a few Christmas bundles.—Helen Penner. Corr.

—**All mail for the Second Mennonite Church, Paso Robles, California,** should be sent to Rev. W. Harley King, 345 Olive Street, Paso Robles, California.

—**First Church, Madrid, Nebraska:** The week of meetings with Rev. J. J. Esau as speaker ended October 13. The meetings were well attended. Saturday night was youth night. After a service in the main auditorium, we went to the basement for an hour of fellowship and games. Then the young people's class and their teacher served refreshments, and we closed with a short talk by Rev. Esau.—Corr.

—**First Church, Upland, California:** On October 13 Leonard Wiebe and Mrs. Wiebe, the former Marguerite Sprunger of Berne, Indiana, were ordained as missionaries by Rev. D. J. Unruh, Vice President of the Foreign Mission Board. Mr. and Mrs. Wiebe will work among the native Indians of Moencopi, Arizona. Inspiring messages were given to a large audience by: Rev. Alfred Wiebe, father of Leonard, Rev. D. J. Unruh, and Rev. Earl Salzman. Following the services all were invited to attend a light lunch and a fellowship hour in the social hall of the church.— W. F. Dettweiler, Corr.

—**Bethesda Church, Henderson, Nebraska:** Rev. Kroker from Marion, South Dakota, gave us the morning message on October 13.—Mrs. Ruben Friesen, Corr.

—**Butterfield (Minnesota) Church:** Twelve young people, who were baptized about a year ago. joined the church on October 13. In the evening Rev. S. Mouttet from Oklahoma showed pictures in the interest of the Grace Bible School and the Go Ye mission.—Mrs. Gust Miller.

—**First Church (north) of Butterfield, Minnesota:** "Are our prayers prompted by circumstances or by the Holy Spirit?" was one of the heart-searching questions in the message based on Ezekiel 47:1-7, which was given by Dr. Norman B. Harrison in our church on October 20. To date three head of cattle, two hogs, and some chickens have been canned for relief at the canning center in Lakefield, Minnesota. The funeral of Mr. Peter Derksen, eighty-five, took place here October 13. He served as janitor of this church for twenty years before he moved to town. —Mrs. C. E. Harder, Corr.

—**Gospel Mennonite Church, Mountain, Lake Minnesota:** Rev. August Ewert of Grace Bible Institute helped us observe communion on October 20. Because of failing health Missionary Anna Quiring of Beligian Congo, Africa, landed in New York city, via plane, to seek medical aid. It is expected that she will be home in Mountain Lake soon.—Rudy Janzen, Corr.

—**Zion Church, Elbing, Kansas:** Miss Elsa Grantland was a welcome guest October 13. She gave us a very informative report about missionary work in Carolina. The Berean Academy, Elbing, Kansas, conducted a week of evangelistic meetings, which were held in our church. Rev. Ben Rahn of the Grace Mennonite Church, Enid, Oklahoma, was the speaker.—Mrs. Louis A. Janzen, Corr.

—**Rev. H. E. Nunemaker** assumed the pastorate of the Silver Street Church, Goshen, Indiana, on November 1. His address is Route 1, Goshen. For the past several years the Nunemakers served the Zion Church, Donnellson, Iowa. The Zion Church does not have a resident pastor. A student from the Mennonite Seminary will serve the church as supply pastor.

—**Swiss Mennonite Church, Alsen, North Dakota:** Main speakers at our annual harvest and mission festival October 13 were: Rev. Louis Berks, a Jewish Evangelist from Minneapolis, and Rev. Don P. Shilder of the Gospel Missionary Union, Kansas City. Challenging messages to evangelize both Jew and Gentile were given. Our responsibility for missions was again challenged a few days ago when Brother Sol. Mouttet, President of the "Go Ye" Mission presented the needs of his field. He also represented the Grace Bible Institute. The brethren Mouttet and Shilder gave words of exhortation at the ministers' prayer meeting held at the home of Rev. David Hooge at Munich. Our pastor, Rev. Flickinger, was the main speaker at a youth rally held at the Hutterthal Church near Freeman, September 23-26.—Corr.

—**Bethel Church Mountain Lake, Minnesota:** Memorial services for Rev. F. J. Isaac were held October 20. Three India missionaries took part. They were: Elizabeth D. Janzen and Rev. John A. Wiebe serving in South India under the Mennonite Brethren Board, and Dr. Scholberg, pastor from a neighboring town and friend of our India missionaries. Our church is sending a carload of relief cereal to Europe.—Helen Penner, Corr.

—**Hoffnungsau Church, Inman, Kansas:** The relief offering during August amounted to $1,240. Part of this is to be used for canning for relief. The ladies of our church busied themselves with canning during the summer months. They canned: 431 cans of peaches, 289 cans pears, 174 cans plums, 46 cans applesauce 111 cans carrots, and 30 cans beets, a total of 1,081 cans of fruits and vegetables. The sealer, bought by the Happy Hour Circle, was used to seal the cans. The next project is the canning of beef and chicken. They are planning to use a portable canner from Hesston. The church sent sixty-nine Goodwill Christmas Bundles to the M.C.C. Eight of our young people are attending Bethel College this year. Recent weddings were: Laura Flaming to Glenn Webb, Richard Nachtigal to Evelyn Pickarts, Elmer

Gaeddert to Elfrieda Duerksen, Menno Schmidt to Leona Ruth Kaufman, Raymond Ratzlaff to Betty Wall, Marie Martens to Virgil Regehr, and Esther Ediger to Wilmer Harms.—Mrs. J. V. Regier, Corr.

—**Zion Church, Donnellson, Iowa:** The Girls' Gospel Team Quartet of Bluffton College gave an inspiring program of songs on October 19. They were accompanied by Mr. Orlin Frey of the Men's Gospel Team. He brought the message on "Why Be a Christian?" Dr. S. F. Pannabecker was the guest speaker at the harvest home festival held on October 20. He brought three very inspiring messages on relief and mission work, especially touching on China.—Pearl Krebill, Corr.

—**Summerfield, Illinois:** Carolyn Joyce Basinger and Edward L. Fielder were united in marriage October 19. Rev. Elmer Basinger, father of the bride, performed the ceremony. The couple will reside at 146, Fredonia Avenue, Peoria. Illinois. Rev. Carlus O. Basinger of Port Washington, Wisconsin, who came home to attend the wedding of his sister, occupied his father's pulpit October 20 at the Mennonite Church of Summerfield.

—**Menno Church, Lind, Washington:** Rev. P. D. Unruh, Colfax, delivered the message October 13. Rev. Haushauer, Odessa, served October 20. The total mission offering for October amounted to $366.64. Upon the suggestion of the M.C.C. plans are again underway to send two or three carloads of cracked wheat to the needy in China. Shipments from the west coast to China are more feasible than those from the east coast.

—**Correction:** In the relief notes of **The Mennonite** of October 15 it was stated that "Viola Amstutz arrived in Calcutta, India, on September 26 . . ." Mrs. L. A. Amstutz, mother of Viola, wrote on October 22: "Today it is just three months since our daughter Viola Joan Amstutz arrived safely in Kaifeng, China, as relief worker . . . Viola's address follows: Canadian Church Mission, South Suburb, Kaifeng, Honan, China."

—**Grace Church, Lansdale, Pa.,** The twenty-fifth anniversary of the ordination of our pastor, Rev. John J. Plenert, was celebrated on Sunday, October 20. The message at the morning service was brought by our missionary to India, Rev. Samuel T. Moyer, a native of Lansdale. At the evening service members of the Eden congregation of Schwenksville with their pastor, Rev. Freeman H. Swartz, were our special guests. It so happened that Rev. Swartz also celebrated twenty-five years in the ministry on this occasion. The evening service was also in the nature of a home coming service. In addition to Rev. Swartz, there were brief messages by Rev. Moyer and by Rev. J. Herbert Fretz, a son of our congregation who is now the pastor at Deep Run. Several charter members of our church also took part in the evening service.—Ruth E. Fretz, Corr.

—**Burrton Mennonite Church, Burrton, Kansas:** Recent visitors were Dr. Ed. G. Kaufman, who told of interesting highlights on his recent trip to Europe, Rev. J. P. Barkman of the Congo Inland Mission, and a men's quartet from the Eden church, composed of Ervin Krehbiel, Elmer Krehbiel, Elmer Goering and J. Hobart Goering. Harvest festival will be observed on November 24 when Missionary J. R. Duerksen and Rev. Sam J. Goering will be guest speakers. Our minister Rev. Arnold Epp is attending Bethel

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Pastor's Conference
of the
Northern District Conference
November 12-14

SALEM-ZION MENNONITE CHURCH

Freeman, South Dakota

MAIN THEME: "The Scriptural Basis of Our Faith"

TUESDAY AFTERNOON, Nov. 12—2:00 P. M.

Scripture and Prayer Service .... Rev. J. J. Regier, Chr. of Conference
Music .... Freeman Jr. College
Message .... Dr. A. Warkentin
Topic: "Theories of the Atonement" Rev. Erland Waltner
Questions on the above topic, led brother Waltner.
Music .... Salem-Zion Church

TUESDAY EVENING, Nov. 12—7:30 P. M.

Leader .... Rev. A. W. Friesen
Music .... Bethany Mennonite Church
Message .... Dr. A. W. Warkentin
Offertory .... Mrs. Oscar Gering
Closing

WEDNESDAY MORNING, Nov. 13—9:45 A. M.

Devotions .... Rev. M. M. Lehman
15 minutes. (Song can be given by the leader)
Message .... Dr. A. Warkentin
Music .... Hutterthal Church
Topic: "The Meaning of the Atonement" Rev. H. J. Brown
Open Discussion, led by Rev. Willard Claassen.

WEDNESDAY AFTERNOON, Nov. 13.—2:00 P. M.

Devotions .... Rev. Ed. Duerksen
Message .... Dr. A. Warkentin
Music .... Salem Church
Topic: "The Second Coming" ....Rev. Waldo Flickinger
Open Discussion, led by Rev. John G. Unruh.

WEDNESDAY EVENING, Nov. 13.—7:30 P. M.

Leader .... Rev. Victor Graber
Music .... Hutterdorf Church
Message .... Dr. A. Warkentin
Offertory .... Hutterdorf Church
Closing

THUSDAY MORNING, Nov. 14—9:45 A. M.

Devotions .... Rev. Alfred Regier
Message .... Dr. A. Warkentin
Music .... Bethesda Church
Topic: "The Inspiration of the Bible Rev. G. G. Dick
Open Discussion, led by Rev. I. J. Dick
Closing

College. Our Missionary Society recently purchased 168 cans of fruit and vegetables for relief.—Corr.

—The Supremacy of Christianity is the name of a new book written by Dr. J. E. Hartzler. The table of contents lists the following subjects: Rethinking Our Religion, Christian Faith, Our Sacred Book, An Adequate Faith, The Test of Religious Belief, Science and Religion, Philosophy and Religion, Divine Revelation, The Approach to Religious Truth, Religion Itself, The Christian Revelation, I Believe in God, I Believe in Man, The Authority of Christ, The Christian Atonement, The Christian Church, and The Supremacy of Christianity. It has four hundred pages and sells for two dollars net. It may be ordered from the Mennonite Book Concern, Berne, Indiana.

—Correction: In the October 15 issue we referred to a series of messages given by Dr. J. E. Hartzler. The announcement of the messages had the word Bloomfield upon it, and we assumed that it was Bloomfield, Montana. Now we have learned that it was Bloomfield, Iowa, and not Bloomfield, Montana.

—The Peace Committee of the Eastern District Conference is planning a Relief Rally to be held November 31, 2:30 and 7:30 in the Zion Mennonite Church, Souderton, Pa. The full panel of speakers is not yet available, but Robert Geigley, relief worker in Paraguay and Henry Detweiler, who returned on November 21 from Europe, have already agreed to speak. Pictures will be shown. Bring a box lunch and stay for both sessions.

—Bethel College Church: Mrs. Harry Martens spoke to the Women's Association of Bethel on "Our Puerto Rican Neighbors," Monday evening, October 28, in the Home Economics Room of the Science Hall. The speaker also presented a display of native Puerto Rican articles. Piet Doves and Johan Hilverda, two students from Holland, have become associate members of the Bethel College Church. The Reverend C. E. Krehbiel is a patient at the Bethel Hospital.

—The following peace books may be borrowed from the Eastern District Peace Committee by anyone desiring to read them: Barber, F. A., **The Horror of It**; Brittain, Vera, **Testament of Youth**; Catlin, G. Brittain, V. Hodges, **Above All Nations**; Hamilton, Wallace, **Clash By Night**; Hershberger, Guy, **War, Peace and Nonresistance**; Leaf, Munro, **Let's Do Better**; Reves, Emery, **The Anatomy of Peace**; Stegner, Wallace, **One Nation.** The books may be obtained by writing to J. H. Fretz, Bedminster, Pa. Mr. Fretz is Secretary of the Peace Committee.

—Bergthal Church, Pawnee Rock, Kansas: Miss Elsa Grantland spoke at the church on October 18 about the missionary work and their needs in Paint Rock, North Carolina. The Mission Workers honored Mrs. Ivan Deckert with a shower at our regular meeting. She received useful gifts that will help to fill their list of needs for their return to Africa. Mrs. Deckert made the occasion very interesting by telling of many of their experiences. Our secretary reports that we have sent 270 pounds of clothing and sixteen comforters and twenty-seven Good Will Christmas Bundles for European children to the M.C.C. and $219.05 for missions. —Mrs. John Dirks, Corr.

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Berne, Indiana

—Ebenezer Church, Bluffton, Ohio: Miss Doris Garamatter, daughter of Mr. and Mrs. Cal Garamatter, sailed October 28 from New York for Italy, where she will be engaged in relief work for two years. —Mrs. Hiram Neuenschwander, Corr. Sec.

—Rev. Walter H. Dyck is to conduct special meetings at the Medford Mennonite Church, Medford, Oklahoma, November 17-22.

—First Church, Nappanee, Indiana: We had a summarized and helpful program last Sunday night on the subject of "The Major Contribution of My Denomination to Christendom Today." The speakers were from the following churches: Presbyterian Church of the Brethren, Brethren in Christ, Evangelical, and Mennonite. The five-church brotherhood will meet Thursday evening at Topeka. On Sunday, November 24, we will observe missions Sunday and Thanksgiving in our church. Rev. Marvin Dirks will be the speaker for both services. Bluffton College writes in appreciation of canned goods the church collected and delivered to the college; they evaluated them at $42.68. Last Tuesday night the topic for the Workers' Conference was "What Teachers Should Know about the Old Testament." Two carloads of young people from our church attended the "Youth for Christ" meeting in Elkhart one night recently. Next Sunday, November 3, we will join a great Reformation Sunday Union Service at the Methodist Church; the combined choirs of the community will sing. The other Thursday twenty-four people rode a chartered bus to Berne for the All-Mennonite Women's Missionary Rally. —Mrs. Loyal Corwin, Corr.

C-6

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WESTERN DISTRICT CONFERENCE

Convened October 23, 24

The Fifty-fifth annual session of the Western District Conference convened in the Municipal Auditorium, Beatrice, Nebraska, October 23 and 24. Fifty-six of the sixty-two churches in the Conference were represented, with a total of 282 delegates. The two Mennonite churches at Beatrice were hosts to the many delegates and visitors. Arrangements had been made with a local restaurateur to serve meals in the commodious auditorium and the entertainment of delegates and visitors went off very smoothly.

Chairman of the conference was Rev. David C. Wedel of North Newton, Kansas. Inspiring addresses were given by Dr. E. G. Kaufman and Dr. R. C. Kauffman. The former spoke on "The Mennonite Church in Europe" and "Education and War," and the latter spoke on "Relief As an Aspect of Missionary Work." Rev. William Stauffer represented the Mutual Aid Board in an address and S. F. Pannabecker the Mennonite Biblical Seminary in a short message.

The main addresses at the evening meeting, sponsored by the Women's Missionary Society, were given by Miss Elsa Grantland and Mrs. J. R. Duerksen. At the business meeting in the afternoon Mrs. A. M. Lohrentz reported on her visit to Canada and Mrs. Sam Goering on European Relief.

Rev. and Mrs. Dan Schirmer and children of Hotevilla, Arizona, also attended the conference sessions. Because of car trouble Rev. and Mrs Aron Jantzen of California arrived just as the conference closed.

Speakers at the young people's meeting, held the first evening, were: Virgil Flickinger, Rev. Roland Goering, Robert W. Tully, and Rev. Wayne A. Greene.

Officers elected were: President, Rev. Henry Hege; Vice President, Rev. Henry Fransen; and Secretary, Rev. Ronald von Riesen.

The Mennonite

Volume 61 — November 12, 1946 — Number 45

The Power of Love

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

HATE is a terrible power in human beings, a power which manifests itself in various ways but is seldom recognized for what it is. Very probably there are a great many people who hate when they think they don't. Our standards are pretty much against hating. Some allowance is made for it in time of war, but even then some Christian teaching says, you can kill the enemy but you must do it without hate. Most of the teaching that people are subjected to today emphasizes that it is "bad" to hate. And it is. But the trouble is that people hate without recognizing that they do so. People like to live up to their ideals. Having the ideal not to hate, it is hard to recognize the hatred within. And so hate works unrecognized, producing feelings of guilt, shame, confusion, conflict, depression, irritability, etc. The reason that it is so important that hate be more clearly recognized is that such recognition is the first and most important step in becoming free from it and therefore ready to replace it with love. Hate is the opposite of love. Love cannot come in until hate leaves. To experience the power of love, it is necessary that the power of hate be broken.

SURPRISE at the unfamiliar comes much more readily than surprise at the familiar, but the latter can be very helpful. We tend to consider the familiar as the natural and right order of things. The unfamiliar we question, and we should. But perhaps we should not leave undone the questioning of the familiar, for any change for the better depends upon it. When once we feel the inadequacy of the things as they are, then we are ready for the blessings of the unknown. Abraham must have been surprised at things as they were when others were not. A healthy surprise at the familiar in one and in one's surroundings seems to be a necessary prelude to new and greater blessings.

HALLOWEEN, with its pranks against property and persons—perhaps persons most of all—seems to be an American institution. Perhaps there is a reason for its continued existence. It seems to constitute an outlet for some of the aggressiveness which is usually held under control. Adults may not like some of the effects, but some of the same adults chuckle as they recount what they did when they were young. Halloween provides a unique insight into the feelings of growing boys and girls who usually must control themselves. Perhaps, the feelings expressed in Halloween pranks could be expressed in more sociably acceptable forms, but the fact that these feelings do exist is rather suggestive in regard to the nature of a developing human being. At this point Halloween raises an important religious question.

MASS PURCHASING POWER may turn out to be an economic matter of vital concern to the Christian Church if we hold that the Christian Church has a responsibility towards a man who is unemployed and lacking in food, clothing, shelter, and medical care. In such a case the task of the Church is seen to be preventive as well as curative. From this point-of-view it is important to note what Stuart Chase, an economist, has recently said in "For This We Fought." As a foundation for his recommendations as to the kind of economic system America should have, he says: "Most people are now pretty well committed—at least in public—to the idea that the masses must buy a lot of goods if factories are to keep going, and business is to prosper. How can this be done most effectively? Discussion often brings out the 'trickle-down' idea of progress, versus the mass purchasing power idea. Shall we encourage the rich . . . or shall we put purchasing power directly into the hands of the people?" Mr. Chase reasons, "If the mass of the people are prosperous everyone is prosperous, including the upper brackets . . . If, however, the upper brackets are surfeited with funds while the lower brackets have none, there will be little demand for investment and plant expansion. Idle money will presently choke the whole economy, ruining rich along with poor." The poor are a cause for Christian concern. What may make them poor is also reason for concern.

FOR THE FRONT PAGE of our paper this week we have taken the cover page of the new book "The Power of Love" which is to come off the press by December 1. We are using this design not primarily for calling attention to the book but rather for the purpose of emphasizing the theme of love. Thus the front page is suggestive of the importance of this week's symposium on "What It Means To Love."

What It Means To Love

a symposium

BEN J. NICKEL, formerly pastor of the Butterfield, Minnesota, church:

The story is told of a young man who returned to his home town after he had been away a number of years. This young man had run away from his home and did not know whether or not his parents were angry with him. He hurriedly wrote a card with this message, "Dear Mother, I'll be going by your house on the train tomorrow, and if you still love me and want me to come home, hang a white sheet on the clothes line." The next day the young man was anxiously looking out of the train window to watch for the white sheet on the clothes line.There it was and with it his mother had placed all the white sheets that she could find in her house. The young man called the conductor and said, "Let me off at the next stop; I'm going home."

This is but an illustration of "What it Means to Love." It is an illustration from human life which pictures to us the love of God for mankind. We, too, have run away, for in Isaiah 53:6, we have these words, "All we like sheep have gone astray, we have turned everyone to his own way and the Lord hath laid on Him the iniquity of us all." Does God love us? "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Romans 5:8. The Lord Jesus loved those who despised and hated Him.

Then I see another phase of "What it Means to Love," in a story told of a mother, who, when she knew that her child was in a burning building, rushed into the flames and rescued her child. In so doing she burned her face and hands severely. This truly was a sacrificial love. I also see our blessed Lord Jesus who saw us condemned, lost, and bound for eternal destruction in Hell. He not only saw us; He came to lay down His life that we might have Life Eternal. His was a true example of "What it Means to Love" but it is also more than an example. He died for us on the cross "that whosoever believeth on Him should not perish but have everlasting life."

B. BARGEN Manager of the Mennonite Publication Office, Newton, Kansas:

Love is a vital concern for the welfare of another personality. Every word in that definition is necessary. Is" suggests the on-going, never-tiring, current-preent tense. "Vital" refers to a living, throbbing activity. Concern" gives the thrust of objectivity without sugesting self-annihilation. "For" is the link of inter-relatedness between the self and other selves. "Welfare" demands discrimination and choosing of values. "Another" widens the circle to ever-increasing inclusiveness. "Personality" lifts it beyond physical or mere social considerations.

Love and intelligence are twins. Intelligence is the *ability* to draw increasingly fine distinctions. The intelligent mechanic makes accurate measurements; the poor workman makes rough estimates. The intelligent scientist makes precise distinctions; the intelligent artist has the ability to distinguish shades of color which escape the ordinary person. And the musician can distinguish tones and times with uncanny precision.

Love, its twin, is the WILL to make increasingly fine distinctions. It not only can, it DOES. It sees differences between situations and circumstances, and makes corresponding allowances. Intelligence can; there is no guarantee that it will. The scientist can see what atomic energy might do; there is no guarantee that he will. He may go on giving his intelligence to the ultimate destruction of the very intelligence he uses to perceive it. But Love *does* see it.

Because love always sees increasingly fine distinctions it perceives that there are no two things alike, and therefore there is no basis for comparison. You don't compare unlike things! Therefore, love does not judge; it can't! It has no basis for comparison. It withholds judgment.

Love takes responsibility; intelligence may and it may not. Because love DOES make distinctions, it never "lumps things all together," as supposedly intelligent minds often do. Therefore love makes no laws—especially not for others. It is far above the law. It is much too much concerned with its own responsibility to be able to take time out to set responsibilities for others.

We say 8=4x2; or can we say 4x2=8. We can say, "God is Love," or say, "Love is God." If we say "Love is God," then we mean that Love is the highest thing there is. Then Love never appeals to anything higher than itself. It is final. It never says, "We'll have to consult the Government," or "We'll have to see the Pope," or "we'll have to ask the Boss." It takes responsibility upon itself and says, "I'll do it *this* way." It can do that, because it is concerned only with the welfare of another personality, and it is the will to risk consequences.

Love is God; time is nothing to Love. Therefore, Love is patient—can wait indefinitely for results. Is *long*-suffering. Knows nothing of the past (is forgiving), and the future ("hopeth all things") is not predetermined in blind judgment. Because it makes no judgment, Love is ever so tender—because it doesn't know what is going to happen; and because it has such a keen sense of responsibility; and, therefore, takes great care!

To put this into actual life situations we have something like this: The loving person chooses words which will not hurt a person present nor a person absent. He is concerned about the reputation of that other person. He does not easily criticize motives in other people, because his WILL is set to see the truth, and he knows how hard it is to know the unseen motives of other people. He is creative, because he wants the other person to prosper and progress and improve. He takes other people at their face value; he believes what they say. Since he is concerned primarily for other personalities, he need spend very little energy in rationalizing his own conduct. His conduct is transparent. He has only one motive in life, instead of many: "Behold the Lord thy God is ONE God"! LOVE is God! Because his chief burden in life is the welfare of another personality, he "beareth all things," yea, he beareth them well!

In still more specific situations we have it this way: The loving person in business sees to it that the customer is well served. That the boss is well served. That the goods are made right. In the school the personality of the children, the personality of the parents, the personality of the superintendent—all loom large in the thinking of the teacher. The husband in the home deals tenderly with children. The wife is concerned about the TOTAL welfare of her brood. The politician is concerned about the welfare of people in general, and not his own people in particular. He is tender. He indulges in no "tough talk," because he "hopeth all things," "believeth all things," "endureth all things." Neither does he "curry favor"; he is no respecter of persons—he has nothing to gain for himself, because his primary concern is for others!

That is also why a loving man is a fearless man. He knows that in all the world—in all the universe—there is no higher court to which he can or need appeal. The Conscientious Objector who told the court that he based his opinions on the Kingdom of God was told that that was foolish; that you couldn't do that until the Kingdom had come. He replied, "Sir, but for me the Kingdom HAS come."

The fruits of the Spirit in terms of love are:

"Joy is love exulting.
Peace is love in repose.
Longsuffering is love untiring.
Gentleness is love enduring.
Goodness is love in action.
Faith is love on the battlefield.
Meekness is love under discipline.
Temperance is love in training."

H. N. HARDER, Pastor of the First Mennonite Church, Aberdeen, Idaho:

"Love is strong as death." Song of Solomon 8:6.

Love is the greatest power ever known and revealed by God. He alone could reveal this, because "God is love." "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. The love of God, as manifested in Christ Jesus our Lord and Saviour, has fascinated and touched the hearts of the greatest sinners.

It is said that the great prison evangelist, doctor Badeker of Germany, who visited the Russian penitentiaries in the Czarist days, one day was taken to the cell of a hardened criminal. When doctor Badeker was brought face to face with this individual, he spoke these words to him: "God loves you." These three words caused him to listen and to look up. To hear that there was one who loved even the greatest of sinners brought him comfort and hope and led to an acceptance of Christ as his personal Saviour.

This love of God is shed abroad into our hearts and lives by faith. God is the giver of all good and perfect gifts. No mortal can produce this love. Love is the fruit of the Spirit. The Christian who lives and walks as God desires, releases the strongest power the world has ever seen. Love is the distinctive mark of a Christian disciple—a mark by which he is recognized.

A four-year-old boy said to his mother these words when she, upon her second marriage, refused to take him along to her home: "Mother, if you love me, as you said this afternoon you did, then why can't I go along with you?" To love means more than mere words. It means action. In this case it meant giving the boy a home. In another instance it may mean to bring a sacrifice or to witness for Christ. To love means not to seek one's own welfare, and comfort, and vindication, but that which will honor God and His Son or bring the peace of God into the hearts and lives of others. It may mean to forsake all as in the case of John Bunyan in *Pilgrim's Progress*. To the apostle Peter it was put very definitely by the Lord Himself when He said, "Lovest thou me more than these?"

To love, then, means to sacrifice, to give up or to forsake those things that will prevent Christ from receiving pre-eminence. To love as a follower of Christ means to be faithful even unto death, Faithful in our devotion to Him in the presence of adversity as well as in prosperity. It means unreserved and unconditional discipleship to Him who gave His life and shed His blood for the remission of our sins. "Love so amazing, so divine, demands by life, my soul, my all."

JOHN LOEWEN, Canadian ministerial student at Bethel College:

To love is not only to have a tender feeling, or a weak sentimental emotion. It is not only the expression of sympathy, or pity, a half warm smile, or a courteous hand-shake. Love is a strong and heroic principle, which always constrains one to give, to be obedient, to have compassion, and to cover sins.

God Himself commendeth His love toward us in that He *gave* His only begotten son into this world, "That whosoever believeth in Him should not perish, but have everlasting life." Christ, "laid down His life for us: and we ought to lay down our lives for the brethren." Love means more than giving some of our substance, time, or talents. It means the giving of our very life, our all to Christ for the service of humanity.

To love means obedience. Jesus said, "If a man love me, he will keep my word." King Saul had to learn, to his sorrow, that obedience was better than sacrifice. It is said of Noah that he, "did . . . according to all that God commanded him, so did he." Paul too, rejoiced that he had been obedient to the heavenly vision. Some of the words that Christ commanded us to keep are: "Love your enemies," "Love one another," "Love not the world." Seemingly our modern interpretation is to love our enemies, who are a long way off, but hold a prejudice against our brother. "If a man say, I love God, and hateth his brother, he is a liar for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also." I wonder if it might imply to love sister Christian institutions also?

To love means to have compassion (Literally, suffering with another and moving forward to relieve the suffering of others, at your own cost). Christ was constantly moved with compassion. "I have compassion on the multitude . . . I will not send them away fasting." He had compassion on the bereaved, the blind, the sick, and the demon-possessed. The father of the sick child, said to Jesus, "If thou cans't do any thing have compassion on us, and help us." Oh, that Christian men and women of today would be moved with compassion toward a helpless world. Then our Bible schools, Christian colleges, and seminaries would be filled with such people that would give their whole life and service to Christ. We would have more doctors, nurses, missionaries and other workers in the mission fields and many more in the home field. Christian teachers, preachers, and Christian workers in every vocation of life would be more plentiful then they are today. Has the love of God so filled your heart that you have a compassion for others?

To love means to cover sins, not to cover up our sins, but not to uncover the sins of others constantly. But remember, "Above all things have fervent charity (Love) among yourselves; for charity shall cover a multitude of sins."

J. H. FRETZ, Pastor of the Deep Run Mennonite Church, Bedminster, Pa.:

Among the most profound utterances of the Scriptures is the simple statement "God is love." (1 John 4:8b) The common Hebrew word for love and its best Greek equivalent view love as an earnest desire for the well-being of, or fellowship with a person or thing. In reality this is the "act" of loving. But scripture tells us that God Almighty in his very being is pure, unbounded love. He is the very source and embodiment of love.

Nevertheless this God of love is intensely active. Scripture informs us that there is one great event in history which most perfectly exhibits the love of God. It is not the creation of the world nor its providential care. It is not God's creation of human loves in society, nor even his enumerable blessings upon all men. Rather this supreme act of love is found in the words of the beloved Apostle, "In this is love ("The Love"-Greek and German) not that we loved God, but that he loved us and sent his Son to be the satisfaction for our sins." (I John 4:10)

When a person accepts the Son as his Redeemer from sin his whole being should be flooded with Divine Love. He cannot help but love the loving Lord. "We love him because he first loved us." (I John 4:19) If we love God with all our heart and soul and mind we will obey his Word. For the Apostle adds, "For this is the love of God, that we keep his commandments." (I John 5:3) Now if we love God we cannot hate our brother, for we read, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John 4:20) Or if we keep his commandments we are reminded that "This commandment have we from him, that he who loveth God love his brother also." (I John 4:21)

A seeming contradiction faces us as we see Christian brotherly love revealed in Scripture. On the one hand Christian love is portrayed in its condescending humility. "Love suffereth long . . . beareth all things . . . endureth all things." (I Cor. 13:4, 7) Thus we are called without reserve or selfpity to follow after our Lord. And suffer for his sake because we love him. The world will scorn us for such" foolish weakness." Yet we joyfully read "He that dwelleth in love, dwelleth in God and God in him." (I John 4:16b) What assurance! With Almighty God in us and with us we will overcome the world! No wonder the inspired Apostle tells us that "Perfect love casteth out fear." Christian love cannot be passive and weak. Non-resistant love does not violate the moral justice of the universe nor "suffer defeat for Christ's sake" as some would have us believe. For though final justice belongs to the Lord God, yet even we may today "*overcome* evil with good." (Rom. 12:21)

Strictly speaking love is the identifying of one's self with the object loved. Thus we are to love the world not by participating in its sin, but by participating in its daily life—teaching, feeding, clothing, helping, all in the name of Christ. Being one in Christ, we are to love dearly the brethren and become so united in soul one with another that the words of the old hymn might be true:

". . . When each can feel his brother's sigh
And with him bear a part,
When sorrow flows from eye to eye,
And joy from heart to heart."

THE POWER OF LOVE

The above words form the title of a new 160-page book that is to come off the press in the near future. The book is edited and compiled by the Peace Committee of the General Conference and is designed especially for use by Sunday School and other study groups. For this purpose it is arranged in four chapters or divisions, with three sections to each division thus making it suitable for use as a substitute for one quarter of Sunday School lessons. However, it will be suitable also for any study group of high school age and older. In fact, retreat committees have asked for the book and others wish to use it in evening classes and mid-week meetings.

The Power of Love

The usefulness and opportuneness of the book will be realized when consideration is given to the chapter headings which are as follows.

I. The Scriptural Basis of Our Faith------------ Walter H. Dyck
II. The Historical Background ---- C. Henry Smith
III. Our Peace Witness during World War II------ J. Winfield Fretz
IV. Living the Peace Testimony in Everyday Life ----------------------Russell Mast

It should be noted that the Peace Committee made a very good choice of editors. All of the four men are held in high esteem throughout our conference and are well qualified to write the part assigned to them.

Another important feature of the book is the appendix which includes a brief bibliography on peace materials from both Mennonite and non-Mennonite sources; also included are reprints of the *Statement of Position* adopted by the General Conference at Souderton, and of the *Bases of Principles* agreed upon at a meeting of Brethren, Friends, and Mennonites held prior to the establishment of the alternative service program.

The exact date when the book will be ready for delivery cannot be given at this time. The printers had promised to have it ready by November 10, but due to shortage of labor this date had to be postponed. However, copies should be available in time for winter study classes. The book will be pocket size, and the price around 50c per copy, with reasonable reduction when purchased in quantities of ten or more. The distributing agencies will be the Conference book stores:

MENNONITE BOOK CONCERN, Berne, Indiana
MENNONITE BOOK STORE, 710 Main St.,
Newton, Kansas

Signed: Publication Board of the General Conference J. M. Suderman, Secretary.

MENNONITES THE WORLD OVER

By Cornelius Krahn

Preparing for Christmas

Isn't Christmas still too far away to be speaking and writing about it? Not if our gifts are to reach distant lands and joy is to come to the lonely hearts of displaced persons. How can we do this?

A Good Example. Rev. Walter Gering and Miss Elma Esau who are now working among the displaced Prussian Mennonites in Denmark have invited the Eden Church of Moundridge and the Emmaus Church of Whitewater to send Christmas packages of food and clothing to these unfortunate brethren behind barbed-wire. The churches have responded unanimously and are preparing many hundreds of parcel post packages. Both the packing of these boxes in the church basements and their opening in the camps will be most joyful occasions. Are there other churches or individuals that would like to have a share in the this Christmas joy?

Four Hundred Homeless Mennonite Families. Some time ago it was mentioned in this column that Elder Bruno Ewert, formerly Heubuden near Danzig, now Denmark, had sent in a list of more than four hundred families that were once upon a time prosperous citizens of the Danzig area and are now without shelter, food, and clothing scattered in the British and American zones. Brother Ewert suggests the following. In order to help these people and encourage them morally and spiritually an American Mennonite family could "adopt" one of these families for the purpose of corresponding with it and sending an occasional package. This would indeed create Christmas joy and new hope in depressed and lonely hearts. Naturally C.A.R.E. packages would be welcome. For addresses write to Miss Katie Andres, 414 East 4th Street, Newton, Kansas.

From a Ministers' Conference. The writer recently received the following letter from the Weierhof, South Germany, dated October 15, 1946. (Sent through Robert Kreider.) "Today we are meeting here for the Ministers' Conference where your letter of September 14 was read. It brought each of us much joy. Thank you for your brotherly remembrance . . . . You write, Brother Krahn, that by this time we will have received food packages from you, which is not the case. To date no package directly from America has reached us. A few packages have reached us through the Ecumenical Council of Churches, Geneva. We are very happy that the American Mennonites are helping on such a large scale in so many German cities with food and clothing, but we cannot help wondering why our Mennonite families are not being helped. The need is great, especially in the cities. You will be doing 'Gotteswerk' if you will help to remedy this situation. (Signed) E. Haendiges, A. Braun, Gerhard and Lydia Hein, H. C. Schaeffler, Chr. Neff, John Foth, Paul and Trudel Schowalter.

P. S. Perhaps it would be best if the packages would be sent to my address at the Weierhof. I will take care of proper distribution.

Chr. Neff"

(If you would like to send to these and other ministers a package Miss Katie Andres (414 East 4th Street, Newton, Kansas,) will be glad to send you an address).

Total, $3.50! for:

two friends who'll never forget you!
832 pages brimful of good reading
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78 special articles and feature articles on adventuresome Christian living.

$3.50 Total (Tax-free!) **(See page 16)**

College and Seminary News

BLUFFTON COLLEGE

Rev. Andrew Shelly spoke to students expecting to go into full time Christian service, on Monday evening, October 27. He also spoke in chapel on the following morning. He is an alumnus of Bluffton and is pastor of the Sterling Avenue Church, Kitchener, Ontario. I. W. Bauman and Harry Yoder attended a meeting of the MCC in Chicago October 31. Dr. Ramseyer spoke on "Visual Aids in the Church School" at a meeting of Sunday School workers of the Evangelical and Reformed churches, the meeting being held in Wapakoneta, Sunday afternoon, November 3. Homecoming is scheduled for November 9. The features of the day will include a meeting of alumni who are teaching, at 9:00 a.m.; the crowning of the queen at 10:30; the football game at 2:15; homecoming dinner at 6:15; and one act plays after the dinner. Gerald Stahly will speak at the morning education meeting and Clifton H. Sprunger at the dinner. Sunday, November 10, is Parents' Day. Rev. Russel Mast will be the Vesper speaker for that day. A half day will be set aside for "cleanup day" during the week before homecoming, faculty and students participating.

FREEMAN JUNIOR COLLEGE

The past week was enriched by quite a number of welcome campus visitors. Gerhard Friesen of Newton, Kansas, was the chapel speaker on Monday. He told of his experiences in caring for horses being shipped to Europe. Ruth Hege spoke during the Wednesday chapel period. She has served one term as missionary to Africa and since has just finished her second term in South America. Mrs. A. F. Tieszen of Washington D. C. lectured to the students and faculty on her work and experience as a translator at the Nuernberg trials. She is a graduate of the academy and also a former instructor. Tuesday, the last period, Edwin Rawland, an noted autograph collector, discussed "The Value of a Hobby." His talk was the second number in an entertainment series presented to the students. Friday evening the community enjoyed a special treat in the excellent concert given by John Gurney, an outstanding American Bass Baritone.

BETHEL COLLEGE

After a four-year intermission, the eighteenth Homecoming celebration was held November 2, with a large attendance, an excellent spirit, a good game, and enjoyable banquet. By popular vote of students and faculty Elsie Neufeld (Medford, Oklahoma) was elected Queen of the Wheat Bowl festivities, with Faire Stucky and Katherine Linscheid, runners-up, as her attendants. The Queen's car, followed by many others, was escorted through Newton to Athletic Park, where Vardin Loganbill, football captain for the day, crowned the queen preceding the game, in which McPherson College defeated Bethel 7-6. Six hundred alumni and friends attended the evening banquet, served under the supervision of Helen W. Penner. The program, centering around "Gleanings from Bethel," presented Hazel Senner Buhler as Reaper and as chief gleaners—Walter Graber (Pretty Prairie), John Buller (Larned), Morris Hogan and Hattie Pettis Buhler (Newton). On the preceding day more than sixty attended the Bethel reunion luncheon in Wichita held in connection with the state teachers' meeting. P. R. Linscheid (Arlington) served as toastmaster and Dr. A. J. Regier was in charge of arrangements.

RELIEF

The Rotary Club of Asuncion, Paraguay, recently presented a gift of $952.07 to the M.C.C. Unit in Paraguay for use in furnishing the hookworm control project now being carried on by our workers in Itacurubi del Rosario. Our work in Itacurubi began two years ago with a child feeding project for school children in cooperation with the public school. The supplementary rations consisted of milk, cocoa, and sugar. Since hookworm infestation was very prevalent it was felt advisable to start a control project in connection with the feeding program, and in May of 1946 the hookworm control project was begun.

The sanitation and control project consists of examining both adults and children in giving medical treatments and constructing sanitary units for those desiring such service. The cooperation of the Itacurubi community has been commendable and the interest and help received from the Department of Health has meant much in carrying out the project.

Tools Distributed in Holland

Tools and utensils were distributed to farmers on the Island of Walcheren during the month of September according to a report received from Bro. Irvin Horst. He writes: "Supplementing a project which was begun in August, it was our intention to provide one average-sized tool or cooking utensil for every farmer on the Island. Our workers were present and regulated the giving—combining several small tools or asking several farmers to go together to receive a larger implement such as a cultivator. All tools were labeled with markers bearing the motto 'In the Name of Christ'."

Christenpflicht

Christenpflicht, a native relief society headed by Michael Horsch in Bavaria, is now licensed to receive relief shipments direct from M. C. C. through the CRALOG organization in Germany. Previous to this they received such relief goods as was allocated to them from other indigenous relief agencies. According to Robert S. Kreider, MCC worker, the Christenpflicht program is three-fold: aid to Mennonite refugees, aid to several hundred cases in Ingolstadt, and aid to 500 general relief cases in Regensberg. This agency is prepared to handle a distribution program of about 20 tons per month including assistance to 4,000 relief cases in Munich.

Briefs

John Z. Friesen left Brooklyn, New York, on October 30 for Shanghai, China.

Brother and Sister Leo Swartzendruber arrived in La Plata, Puerto Rico, on October 27.

F. H. Wenger and John Penner who for the past several months were on a relief commissioner assignment to Europe for the Church of God in Christ Mennonite group returned via New York on October 29. They spoke briefly of their trip and experiences to the Akron Headquarters group on October 30.

Roy Smucker and Ivan Moon arrived in the Philippines on October 29.

MATERIAL AID NOTES

Recently we have been receiving inquiries as to the present need for blankets for relief purposes. The need for blankets and other bedding remains a critical one in many areas. Especially during the coming winter months will the need for warm bedding be acute. Preparations have been made to receive blankets at each of the Clothing Centers. All shipments should be well labeled and addressed. For those contributions coming by Express, labels and tags should be obtained from your local express office. Be sure to include the complete address of the center of which the shipment is directed. Also include full name and address of the sender. This will enable the receiving center to acknowledge your gift. The correct address of each center is as follows:

Mennonite Central Committee, Akron, Pennsylvania.

Mennonite Clothing Center, 220 Main Street, Newton, Kansas.

Mennonite Clothing Center, Reedley, California.

The Akron Office has been able to purchase a number of good quality blankets at a reasonable price. If you should desire to have your blankets purchased in this manner, cash contributions may be sent directly to the Akron Headquarters.

SEEK RELATIVES

Mr. J. E. Wiebe of Route 3, Newton, Kansas, writes that he has been asked to aid in locating relatives of Mennonite refugees now in Denmark. Mr. Wiebe's statement is as follows:

Mrs. Cornelius Jansson, nee **Johanna Froese**, is trying to locate her cousins, **Peter, Otto, and Heinrich Schroeder, sons of Heinrich and Katharine Schroeder**, nee Penner, formerly of **Marienau, Kreis Marienberg**, West Prussia.Her present address is: Kobenhavn—Klovermarken, Bezirk 9, Baracke 818, Denmark. Also her husband, Mr. Cornelius Jansson is trying to locate his cousin, **Mr. Emil Wiebe, formerly of Ladekopp.**

Writings by J. H. Janzen

Writing in the service of Church and Conference for the edification, education, and even wholesome entertainment of the young and old members of our churches has been assigned to me in part by the Home Mission Board of the General Conference of the Mennonite Church of North America, and, to do my duty, I have recently written and published a new **Book of Sermons**, in German, brief instructions on Biblical knowledge, also in German, but translated later into the English, and **Tales from Mennonite History**, both in German and in English.

The English booklet on Biblical knowledge waits at present patiently for its publisher, but before it can be published its grammer and spelling will have to be corrected by someone who knows the English better than I do.

My **Tales from Mennonite History** I have translated and courageously published by mimeograph myself, and the English of the booklet is what it is, and that means it is not so good, hardly up to par. But students of Mennonite history have assured me that they have read the stories with a great deal of pleasure, and have learned thereby easily, as if just playing, such things which they otherwise would have had to ram into their heads by hard labor at their handbooks in school.

The second issue of the **Tales** may soon become due.

The German version of the same was sold out long ago, and if I do not go broke altogether by the unfavorable turn which things, beyond control of myself or the Conference, have taken in regard to my recent **Book of Sermons**, and if I can get around to it, I shall publish the second issue of the same shortly. Yours in the Service of Jesus Christ, Jacob H. Janzen, 164 Erb Street, Waterloo, Ontario.

Note: Should anyone be interested in any of the books Brother Janzen has written, address him directly.

A. J. Neuenschwander, Secretary.

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These World Events

Headlines in newspapers these days are drumming on the dangerous, grasping Russian bear. A news analyst and columnist has predicted that there would be war with Russia within a year. President Truman in his United Nations address uttered the cry that we talk peace and not war and that the United Nations should guide its thought in the direction of peace. This being his subject indicates that more war is in the minds of men. All around there continue to be nervous tremors giving voice to the fear of another cataclysmic atomic war be it within the year, five years hence or within thirty years.

Whether such will be the case cannot be said. The seeds of war are being stock-piled and readied for sowing — or they are already being sown! Such can be said of the fact that giant forces are locking horns because of mutual disagreement. Domestically the power and control of industry over against labor; the race tensions such as anti-negro and anti-Jew attitudes are warp and woof of the spirit of war. Internationally the continued tension between Russia and the U. S. gives reason for concern about the direction in which we go.

Americans are fearful of Russia largely because of her past record and because they don't know much about this mysterious bear. We of the Mennonite faith have more personal fears because we know people, have relatives, or have ourselves gone through the revolution and the extreme trials placed upon the Russian Mennonite community during the last thirty years. For some of us it is hard to be forgiving because of the extremities to which our persecutors went.

Yet, as Christians it behooves us today to try to see the present conflict between Russia and the U. S. from both sides rather than yield ourselves to unthinking fear of the Russian Bogie played up in the papers. Part of the trouble today seems to lie on the U. S. side of the fence. Mr. Clyde Eagleton, professor of international law at New York University who worked two years on the United Nations Charter and has been technical advisor to the State Department states that the U. S. is trying to eat her cake and have it, too. She wants a world organization to help establish world peace and security, yet she made the United Nations charter as weak as possible, refused an international police force, retained the veto power of the major nations, turned down compulsory jurisdiction for the International Court of Justice. The U. S. blames Russia of building a sphere of influence in the Near East yet continues to build one in the Western Hemisphere. The U. S. wants to keep the islands of the Pacific taken by her armies "because our boys fought and died for them" which, says Mr. Eagleton is bald imperialism.

Along with this statement comes one from Scott Nearman who urges that Americans try to look at themselves through Russian eyes and evaluate American behavior in the light of what they see. The significance of the atom bomb experiment at Bikini, the continued production of atom bombs at Oak Ridge, the multi-billion dollar expenditure in the U. S. budget for armaments and the war department, the fact that the U. S. is relatively unscathed by the recent war, all in the eyes of the Russian gives reason for genuine fear as to American intents and purposes.

Yet, many a Christian, gripped in fear, will be found to approve of present American action. Not realizing that war is the result basically of the heart of man — when it is selfish and fearful even war will be resorted to; when it is self-giving and loving even its enemies are blessed.

What is the way out of the present world dilemma? Certainly there is none other than the salvation so simply given us by Jesus in his life and death which was self-giving both to enemy and friend. It was forgiveness even to the agony of the cross. There is no easy, cheap way out, but there is the costly and victorious path of love and self-giving before us — that is the way out of the dilemma.

TO WHOM THE PORTALS OPEN

By Hazel M. Kerr

Blessed is that crucial hour
Wherin the waking heart is stirred
To prayer; for only those who ask
May hear the mystic word.

Blessed is the steep ascent
That forces us upon the quest,
For only those who climb may stand
Upon the mountain crest.

Even sorrow may be blest
That in the end becomes our guide
To truth; for they must knock to whom
The portals open wide.

A Social at Home

Days are getting ever shorter and nights are longer. The long summer evenings when the outdoors was the compelling attraction are no longer available for us. Instead, we have the chilly long autumn evenings which soon will be the deep winter evenings of darkness.

Our activity is dictated by the weather by a considerable degree. Also, the climate and season has much **to do with** what we do. Autumn and **winter** are the time for socials and other indoor activity. It is then that pop corn, apples, a game of checkers, a puzzle or indoor games are genuine fun.

In our cities, it is apparent that we adults provide pretty much for our own needs. The provision of wholesome, satisfying activity for young people is limited, however. There is the cramped playground around the school, the tiny yards — or none at all — around the houses, the small apartment without playroom facilities. It all seems to be designed for adults — not for children and young people.

Fortunately, the countryside still offers homes of sufficient size for parties, there are fields in which to play, there often is the friendly atmosphere in which young people can grow in the most desirable way.

The challenge to the folks in the country is to use the resources at hand to make social life for the young people as wholesome as possible. First there must be the desire to provide facilities and activity for young people. Homes need to be made available for parties, games need to be at hand, a friendly spirit, some refreshments, a group of young people to give the affair spirit. Someone in each community needs to make the social life of the young people their special concern so that a creative, dynamic program of activity is carried out. Those communities having all this are indeed blessed.

Mechanics and Dynamics

When one reads early church history, he is deeply impressed with the dynamic and zeal the early Christians had. Dynamic best describes the flowering of the new hope and faith, for the word dynamic has the same root origin as dynamite. It was such a power as that of dynamite that inspired the new fellowship of believers to such warm zeal and enthusiasm drawing a great number of new believers into the church.

Later in church history one sees that the early dynamic no longer has so much power. Rather one observes a rather crushing ecclesiastical organization and a doctrinaire control which seemed almost to take the heart out of the warmth and hope and love that was central in the earlier period of the church fellowship. Historians attribute this to various factors, among them being the influx of heretical and false ideas such as those held by gnostics, the mystery religions, the zealous Essene group—all of whom had their own quaint ideas about Christ, his mission and his message. One result of all this was a rather mechanical organization of the church. It has to this day caused a conflict to exist between the mechanics of organization and dynamics of belief. In different areas this conflict has had different forms, but conflict there has been.

Today there is an upsurge of interest in greater and more thorough organization by the church. There is much criticism of the existing machinery and there is the feeling that with the appointment of secretaries and the right personnel, the work of the church can be more efficiently effected.

At the same time, today there is a new cry for thorough consecration and willingness to give of self to the uttermost in faith and deed to Christ. There is a cry for the dynamic which has in the past wrought great things and must in the present and the future do likewise.

It becomes obvious that there need not be and should not be a conflict between the organized church and the belief and faith of the church member. Only through a harmonious relationship between the mechanics of organization and the dynamics of faith can effective work bring to pass great things. Only when the organized church is aware that its purpose and existence depends on a God glorified in the lives and hearts of men and when individual members of the church see in the intimate and free fellowship of the brotherhood the working out of their faith can a true dynamic church be attained.

One Man's Influence

David Brainerd was a man of great spiritual power. The work which he accomplished by prayer was simply marvellous. Dr. A. J. Gordon, in giving a sketch of Brainerd's experience, says:

"In the depths of those forests alone, he was unable to speak the language of the Indians, but he spent whole days literally in prayer. He spent whole days in prayer simply that the power of the Holy Ghost might come upon him so unmistakably that these people should not be able to stand before him. What was his answer?

"William Carey read his life, and he was so moved by it that he went to India. Henry Martyn read his life, and by its impulse he went to India. Payson read it as a young man of twenty years, and he said he had never been so impressed by anything in his life as by the story. Murray McCheyne read it, and was powerfully impressed by it.

"The hidden life, a life whose days are spent in communion with God in trying to reach the Source of power, is the life that moves the world. There may be no one to speak a eulogy over them when they are dead; the great world may take no account of them; but, by-and-by, the great moving current of these lives will begin to tell, as in the case of this young man."

—Onward

Make Up Your Mind

If we were writing to girls alone we would be tempted to say: "It is more important to make up your mind than to make up your face." But we're also thinking about boys and about a different kind of make-up.

Do you ever have awkward moments when you are halfway across the street and you turn back suddenly because you remember you were to meet Mary, only to twist around again because it was tomorrow rather than today that Mary would be downtown. A careful driver just missed bumping you and you couldn't accuse him of being asleep. If you must debate with yourself, don't do it at busy crossings.

But there are worse casualties when you have two boy friends (or girl friends) on the string and you can't decide which one to let go. You make and break dates and waver from one to the other and finally they both drop you. It pays to make up your mind.

Of course there are serious decisions to be made now and as you grow older. And you will want to look at both sides of a question, to weigh values, to discover dangers, in order that you may choose the best. But our troubles in making up our minds come not so much from looking squarely at all sides. They come rather because we are hesitant to take the responsibility of making a choice and abiding by it. We like to be neutral, not so much because we can't decide, but rather because we don't want to shoulder the load of being responsible for our choices.

If you agree to work with your church's youth program for the next year, you can add your ideas and help plan the best activities your group has ever enjoyed. But you can't do it and miss three Sunday nights out of four. And you'll have to give up your seat on the back row. Making up your mind to accept a job and carry it through means sacrifice and work. But it's the only way by which you make your contribution. And, as a veteran camp leader used to remark, "We grow by accepting responsibilities that are greater than we are."

There were a number of men who wanted to follow Jesus but they couldn't start until they attended to some other matters. To them and to others he spoke against trying to follow him without counting the cost. He wants disciples who have counted the cost and have still made up their minds to follow him. Have you made that decision in your heart?—"Our Young People."

WESTERN DISTRICT PLEASE NOTE

Communications to the Western District C. E. Convention secretary should be addressed, henceforth, to Edwin R. Stucky, R.F.D. 2, Moundridge, Kansas. Mrs. Helen Hiebert Mueller, former secretary, resigned from the position at the last annual meeting.

Thoughts about Leadership

A minister recently stated that he felt the strongest church leadership is needed right in the churches rather than in positions administering church work or carrying on church projects. Another minister stated that he felt the most effective work that can be done in the church is with the young people. Since young people congregate at the schools, work in the church schools would be most vital in his judgement.

These are excellent subjects for debate and much discussion. There is reason for controversy and difference in the statements. We do not propose to debate the point about which service is best or where our leadership is needed the most. Kierkegaard in his book, **Purity of Heart,** says we should not fall prey to the sin of comparison. When we compare ourselves with others and compare one work with another, we lose sight of the whole purpose of our work and God's purpose for us. So, we will not compare!

It must be said, however, that there is keen need for the devout efforts and work of leaders with vision in the local church. The effectiveness of any church is revealed in the vitality of the local congregations not only in the vitality of the organization. But, not only are local leaders with power needed. Local congregations with great purpose, vision, and the power of the spirit, are needed. The Apostle Paul was not concerned so much about the strength of the church organization in his day for there was none as we know it. Rather his letters were directed to the small outlying churches — Corinth, Rome, Ephesus, Colossae. We are not living in the first century and conditions are different, but Paul's concern for the spiritual welfare of those outlying churches needs also to be our concern.

Let the small local congregations wax strong in spirit and be the power which leavens the whole lump!

Caesar And God

Man must worship something, and he becomes like the object of his worship; these two principles are imbedded in human nature. We have seen it in state worship. In Japan under Shintoism the state was considered divine. There Caesar was God. Much the same was seen in Germany and Italy, where the state was made supreme above all rivals, and the people were assimilated, as far as possible, to the image of Hilter and Mussolini. If we do not worship God the Father Almighty through Jesus Christ His Son and surrender our lives to him, then it is "Heil Hitler" or someone or something else which claims and receives our supreme regard.

Worship is a recognition of worth, as its root implies, devotion to that which is supremely worthy. The state has its claims and functions which we must acknowledge, but loyalty to the state must be secondary to loyalty to God, the flag of empire subordinate to the Cross of Christ. Even in America there are tendencies to yield to the supremacy of the state, and to bow to evils which it recognizes rather than lift up a standard against them. Too many accept the liquor traffic, for instance, with complacency because goverments have thrown their weight in its favour. Commercialism is a Caesar to which many bow—"How much money is there in it?" is often the supreme question. Ask many people of today what is their foremost object in life, and too many cases it is some kind of a Caesar in the form of worldly success. Conscience and Christian character stand foremost.

—**Onward**

Items of Interest

Sets of slides on C.P.S. are now being made available to interested groups and churches wishing to see a visual record in color of the work and activity of a program that is slowly becoming a matter of history. Slides are available on loan from the M.C.C., Akron, Pa., on the following: Puerto Rico, Gulfport, Terry, Mennonite Heritage, Denison, Belton, Fort Collins, Ypsilanti, Cleveland, and Tiffin. A set on crafts and leatherwork is also available. In the making are sets on Smoke Jumper, China Mennonite Relief, Soil Conservation, The Story of Material Aid, the M.C.C. Headquarters.

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Word from Honan Province, China, tells of the tractor unit there. Men went to China to train Chinese in the operation of these strange machines. The Chinese students, it is reported, were apt pupils, but completely unfamiliar with internal combustion engines. Thus, it was no surprise when one of them ran into the cook's quarters, demolishing the brick stove but missing the cook! It is further reported that a city of tents sprang up around of the tractor projects in the Yellow River valley when actual plowing got underway. Attesting to the results of the project was acre upon acre of beans growing in a raduis of over a mile from the camp on land which otherwise would have produced nothing.

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The recent suspension of the drafting of men into the army means a suspension, likewise, of the drafting of men into C.P.S. Of greater significance is that the draft act, passed last June, is seemingly a superfluous piece of legislation to date. Its actual period of operation during 1946 will have been only a month. Since it expires as law in March, at best it will function only a bare four months. This fact arouses questions about the reason the military and various industrial interests clamored so urgently and loudly for draft machinery. The gravity of such legislation existing in a country cannot be under-emphasized. To Christians it may be viewed with even greater gravity than do Christian people view the consumption of liquor by the American people. Conscription carries with it the evil of war.

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Japanese gold is being claimed by the U. S. for the purpose of paying occupation costs. One commentator states that the gold, $200,000,000 worth, will be lowered carefully into the hole at Fort Knox where it will very effectively do nobody any good!

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An interesting development in educational circles in the Overseas Schools Committee whose purpose it is to try to bring closer together American and European schools. The method used is to establish close ties between individual American and European schools. By establishing a close relationship, the schools can share with each other common problems and exchange faculty and students thus becoming more acquainted and more understanding of the problems each faces.

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The (Old) Mennonite church is soon launching a new paper called "The Mennonite Community" whose purpose it is to treat with and discuss the common life of the rural community with its problems and joys. The paper is to appear with photographs and will be published at Scottdale, Pa.

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A report states that Protestantism has lost ground in France during the last seventy-five years. In the Reformed church there is an estimated membership of 237,000 members at present. In 1872, the official census of this body stood at 480,000. Only 180,000 of the present membership actively practices its faith.

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The recent development of FM (frequency modulation) in radio broadcasting is expected to outmode present broadcasting methods. The reason is that FM is static clear and reproduces sound with considerably more accuracy. Two religious organizations have applied for permission to construct FM broadcasting stations. These are the Moody Bible Institute of Chicago and the Board of Missions and Church Extension of the Methodist Church. The one station is to be established in Chicago, the other in New York.

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Best Seller Publicity is the name of an organization whose purpose it is to distribute posters, signs, and billboards with publicity regarding the Bible. The organization, located at 189 West Madison Street, Chicago, uses the services of prominent artists who prepare the posters which then are distributed by volunteer groups in communities throughout the country.

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The Disciples of Christ Church celebrates the 150th anniversary of the birthday of Walter Scott, founder of the Disciples church. Walter Scott came to America from Scotland in 1818 and as a fiery school-teacher evangelist served as the power to found the church. Walter Scott was an outstanding educator as well as evangelist founding Bacon College at Georgetown, Kentucky.

Jottings

—Arlington Church, Arlington, Kansas: On Sunday evening, October 27, we were privileged to have Dr. E. G. Kaufman of Bethel College speak to us about his recent European experiences. During the Sunday School hour that same morning Mr. and Mrs. John Kopper gave us a vivid report of the Western District Conference. Friday evening we enjoyed a church party at the home of Mr. and Mrs. Eddie Ewy in Arlington.—Mrs. Lester Ewy, Corr.

—First Church, Pretty Prairie, Kansas: We are expecting to have missionaries Mr. and Mrs. Schirmer, native American Indians, with us Monday evening, November 4. The Lord willing we will hold revival meetings November 12—24, with Homer Leisy, Vice-president of the General Conference, as main speaker. Please remember this event in your prayers. The coming marriage of Viola Krehbiel to Walter J. J. Graber has been announced.—Ralph L. Krehbiel, Corr.

—Bethel Church, Inman, Kansas: We had our annual Mission Festival Sunday, October 27. Home missions was the topic of the forenoon. Rev. Walter Dyck, of Newton, Kansas, was the speaker. Rev. Sawatzky, of Newton, made the opening for the afternoon session. The missionary children John and Katherine Enns, and Eleanore Thiessen were introduced to the audience. They are attending Bethel College this year. The Enns children are from Africa and Miss Thiessen from India. Rev. and Mrs. J. R. Duerksen, missionaries of India, talked, and so did Dr. S. F. Pannabecker, formerly missionary to China. The thoughts were about foreign missions and how they had been affected by the war. In the evening Rev. Sam Goering, who has recently returned from several years of relief work for the M.C.C. in Europe, told of his experiences and the need that is prevalent. The choir sang at each session. A lunch for everyone was served at noon in the church basement. The forenoon collection was $238.12 for home missions. The afternoon collection amounted to $405.60 and was for foreign missions. The evening offering went for relief. Each session was well attended, and everyone should have been blessed by the messages heard.—Corr.

—Bethany Mennonite Church, Freeman, South Dakota: During the summer months, worship services and Sunday School were conducted in the college gymnasium, but since the days are becoming cooler, we have again transferred to the College chapel, where we hope to remain until warm weather in spring. At a congregational meeting some time ago, the old church ground was selected as the site of the new church building. The Salem South Church men's choir, under the direction of Willard Waltner, gave a musical program at the college gymnasium. The offering which amounted to $320 was left as a donation to the reconstruction fund of the new Bethany Church building. Two new teachers have been added to the Sunday School teaching force, namely, professors Benno Toews and Ernest Lichti, both instructors at Freeman Junior College. Communion Sunday was observed October 6. The congregation again collected food for the needy in Europe. On November 10, Dr. A. Warkentin of the Mennonite Biblical Seminary in Chicago, is to be the guest speaker at the morning and evening services at Bethany's Harvest Festival.—J. M. Hofer Corr.

—Wayland Mennonite Church, Wayland, Iowa: On Sunday, October 13, Rev. and Mrs. Albert L. Jantzen of Chicago were with us and gave inspiring messages to us at the morning worship services. The following week Rev. I. W. Bauman of Bluffton, gave us a series of messages on the theme, "Facing Life with Christ." On Sunday, October 20, we observed Harvest Home Festival. In the morning Rev. Bauman brought the message; in the afternoon Rev. Paul Shelly, of Bluffton, delivered a sermon on "Being Thankful," and in the evening the Bluffton College Gospel Team gave the program to a crowded house. During the day an offering was taken for our Mennonite Biblical Seminary amounting to $177.66.—Anna Mullett, Corr.

—First Mennonite Church, Aberdeen, Idaho: Our church was privileged to have Rev. Homer Leisy of Dallas, Oregon, stop in Aberdeen and give us a message on Tuesday evening, October 29. A large group came out even after a hard day during this busy harvest season. Rev. Leisy's message was based on Ezekiel 38.—Arnold E. Bartel, Corr.

ASSOCIATED PRESS STORY FEATURES MOUNTAIN LAKE WATCHMAKER

An Associated Press story which appeared in the **Kansas City Times** and in the **Chicago Tribune** (and undoubtedly in others) on October 30 featured fifty-four-year-old Gerhard Nickel, a watch-maker, of Mountain Lake, Minnesota, as playing Santa Claus to the needy of Bremen, Germany. The story sent from Bremen, Germany, and dated October 29 told how Nickel traveled over four thousand miles on his Santa Claus trip. When he arrived in Bremen, not in a sleigh, but on the **S. S. Cedar Rapids Victory,** he walked down the gangplank with two huge packages. Proceeding to the midst of the city, he stopped, and a crowd gathered around him. He beckoned a poorly dressed girl and handed her a sweater and a pair of woolen socks. A bar of soap went to a grimy-faced youngster, etc. The packages empty, he went back to the ship for more. Then he mounted street cars and walking up and down the aisles handed out candy and bars of soap.

Interested Americans got his story. Nickel had wanted to see the world before he was too old. So he had packed away his watches and announced his decision to his family. His wife was opposed at first. But when he told her the purpose of the trip, she agreed, and fellow townspeople entered into the plan with enthusiasm.

Nickel found a way to get over. He shipped as a seaman on the **Cedar Rapids Victory,** and it was a rough voyage, but at the end of it he had the fun of playing Santa Claus.

His packages exhausted and having seen the world. Nickel declared that he was willing to return to his country and his family.

North Star Church, Drake, Saskatchewan: On October 13, in the forenoon this congregation held a dedication service for the newly added annex at the country church, four miles west of the town of Drake, Saskatchewan. It will serve as the choir loft. In the afternoon of the same day the fourtieth anniversary of the church was celebrated. On February 12, 1906, this church was organized. Its first Elder was Rev. John J. Gerbrandt. Rev. J. J. Thiessen, Saskatoon, brought the main message at both services. October 14, was set aside for our annual harvest and mission-festival for this year. The offerings on that day totaled $1100.00. On October 18, Rev. and Mrs. P. Balzer were in our midst. Rev. Balzer told in a very interesting way of his experiences in the work with the M.C.C. in the past two years. Thirteen of the young people of our church are attending Bible schools, colleges, and high schools.—P. Schroeder, Corr.

The Universal Week of Prayer is to be observed from January 5 to 12. We are not intending to publish the outline for the days of prayer in this paper, for it is very difficult to give more than a very condensed outline and the booklets available for this week have been reasonable in cost. Churches wishing to observe the week may get their copies by writing to the Department of Evangelism 297 Fourth Avenue, New York 10, N. Y.

—**Rev. Howard G. Nyce, Secretary of the Foreign Mission Board,** wrote from Allentown, Pa., on October 30, "We are having an ideal autumn. I can't recall when we had such mild weather for such a long period. . . I plan to stop off (at Newton) the early part of December on my way back from the Mission Festival at Aberdeen, Idaho."

Dr. Cornelius Krahn of Bethel College gave a series of lectures at the Zion Mennonite Church, Souderton, Pa., from November 3 to 8. His theme was "The Story of Our Faith." Subjects he used were: "The Beginning of Our Faith" (Switzerland); "The Spread of Our Faith" (Holland); "Pioneers of Faith" (Danzig); "Achievements of Faith" (Russia); "New Frontiers of Faith" (America); and "The Challenge of Our Faith." Dr. Krahn used slides in connection with the lectures.

—**On October 31 various Mennonite representatives,** called together by the Mennonite Central Committee, met at the Mennonite Home Mission in Chicago to discuss the matter of bringing some of the present Mennonite refugees in Europe to South America. General Conference representatives and visitors who were present were: H. J. Andres, I. W. Bauman, Walter Dyck, Elmer Ediger, H. A. Fast, J. Winfield Fretz, Ronald von Riesen, Elvin Souder, J. N. Smucker, J. J. Thiessen, A. Warkentin and Harry Yoder.

—**The Saucon Mennonite Church at Coopersburg, Pa.,** celebrated its two hundred eleventh anniversary on Sunday, November 3. Rev. George Greger, a former pastor, gave the anniversary sermon in the morning, and Rev. John J. Plenert of Lansdale gave the address of the afternoon. Rev. Ward W. Shelly is the present pastor of the Saucon Church.

—**Grace Church, Dallas Oregon:** Our pastor and Mrs. Leisy plan, the Lord willing, to leave for a month of evangelistic meetings in the east. They plan to be in Caldwell, Idaho, the night of October 28, at Aberdeen the night of October 29, at Henderson, Nebraska, on November 3, and at the Grace Bible Institute, Omaha, as Bible Conference speaker twice daily November 4-8, then November 9 to Moundridge, Kansas, for four meetings at the old home church Sunday and Monday, then to the large Pretty Prairie church for two messages daily November 12-24 with a Youth for Christ message at Hutchinson on November 16 and another at Wichita on November 23. The Leisys plan to start home on November 25.

—**Hoffnungsau Church, Inman, Kansas:** On November 24 Rev. A. M. Gaeddert is to be ordained as Elder of our church. In connection with this two other sessions will be held. A mission festival has been planned for the forenoon. Then the ordination is to take place in the afternoon. A relief program for the evening. Music will be rendered by Inman, Buhler, Hebron and our church. On October 29 approximately fifty members turned out for a general church cleaning and refinishing of floors.—Mrs. J. V. Regier, Corr.

—**First Church, Beatrice, Nebraska:** The ministerial and district conferences which the two churches at Beatrice had been planning for, for some time, are a thing of the past. It was a busy, but pleasant and enjoyable week. Favorable weather accounted for a good attendance. Missionary and Mrs. Daniel Schirmer and daughters also attended the Conference. On October 27 the Schirmers presented some of the problems and difficulties in their work, and also told us of their experiences. Missionary Aron Jantzens home on furlough from India, showed pictures and reported on their work October 27 in the evening. The Ladies Mission Societies met at the church, so that Mrs. Jantzen could report on her work in the foreign field. The committees from the various circles met to pack new and used clothing. Fifteen boxes were packed at this time.—Margaret Albrecht, Corr.

—**Rev. Ronald von Riesen, Executive Secretary of the Board of Education,** returned to Newton on November 4 after attending a meeting of the Council of Church Boards, held at Cincinnati, Ohio, October 29: a meeting of the Executive Committee of the Young People's Union, held at the Mennonite Biblical Seminary, Chicago, October 30 and 31; and after a visit to Berne, Indiana, over the week-end. At Berne Rev. von Riesen participated in a survey of a possible retreat grounds for the 1947 Ministers' Retreat and also brought a missionary message in the Berne Church on Sunday afternon.

—**Gospel Mennonite Church, Mountain Lake, Minnesota:** On November 3, at 2 o'clock p. m., the Emmanuel Mennonite Church of Delft, Minnesota, and our church united in a welcome service for Missionary Anna Quiring who recently returned from Africa. The service was held at the Gospel Mennonite Church in Mountain Lake. Rev. H. H. Quiring, father to Missionary Anna Quiring, led the service while Rev. Victor Graber of Delft, Rev. H. H. Dick, member of the Congo Inland Mission Board, Missionary Anna Quiring, and Rev. J. J. Esau gave short messages. A fellowship lunch was served after the service.—Rudy Janzen, Corr.

—**Salem Mennonite Church, Wisner, Nebraska:** Rev.

and Mrs. Aron Jantzen and daughter, missionaries from India, were with us Friday evening, November 1. They showed slides of interest concerning their work among the people of India, which were appreciated. Our Sunday School recently held its annual business meeting. The necessary business was transacted and officers elected to carry on our work for another year. — Corr.

—**Friedensberg, Church, Avon, South Dakota:** This church held its annual Harvest and Mission Festival October 27, with Rev. H. J. Brown and Rev. Benno Toews from Freeman as guest speakers. The offerings on this day for relief and missions were $914.73. Also guests here on this day were Rev. and Mrs. H. U. Schmidt, Meno, Oklahoma. Rev. Schmidt brought us messages on two following evenings. I wish to correct an error in my last report. It should read $186.00 instead of only $86.00, the sum the Mission Society contributed to the Good Will Christmas Bundles.—Corr.

—**A son, Lyman Duane** was born on November 1 to Rev. and Mrs. Leonard Hanes, Apartado 38, Santa Marta, Magdalena, Colombia, South America, according to a report by the grandfather, Jacob J. Regier of Newton, Kansas. Rev. and Mrs. Leonard Hanes are missionaries.

—**Dr. and Mrs. J. Winfield Fretz** of North Newton, Kansas, are the parents of a third son, Thomas, who was born Monday, November 4.

—**Dr. C. E. Krehbiel** has returned to his home after a stay in the Bethel Hospital.

—**Bethesda Church, Henderson, Nebraska:** Missionaries Aron Jantzens were with us Wednesday evening, October 30. We have again started our winter Bible study and prayer meeting. November 10 has been set aside for Decision Sunday during the Sunday School hour. Our prayer is that there may be those who will whole-heartedly yield themselves to the Lord Jesus. The Young Women's Mission Society is planning their

For Your 1946 Christmas Program

Recitation and Dialogue Books

*Rodeheaver Christmas Helper No. 34	.30
*Christmas Treasury No. 57	.30
*The Paramount Christmas Book No. 12	.25
Christmas Treasury No. 56	.30
Standard Christmas Book	.25
Red Book of Christmas Program Material	.50
*Christmas Program Helper	.25
*Christmas Program Builder No. 2	.35

Cantatas and Pageants

*The Adoration (a pageant)	.10
The Holy Night (Juvenile Cantata Playlet)	.25
Star & Desert Sand (cantata-pageant)	.35
Carol of Bethlehem (Cantata for choir)	.35
One Star to Follow (Cantata for choir with young people).	.35
The Great Light (Story Cantata)	.40

Carol Books

Rodeheaver's Christmas Customs and Carols	.25
Christmas Carols New and Old	.30
New Christmas Songs	.10
Standards Christmas Carols	.10
*Standard Christmas Carols for Men's Voices	.15
*Standard Christmas Carols for 3 part Treble voices	.15
*Standard Christmas Carols Two-Part with Descants	.15
*A Child's Book for Christmas Solos	.50

Christmas Services & Playlets

*O Night Divine (Service for the Sunday School)	.15
*The Bethlehem Story (Service for Sunday School)	.10
*Bells of Peace (A Christmas service)	.10
*The Town of Bethlehem (Song and Story Program)	.30
The Holy Night (with selections for the choir)	.10
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NEWS ARTICLES MEDITATIONS POEMS BOOK REVIEWS SYMPOSIUMS

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annual mission sale for November 26. The Sunday School is again planning to make Thanksgiving a day of special thanks. Missionary J. R. Duerksens will be with us. Sunday, November 3, Rev. Homer Leisy delivered the morning message. Our C. E. Society is planning a program and social hour for all our returned C.P.S. and service boys on November 17.—Mrs. Ruben H. Friesen, Corr.

—**General Conference Mennonite Fellowship, Lancaster, Pa.**, Rev. Vergil M. Gerig, of Smithville, Ohio, occupied the pulpit on November 3 while the pastor, Don Smucker, took a much needed rest. Rev. Gerig is finishing his ministerial training at Princeton Theological School. At the church council meeting on October 26 it was decided that we should organize a church. January 6 was set as the tentative date. A list of charter members is now being prepared. A constitution for the church was discussed at a business meeting on November 9. Constitutions of various churches in the Eastern District served as a basis for the study. The Wednesday evening prayer meetings are well attended.

—**Rev. Don E. Smucker** writes from Princeton, New Jersey: "Today I heard a powerful sermon by Emil Brunner. In fact, it was the most courageous sermon I have ever heard preached to a university audience with its convictions about the foolishness of the Gospel."

The Mennonite

Volume 61 November 19, 1946 Number 46

Saying, Feeling, and Doing

by Mrs. Willis Rich

"Say "thank you" to the lady." "What do you say now, Junior?" With these words many mothers and fathers have reminded their children to respond to kindnésses or to gifts in an acceptable way. Before a child can pronounce or understand the words correctly, "thank you" is a familiar and oft repeated sound. What prompts parents to feel so keenly that to say "thank you" is an important part of their child's training? Most parents would probably admit that it was partly done for purposes of respectability, and that such reminders are frequently used in the presence of guests and strangers. Do we feel a sense of shame and guilt when we realize that this is true? If we do, it is probably because we are aware that we are stressing the letter of the law, and forgetting the spirit.

All Christian parents will agree that the important thing is to help our children to *feel* grateful. To achieve this will take more than to teach and require them to say "thank you." It is important that they learn the art of appreciation "I," "me," and "mine" are among a child's favorite words, and we all know that it is a spoiled youngster indeed who never learns 'thou" "thee," and "thine." The earlier a child learns really to appreciate those on whom he depends for care and fellowship, the easier it will be for him to feel thankful for favors and privileges. The best way to bring this about, it seems to me, is for the parents themselves to feel *and express* appreciation for each other and for their children. This can not be done by constant scolding, nagging and criticising to the exclusion of love and praise. If father and mother often say "thank you" to each other and show in many ways their love and appreciation for each other, and also show the same spirit toward their children, the children will respond in like manner.

A feeling of gratitude does not come in its own separate compartment. It goes along with sympathy, unselfishness, esteeming others better than oneself (humility), compassion, love, cooperation and all the other Christian virtues. You cannot teach and acquire one virtue, without acquiring something of the others.

To feel thankful to God is of course the ultimate goal. When we have learned to be grateful to those who enrich our lives in material ways or through friendship, in our homes and in our community, it will follow quite naturally to think of God as the giver of all that is good. The apostle Paul found the secret of true humility and gratitude. In I Corinthians 4:7 he admonishes against arrogance and boastfulness. The King James version uses the expression "being puffed up." Then he says "what hast thou that thou didst not receive?" Exactly. If we could really feel the truth of that and somehow help our children to feel it—what have we that we have not received?—our hearts would be constantly full of praise and thanksgiving. The splendor of the autumn landscape fills our hearts with an indescribable feeling. Isn't it gratitude to God? The children come home with their hands full of beautifully colored leaves. Their hearts are full of admiration. For the leaves? Or is it an acknowledgment of the glory of God? "Boy, this apple is delicious" is an unconscious prayer of thanksgiving to God, and it can become a conscious expression under a wise parents' guidance. How many golden opportunities we have in our homes to help our children to be conscious of God and His many gifts, and our dependence upon Him.

A small boy was watching the sky through the open window before he fell asleep. Then he prayed his bedtime prayer in the same sing-song way in which he had spoken it ever since he could remember. "Now I lay me down to sleep, I pray the Lord my soul to keep. If I should die before I wake, I pray the Lord my soul to take. Amen." And then he added in a whisper, "Gee, God but you are wonderful!" Whether we approve of his choice of words or not, this was a spontaneous expression of the deep feeling of his heart and may have been the first real prayer he ever uttered.

To remind our children to say "thank you" frequently is important and will help them to form a good habit. To let them hear expressions of gratitude and appreciation by others, in addition, is excellent. Reading the Psalms that are full of praise and thanksgiving and singing our great hymns of praise is a very good, worthwhile and satisfying experience, because it gives expression to the feelings that swell up within us. But another important opportunity we have is to let our "*works* show forth our praise." Then our children will understand that we really mean it, and the meaning of "Thanksgiving" will become clear.

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

THANKSGIVING on the part of those who are hard pressed and then receive help is nearly always much more meaningful than the thanksgiving of those who live in abundance. The following messages from Germany point to this: A pastor, writing in behalf of an Evangelical Kindergarten, states, ". . . we thank you, that you have remembered so lovely the children in Germany. The need is very great, but the charity of the Christ overcome the greatest need. May God bless all brethren in Christ of America." (The foregoing and following are expressions of thanks for flour received from the Hillsboro, Kansas, community.) Another pastor writes, "We have distributed the flour to our old people about 75 years, the refugees from East and our reparting soldiers, who are ill. We thank you very much in their name. You have made great joy and softened many need. We greet you with many thanks your brother in Christ." From Baronesse Loeffelholz, headmistress of a Protestant boarding school for girls, "We thank you very much for your gift. It will do very good to our children, because most of them are so weak that they are not up to the necessities of daily school-life." From a pastor at Wehrheim, "Many thanks for your welcome gift, by which we were able to help 150 families. We send our hearty regards to you in connection of faith." A pastor writes, "We like to communicate you that the kindergarten of the Protestant Lutheran parish of Wendelstein at Nuremberg got flour, sugar and milk. In this way we are able to dine 180 children of our kindergarten. Mothers and children are very glad of these gifts. Enclosed you will find fotos of the dinings. They shall be a sign of our heartly and deepest thanks. Will you please extend our sincerest thanks to all in the U. S. A., who gave the gifts of charity." A refugee pastor who personally distributed baked goods to a local Kindergarten writes, "It can hardly be expressed by words, how much we appreciated your generous present. You should see once the sparkling and thankful eyes of the children when they receive the white cake. Then you could recognize what your presents meant to them and how much your help is appreciated in this time of distress." Here is thankfulness out of the heart. These people readily perceive how dependent they are upon the love of God as manifested through the helping hands of friends across the ocean.

GIVING FOR RELIEF is a very real way of saying thanks. Throughout the past year the churches of our conference have sent flour, canned milk, processed meats, canned vegetables, dried and canned fruits, clothes, tools, blankets, Christmas Goodwill Bundles, and other items for relief, besides giving money. Undoubtedly, in comparison with larger denominations, the Mennonite Church has given very substantially for the relief of those in dire need. This giving is an indication of Christian stewardship. It is suggestive of the fact that what we have is not our own. Thankfully realizing the "gift" nature of what we usually call ours, we share from our abundance with those in need. Feeling something of the great need that exists, the "gift" nature of what we have stands out even more sharply, and we share the good and great gifts of a Heavenly Father. As our churches give for relief they speak a prayer of deep thanksgiving to God, the Father.

AMERICAN CULTURE is at least in one way not too conducive to a spirit of thanksgiving despite the fact that Thanksgiving Day was born early in American history. America is the land of "the self made man." Americans like to read success stories. The introduction to one of the most popular books on winning friends and influencing people tells in "inspiring" terms how the author of the book "once picked strawberries and cut cockleburs for five cents an hour" and how the same man now gets one dollar a minute for teaching business men self-expression. There is, undoubtedly, something quite wholesome about this ideal of making the most of yourself—though, we might give a little more thought to a Christian definition of this "most." The individual needs to use his God-given capacities, but he at the same time needs to be clearly aware of how others have contributed to his life. When one realizes that everything one is and possesses has been made possible by others, then it is just a little easier to be thankful.

Flour, Cause for Thanksgiving

(Explanatory Note) This report is from the **Evangeliches Hilfswerk,** an indigenous evangelical relief organization in Germany, and is one of the several distributing organizations which received relief supplies from CRALOG. (Council of Relief Agencies Liscensed for Operation in Germany)

Distribution of flour in a parish. The Minister's wife (wearing a white apron) distributes the gifts for the needy. The decisive factor being utter distress without consideration of faith, race or political opinion.

During the last days of May glad tidings reached our city of Bremen that was so heavily ravaged during the war. The announcement that Relief-packages were to be shipped from America to Bremen, at once roused the population out of their lethargy and despair. All the distressed, deprived of almost all necessities they need to live, could hardly believe in the joyful news. Was it a dream or was it true that American Christians were about to send flour and bread as a first aid against starvation and misery?

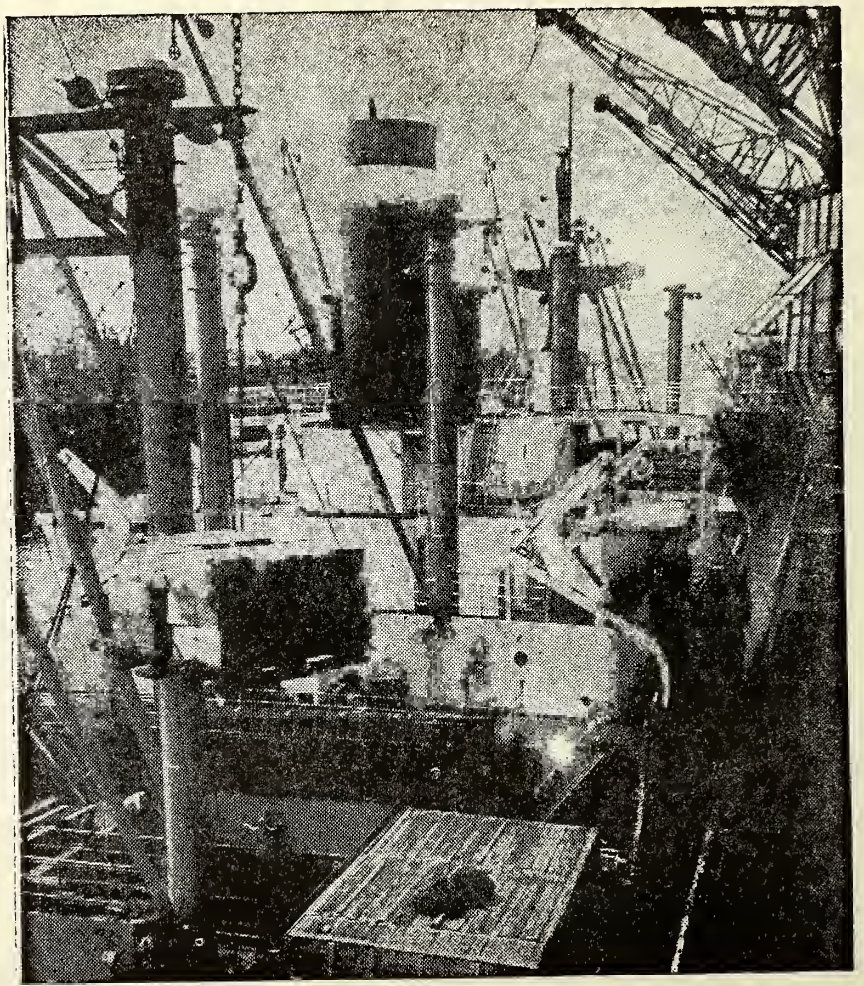
Yes,, it is true and here are the facts: 40,000 kg of flour had been collected by the Mennonite Central Committee, a Christian Relief and Welfare Organization in the USA, and had been shipped as "CRALOG" consignments to the Evangelical Reconstruction Work in Bremen. The goods were to be given to the needy population of this town and arrived just in time to ensure its distribution before Whitsuntide and, what was even more important, it arrived, when the last food reserves, even such as potatoes, had been consumed many weeks ago and signs of famine and malnutrition were observed and became obvious.

In view of rooms available, the goods were either distributed in the Vicarage or the parish-halls. To prevent the people from lining up in queues, they were asked to wait their turn in a room adjoining the place of distribution. There they are: Many old people, sick, fugitives and homeless folk, all of them very frail looking, thin and weary, wearing patched up clothes and worn-out footwear,—then careworn mothers with young children of all years of age, hollow-eyed, dejected and pitiable their outward appearance that tells a vivid story of bitter misery.

And yet a certain mysterious feeling of expectation seemed to pervade the room. All these people were to have a gift, they had never expected to get and that meant to them more than a mere material value. Was it not a proof that Brethren in Faith—somewhere far away—were trying to alleviate this misery? Was it to stand for a promising omen, the beginning of a better mutual understanding filling them with a new hope for a better life? Such and similar thoughts were running through their minds.

And then, as the names were being called up, the men and the women filed out into the distribution room, where their names were checked off the list. The gifts averaging about 750 gr of flour or 1,000 gr of bread for each individual, were handed out to them in coupons to be exchanged at the shops indicated thereon.

The older people were hardly able to keep themselves upright, accepting their coupons by uttering awkward and sometimes touching words of thanks. They all were fully aware of the holiness of a piece of bread. Some were obviously too excited wanting to mutter some words of thanks, but being unable to do so, they just shook hands with tears streaming over their cheeks.



Here an American steamer has arrived in Bremen with large parcels containing fruit and vegetables preserved in glasses: relief-gifts of the Mennonite Central Committee.

From hundreds belonging to one parish let us describe only the following examples: There is a married couple of about 65 years; they had three sons, who were to support them on their age, all three have been killed in action. Their home was destroyed by bombs. They are now living in a small and damp stable-room located behind their former house. The wife is suffering from dropsy due to malnutrition. Her husband has kidney trouble and is to live on a diet. When the coupons were given to them, only tears expressed the wife's joy, when realizing that she would now be able to prepare a light meal for her husband.

And here is another woman, who an hour ago had collapsed from sheer exhaustion. She had to stand in a queue for a long time that day in order to get some food for her hungry children. Her eldest son had been killed in an air-raid, after having been evacuated to some place in the country. Her oldest daughter gets one meal a day at school; but this woman never has enough food for the two younger children, 3 and 5 years old. She hardly eats herself, giving all the food she has to her children. The small public relief she gets is not even sufficient to buy food with. Her husband was reported missing in Russia. Physical pain and long lasting misery have left visible traces.

Not only individuals got donations. Also the hospitals and the aged people's homes are in need of additional food as the ordinary rations on the basis of hardly 1,000 calories a day are wholly inadequate to strengthen a weakened body. Further there are the kindergartens, where the children were to be given

(Continued on page 8.)

A TRAVELER'S PALM

by Harry E. Martens

The house of worship at La Plata, completed March 17, 1946. Ground for it was broken one year ago this Thanksgiving Day. In this little chapel English Sunday School and worship services are held regularly every Sunday morning. Every Sunday evening there are services in Spanish for members of the community and members of the Unit. Frequently there is an attendance of over one hundred at these evening meetings. The building is also used Sunday afternoon when several Sunday School classes are conducted in Spanish for the children and young people of the community.

As I am writing these lines I am sitting next to the little cottage where Cynthia Pearl Maus sat when she edited her ever-to-be-remembered book, "*Puerto Rico in Pictures and Poetry.*" The author may be better known to most Americans by the widely read and highly appreciated book she wrote, entitled, "*Christ and the Fine Arts.*"

I am seated here and thinking of Puerto Rico's people, their spiritual and physical poverty, however, struck anew by its unusual natural beauty. It seems as though God must have put forth special effort in making this island a prize creation. Then quickly comes the question, what has happened to man, also God's creation, now toiling on this isle of natural beauty? At this writing the shadows of the wings of a beautiful Traveler's Palm are playing upon my face. It seems as though this Traveler's Palm, with its outstretched wings in a fan-shaped manner, is saying something in its calm, still and yet firm manner.

Before me there is Cynthia Pearl Maus's book, "*Puerto Rico—in Picture and Poetry*" wherein I read again the poem, "The Taveler's Palm" by Cecil E. Stevens.

A sketch of sandy waste—
The staggering rover looks with eager eyes
To where a fan-shaped palm
Raises its fronds against the blue, blue sky.

Water!—The life-giving stream!
With trembling hands he slashes at the base—
And gulps the liquid that will save his life!
And in his heart he says a silent grace.

So God to each of us has sent a Traveler's Palm—
His own beloved Son!
To fill our thirsty souls with hope and cheer,
To drive out our dense ignorance and fear,
And give to us the water of eternal life!

The "Traveler's Palm" has nestled away at its heart a generous supply of water. In days gone by, we are told the Traveler's Palm tree came to the rescue of many a thirsty traveler.

Cecil E. Steven's poem reminds us that God to each of us has sent a "Traveler's Palm" by sending His beloved Son to offer the water of eternal life to quench forever the thirst of those who drink it. That is what the Traveler's palm beside me seems to be saying. I can't help but imagine it saying even more and that is, "Here in Puerto Rico there are not many that are thirsty for the water I, a Traveler's Palm, have to give, but there are so many who are in thirst of the water of eternal life, that the One has to give, who sat by the well with the Samaritan woman. What are you doing about it at La Plata?"

As this Traveler's Palm tree appears to be posing such an important question, it seems logical that some of you readers may have asked similar questions. As you may know, the Mennonite and Brethren in Christ churches, represented in the Mennonite Central Committee, are doing relief and reconstruction work in some thirteen different countries in various parts of the world. Puerto Rico, a little island at the heart of the

Carribbean waters, with about 3,400 square miles and more than 2,250,000 people is one of the thirteen lands refrerred to. Not only is this one of them, but by a goodly margin has the largest number of MCC workers. Our Unit has a quota of approximately fifty Continental workers. To this we must add approximately twenty Puerto Rican workers hired by the Unit Administration, who assist in various types of service.

Naturally, you would say that such a group of young men and women consecrated to the cause of Christ should be able to do something about the urgent needs of Puerto Rico. Space will not permit to go into detail regarding the many urgent needs of Puerto Rico except to say the needs are physical, economical, social and spiritual needs. Neither does space permit for us to go into detail regarding the various phases of our work. Through various articles as well as through written and verbal reports you have been informed of various phases of our work. We shall pause to list the various phases of our work, however, before we review in greater detail our program of ministering to the spiritual needs of our Puerto Rican neighbors.

Our medical service includes a thirty-bed hospital, the conducting of various types of clinics, such as T. B., V. D., general, pre-natal, and children's in various medical centers in various rural sections. Innumberable cases are followed up in their homes and huts by our medical social worker. Our dentist and dental hygienist offer the necessary dental service to the La Plata and nearby communities. A trained nutritionist administers the milk stations and child feeding program and assists children's clinics and follow-up of nutrition cases in their homes. To strike at the roots of many ills we carry on a sanitation program with the basic concerns being proper sewage disposal and sanitary water supply. A nurse spends full time in the program of Public School Health checking for various ills in children of nearby rural schools.

Educational, recreational and social activities for the community and Unit are being planned and supervised through our Community Center Program. Directors of Community Center programs assist with the same kind of activities in nearby schools. Mothers and young girls are taught to sew in several of our sewing classes. A number of mothers and girls are attacking the financial problems of their families by doing Puerto Rican linen work which is supervised by unit members who, also assume responsibility for marketing the same.

In the fields of agriculture, the Unit has its own dairy, chickens, pigs, gardens, beginning of an orchard, and also do their own butchering. The Unit sponsors a 4-H club. The farmers of the community are assisted in various ways, including a program of artificial insemination.

It goes without saying that many serve at important tasks in the kitchen, laundry, business office, and at jobs in construction, maintenance, auto mechanics, electrical work, plumbing, work as matron, office clerk and in administration.

The program as it is set up, the various phases of it merely listed for you above, is an attempt to meet the many needs of rural Puerto Rico. We believe in what Jesus said, "What ye have done for the least of these my brethren ye have done unto me." "In the Name of Christ," we try to minister to these needs. As we minister to the physical, economic, and social needs each one of us in one way or another have various opportunities to minister to the spiritual needs. There is no job with the entire project that does not permit various contacts with our Puerto Rican neighbors. It is almost impossible to walk from one building to the next without being observed by or talked to by one or more Puerto Rican neighbors. Each one, individually, can be a witness for Christ by his deeds or acts of kindness or by word of mouth. The "father" of Public Health once said, "What is the use of helping a man to live longer if you can't help him to live better." We have opportunity for both.

Not only is it our privilege to give an individual witness, but also a cooperative witness as well, for the island as such. On this comparatively small island you will not find many large sections, if any, where there is not at least one who knows about the project. The significance of our cooperative witness could be illustrated in many ways. To list but one, permit me to quote the words of a Puerto Rican professor of the Evangelical Seminary when he said, "You have taught us that religion is to be lived."

As Christians, as believers in the church of Jesus Christ we think of our works as being the fruits of our salvation and also supplementing the evangelistic mission of our church. As we stood in the center of our project we could look into all four winds and see hundreds of homes and huts each representing large families,

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THE CONTRIBUTORS

Harry E. Martens has just recently returned from Puerto Rico to the United States after serving as Director of the La Plata Relief and Reconstruction Unit from March, 1945, to October, 1946. The La Plata Unit, which is sponsored by the M.C.C., has about fifty workers at present (native workers excluded). Most of these fifty unit members are volunteer workers. Before going to La Plata Brother Martens served as a C.P.S. regional director, first in the Rocky Mountain region, and then later in the Eastern region. Previous to that he served as director of the Colorado Springs C.P.S. camp, beginning his work there, January 1, 1943. Mr. Martens has resumed his connection with Bethel College.

Mrs. Willis Rich writes from the viewpoint of mother and homemaker. Other articles which she has previously contributed are: "Thoughts for Mothers," "Children Are People," "The Kingdom of God in the Home," "Good Gifts for Our Children," "The Task of the Christian Home," and "God's Orchestra."

but, not a single church, Catholic, Protestant or otherwise. The mode of travel being walking or horseback for most of them, the churches in town are out of reach for most of them. Inasmuch as most of the families are nominally Catholic the church does not reach them nor do they get to church. To us the church has meant much joy in life. We consider it not only as an essential in life, but in as much as we through it, have found Christ as personal Saviour, we consider it to be at the heart of life. Should we go on indefinitely without offering this, which means so much to us, to our Puerto Rican neighbors? We came to minister to the needs of these people.

We felt called to build a "House of Worship" in this valley of La Plata. This church was to be for members of the Unit and members of the community. On March 17, 1946, what had been a vision became a reality when our little chapel was dedicated. Each Sunday morning there is Sunday School, and there are regularly worship services in English. Every Sunday evening since the day of dedication, we have conducted religious services in Spanish for members of the community and Unit members, with frequently an attendance of more than one hundred. Unit members and friends of the Unit share in the conducting of the services. On Sunday afternoon there are several Sunday School classes conducted in Spanish for the children and young people of the community.

During the month of June, with the help of several Puerto Rican Seminary students, we conducted a two-weeks Bible school for children of the community between the ages of six to twelve years. The first day opened with ninety-six children present, while the highest daily attendance during the session was 103. The climax of the session was the last Sunday evening when the children of the school presented a religious program with parents and friends as guests.

This, then, in part brings to fruition our desire of being able to minister more definitely to the spiritual needs of our Puerto Rican friends. In this valley, now is planted a "Traveler's Palm." Here we have a house of God through which, we pray, may flow waters of eternal life. We pray that many may come to dip of the water only Jesus can give.

Relief Projects Open to C. P. S. Men

A number of relief assignments are open to interested C. P. S. men. The Unit at La Plata, Puerto Rico, needs two cooks, one farm hand, one male hospital attendant, and one mechanic. The term of service in Puerto Rico is eighteen months.

A ten-men C. P. S. Unit has been approved for the Philippine Islands. A number of these men are still to be chosen. The term of service in the Philippines is three years. Anyone who feels the call to serve in either places may contact J. N. Byler, Director of Relief.

The Reader Says:

Harold Chance, of the American Friends Service Committee, in a recent pamphlet gives the following reasons for the disintegration of the Friends Peace testimony:

1. The spiritual life out of which pacifism grows is no longer present in sufficient depths to produce pacifists.
2. Our testimonies have become traditional rather than living messages.
3. Non-Quaker community influences are greater than those of the home and the Friends Meeting.
4. Friends-Meetings have become cross-section community churches.
5. Non-Quaker literature and study materials is being used in our First Day Schools and Christian Endeavor Societies.
6. Military toys and 'comics' are to be found in the hands of most Quaker children.
7. Friends academies, which formerly had a sound influence on Quaker youth, have largely disappeared.
8. Pastors have to make a living and cannot speak out on the Quaker peace testimony.
9. Low standards of membership have brought into our Quaker groups large numbers who do not understand our historic position with regard to war and peace.
10. Friends have failed to instruct their children in Quaker principles.
11. Quaker literature is no longer read by most young Friends, and they have lost touch with our historic principles.

If you substitute "Mennonite" for "Quaker" and "Friends" (and of course replace the term "pacifist" which we Mennonites are so squeamish about using), would not the same indictment apply in large measure to us Mennonites?

G. S. Stoneback, Chairman
Eastern District Conference Peace Committee.

Puzzled about a Christmas gift? Page 16!

YEARBOOK GETS STREAMLINED!

A yearbook which is two years behind times is no yearbook!

People say they want a handbook of statistical information with the LATEST statistics, directory service, district organization, officers, and institutions. Do you agree?

In order that the 1947 YEARBOOK may include fresh, 1946 figures and reports, the editors feel that it might be best to plan on publishing it just a bit later this year—say, about February 1 or 10. Then, if you want to know ACCURATELY who is pastor where, what the name of a certain church is, how to spell the name of a certain official, you HAVIT—and you have it up to date!

Flour, Cause for Thanksgiving

(Continued from page 4)

regular meals. A sad record is confirmed in a report of one kindergarten stating that out of 40 children 17 are TBC suspects.

At this first distribution of flour we thought it our duty to consider first of all such institutions of this city which are looking after children in the age of 3 to 14 years.

This consignment was an encouraging help, a new hope after the extremely hard and long winter months and we all were happy to realize that there was still love and charity among Christian Brethren living far across the ocean, who want to be nothing but helpful and do all they can to make forget the war.

Evangelisches Hilfswerk
Bremen

Released via Mennonite Central Committee
October, 1946

Discharges from C. P. S.

Selective Service advises that all men inducted in 1945 are eligible to take their physical examinations and submit their applications for discharge immediately. None of these men eligible for discharge will be allowed to take furlough prior to their discharge. Discharges are to be effective December 10, 1946. This development brings Civilian Public Service population down to a comparatively small figure. It will leave 145 men under Mennonite Central Committee administration, 34 under the Brethren Service Committee and a small number in camps under Government administration. A total of approximately 205 men will remain in CPS after December discharges are effected.

YOUNG PEOPLE like the MENNONITE, because:

1. It stimulates thinking and commitment
2. It summarizes news and activities
3. It challenges to Christian adventure

But, they must **read** it first. If you can't send them a gift subscription for a full year, how about a three-months' subscription? or a two months' trial subscription? Or 10 months for a dollar!

Rev. and Mrs. Elmer J. Dick Write from Africa

(The following letter was sent to Rev. Howard G. Nyce, Secretary of the Foreign Mission Board. In view of the interest it may have for others, Brother Nyce submitted it for publication. The Dicks' address is: Kalomba Via Tshikapa, Kasai District, Congo Belge, Africa. The letter was written August 19.)

Since our recent arrival on the mission field of Africa we have been able to make a few silent observations of the church of Africa, though we have not been able to do much in the line of working with them as yet.

The outstanding observation is the transformation of the life of one of these who believes unto salvation. As one compares one of these redeemed ones with his heathen brothers one cannot help but marvel at the difference that a living faith in the Almighty Saviour makes.

Even though there is such a transformation, one is continually reminded that they are not yet perfect. Though they are accepted in Christ their walk is not always acceptable to Christ. Satan is continually seeking his opportunity to bring one of these to fall. But is that not also true of the American Christian? Furthermore, is that not also true even of ourselves? The Apostle Paul has rightly said when he wrote, "Let him that thinketh he standeth take heed lest he fall." Before we conclude this thought we must emphasize the importance of intercession in behalf of the brethren. The African Christians definitely need the prayers of the American brethren in Christ.

As we are getting more and more into the work from day to day we are led to thank our Lord more and more for the high and holy calling with which He called us to this needy field of Africa. For many years we have been convinced that God's entire plan for this life centers around missions. But since we have been able to observe the work of missions we have become more and more convinced of this great and important truth.

To date, our time is being spent mainly in language study. There are many many station duties which can be taken care of without the knowledge of the language. These duties are so numerous that one must be careful lest one sacrifice his language study in behalf of them, even though they are very essential.

Becoming acclimated has not had too serious an effect on us thus far. No doubt our trip up the Nile has helped us in gradually getting used to new climatic conditions.

In examining the reports of our out-station workers and supervisors we are definitely reminded of the words of Jesus, "The fields are white to harvest but the reapers are few." It causes us to look forward eargerly to the day when the language barrier will have been overcome and we will be able to minister freely to the needs of these poor people.

A very profitable and blessed time was spent August 3-6 at Nyanga at our annual conference. We believe, we all returned to our stations and responsibilities with a more sincere determination to put forth even more efforts to carry out the Lord's will. We were especially privileged to have Rev. Rediger in our midst during this time, feeling that it will help us to work more unitedly with the faithful ones at home. Your workers in the Congo, Mr. and Mrs. Elmer J. Dick and LaVerna Joyce

Y.P.U. OFFICERS
Elmer Ediger
President
Akron, Pa.
Vice President
Verney Unruh
Secretary-Treasurer
Mrs. Ernst Harder

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference
Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

Thanksgiving Day in Friesland

BY DENNIS LEHMAN

Upon entering the rustic gate to Colonia Friesland, Paraguay, in the month of May one first noticed a mound of red clay, which was quite unlike the large red ant hills which spot the country-side like five-foot inverted thimbles, for this mound was about fifteen feet long and had been made very recently. In passing down the lane a little farther on another such mound is seen by the roadside next to the cotton field. These are grass-hopper graves and the colonists will tell you how they spend day after day chasing grasshoppers almost futilely as in most parts they saw the entire cotton crop disappearing. With the cotton went also the vegetable gardens and the foliage on the fruit trees, but already the fields had been planted again and hectare after hectare of kaffir was ready to harvest, an abundant harvest. How disappointing when it rained almost without ceasing and the fields became soft and the kaffir began to sprout, mold and rot. Again there was no market value for the cash crop. Ordinarily two crops are harvested each year, but as Thanksgiving Day approached one could not help but think of the two past years of crop failures.

(Thanksgiving time in Paraguay is in our spring season. The Mennonites in Paraguay celebrate a harvest festival although it has a different background from our pumpkin, turkey, cranberry sauce Thanksgiving. Dennis Lehman, the writer, is one of the M.C.C. workers in Paraguay. He is from Berne, Indiana.)

During the months of May or June after the summer harvest the Friesland Mennonites set aside one Sunday to give thanks to God for His blessings bestowed upon them. About four hundred people gather at one of the Colony churches, which during the week serve as school buildings, and hold services all day long. Besides the Thanksgiving sermons there are many recitations, and the highlight of the services—beautiful singing by the village choirs.

Their sermons this year, 1946, were particularly touching, indicating the faith and courage of the Paraguayan Mennonites. For the ministers reminded the people that although they had had drought, excessive rains, crop failures, and grasshoppers they still had something to eat; whereas in so many parts of the world people are at this time starving to death. Letters, which had been received by relatives of fleeing Russian Mennonites stationed in Germany, were read to the entire group. It was particularly fitting that these colonists were giving thanks to God for that which they had and expressed an eagerness to receive as many as possible of these European refugees and share with them of their depleted larder.

For Thanksgiving Day the church is decorated with strings of the fruits of the season hung from the ceiling and around the windows. What a strange assortment composes these decorations—oranges, grapefruit, huge mandioca, cotton balls and wreaths, maiz, kaffir, squash, bananas, rice, rosella, poinsettias, lemons, peanuts, radishes, and mammons. After the church services these are auctioned off for a mission offering. For the noon-day meal at the church all of the people are served zwieback (a kind of roll) and coffee. Zwieback require white flour which at times is not available. This explains why it was measured out so very carefully and rationed to the different homes where the mothers baked the Thanksgiving dinner on Saturday afternoon. The coffee was made at the church by boiling the water in large butchering kettles and the coffee grounds are put in tea kettles to which the boiling water is then added. Everyone can be served quickly and easily.

Is it true that the greater the abundance which we have the more insincere and mechanical become our thanksgiving prayers, sermons and songs? The greater the abundance which we have the weaker becomes our faith, our courage, and our will to share and help in proportion to our abundance? Here we have seen an unshakable faith an unmatched sincerity and a will to help almost beyond that which they are able.

In July, a military report covering the American zone of Germany said the average weight of the German civilian has dropped to the lowest point since the occupation began. Reports from Japan state that the coming winter will be a very difficult one.

Early Thanksgiving Dishes

By **WALTER K. PUTNEY**

Would you smack your lips if you saw mother preparing beans, succotash, and a thick soup made from beans, peas, corn and pumpkin? That is what our earlier people had for their Thanksgiving dinner, besides fish, turkey and perhaps a bear steak.

Strangely, pumpkins and beans were not very popular with the earliest settlers because of the fact that they had to eat so much of that kind of food during their days of struggle for existence. But both pumpkins and beans retained their places and came to be regarded with great favor. It may seem strange to you that anybody would relish a good plate of backed beans at Thanksgiving. Did you know that backed beans were introduced to the white people by the Indians? They baked their beans, almost as we do today, in pots made from clay. They also taught the white people how to cook beans and corn in that popular dish known as succotash; they gave the pumpkin to the settlers and taught them how to stew, boil, bake and dry pumpkins and one of the dishes, called awkward food, was used by people for more than two centuries after the colonies were settled.

Awkward food looked like anything but bread but that was what it was. Indian meal—or corn meal—was mixed with the flesh of pumpkin and baked in loaves. The name, awkward, probably was given because it could not be easily handled because it fell apart.

Thanksgiving was first appointed as a day of real gladness that the settlements had survived a harsh winter, people regained health and the harvest of the fall was abundant. The Indians held a fall feast, known as the Corn Dance. This was a full week of celebration and thanks were given to the Great Spirit for giving the red men a generous harvest of corn.

Popular with the Indians were dishes prepared from corn, beans and pompions, as the Indians called the pumpkin. Baked beans, flat baked corn cakes, beans and corn stewed together into a dish we now call succotash, and pumpkins baked, stewed, boiled and mixed with other things all had their places in the feasts of the week.

The colonists, when they held Thanksgiving celebrations, copied much from the Indians and ate of the same dishes used by the red men when the latter held their great corn feast in the fall. Later people, carrying on the customs, retained the use of baked beans, boiled corn and beans and the use of pumpkin. These, together with game birds, meat and fish, made up the old time Thanksgiving dinner.

An interesting fact in connection with pumpkin pies is that what we now consider as a fine Thanksgiving pie would have been called a tart a hundred or more years ago. A pie to those early people was something that was baked in a very deep dish, much as we make our meat pies today. There was no under crust and often other vegetables were on top, to help fill the dish and make the pie taste more palatable. It was not until the last century that modern pies became popular and the old fashioned pie went out of style. In reality, the old time pumpkin pie was nothing but a deep dish of baked pumpkin flesh, covered with thick crust.

For many years it was the custom to place beside each plate, five kernels of corn to remind people of the hardship of our first settlers who were actually reduced to that much corn per day when food was so scarce. —Pilot.

Youth Activity in Other Churches

(Doubtless there are times when all of us wonder how other people are doing the job or are carrying on in the work we are doing. Farmers go to see how other farmers do their work, musicians listen to other musicians, and preachers visit other churches. With this in mind, a plan to run a series of articles on the young people's organizations of other churches than our own is being inaugurated with this issue. These articles are descriptive of the problems, methods, and motives which have caused these young people's organizations to operate. It is hoped this will be helpful to local young people's groups as well as leaders in furnishing new ideas and a deeper appreciation of fellow Christian groups. Ed.)

YOUTH ACTIVITY IN THE CHURCH OF THE NAZARENE

By Lauriston J. Dubois, General Executive Secretary

The youth organization of the Church of the Nazarene is known as the Nazarene Young People's Society. While not exactly a fellowship organization as this is known in many denominations, it does head up the youth activity program of the church.

The basic unit of the N.Y.P.S. is the unit in the local church. There are 2,315 of these groups in the United States, Canada and the British Isles. Each group meets at least once a week, usually on Sunday evening prior to the evening service.

The membership of the local N.Y.P.S. is made up of active and associate members between the ages of twelve and forty. According to the Constitution:

"Active members shall be young people who are members of the Church of the Nazarene and who sign the pledge for active members."

"Associate members shall be young people not members of the Church of the Nazarene who give testimony to the saving grace of Jesus Christ, and who are of good moral character, and who sign the pledge for associate members."

There is also a provision for honorary members who shall be "older members of the Church of the Nazarene who desire to be affiliated with the society and who shall be elected as honorary members by the society, or by one of its departments."

In order to meet the needs of the wide age-span provided for in the constitution, a provision is made whereby local societies can departmentalize their groups according to their local situation. The general pattern of departments is as follows: Intermediate (ages 12, 13, 14); senior (ages 15, 16, 17); young people (ages 25-40).

A society may organize from two to four departments. A smaller group that needs all of its "youth" to man its activities finds it possible to use the older group. A larger society can place its emphasis upon its intermediate and senior young people, and still not lose the young adults to the total program of the society. A society may organize the departments it feels are wise and may combine any of the groups as outlined.

"In order to simplify the many references to the departments and to their members and to make for ease in publicizing their various activities, names have been selected for each of the groups. Beginning with the oldest and moving to the youngest these names form an acrostic of the letters N.Y.P.S. and are NAVIGATORS, YOKEMATES, PIONEERS, and SENTINELS. This further emphasizes the basic purpose in the departmental program in which each department is an integral part of the whole and all together the departments make up the N.Y.P.S."

Officers are elected for the N.Y.P.S. as a whole and also for each department in particular. Departmental officers are responsible for the functioning of the department and the department's relationship to the total program. Society officers are responsible for the functioning of the departments and for the contacts with the district and general program. A "planning conference" of all departmental executive committees and the N.Y.P.S. officers meets several times during the year.

Besides the weekly devotional program the local society plans activities of fellowship, evangelism, visitation and service. The "object of the society shall be to build up its members in Christian experience and in holy character, and to instruct them in the doctrines of the church, and to bring about the salvation of other young people. The activities of this society shall be distinctly religious and spiritual."

There is a very close relationship between the N.Y.P.S. and the other agencies working with youth in the local church.

The district program is organized along the same geographical lines as the church proper. There are fifty-eight functioning districts in the United States, Canada and the British Isles as well as several "missionary districts" in other countries. These districts roughly are equivalent to states although they do not always coincide with the state lines.

The legislative body of the district is the District Convention which is made up of representatives elected from the local societies, the pastors of the local churches, and elected members of the District N.Y.P.S. council. It meets once a year, elects a district council and makes district plans for the year.

The district organizations are very active and have much to do with the general progress of the societies within their borders. They plan for camps and institutes, rallies on the zones, special projects for home missions, literature and generally keep the program moving.

The district keeps in touch with the local societies through personal contacts of the officers and council members and through district bulletins issued in the majority of cases once a month.

The district council is made up of the officers of the district president, vice-president, secretary, treasurer, "teen-age" supervisor, junior supervisor, chairmen of the literature, evangelistic, missionary and stewardship committees and the zone chairmen. This council is the functioning body in the interim between conventions. They take directions from and are amenable to the convention. The general program is organized through the general convention. This convention is made up of delegates elected by the various district conventions according to membership. It meets once every four years and makes over-all plans for the general work of the N.Y.P.S. It elects a general council consisting of seven members elected according to geographical zones and a general president and a general secretary. These with a member from the Board of General Superintendents composes the council.

The council meets once a year and makes the detailed plans for the year and supervises the youth publications and the general promotional material. The secretary maintains an office at the general headquarters of the church and spends full time directing the youth work of the church.

Projects of the general council are spaced to fit with those of the district and the local organizations. Promotional literature is made available for use of the district and local groups. The general secretary edits **The Young People's Journal** which is a monthly publication featuring articles of inspiration and devotion and workshop ideas for the local societies. The general office also publishes Nyps-O-News a monthly bulletin for district youth leaders.

The general N.Y.P.S. cooperates with the C.R.E.Y. and the U.C.Y.M. and with other interdenominational youth agencies working toward a greater cooperation of Christian youth today. This is true also with the district and local organizations.

The slogan for the N.Y.P.S. for the quadrennium 1944-48 is "Giving Christ to the Nations." The general council, the district organizations and the local societies are convenanting with the total Church of Jesus Christ that they will do their part to bring this to pass in this day of so great opportunity and challenge.

—Youth.

The Beatrice Young Peoples Fellowship recently sent $322.28 to be used for relief.

Items of Interest

A "Suggestive List for Those Who Desire the Best in Books for Children" has been compiled by Miss Elva Mae Schrock of Nappance, Indiana. This was done by request of the Middle District Conference Committee of Education. This list consists of fourteen mimeographed pages and is intended to be a suggestive guide not an exhaustive collection. For parents with young children, it should be of interest.

* * * *

The Executive Committee of the Young People's Union met in Chicago on October 30 and 31 to consider further youth plans. Items discussed were regarding the Fund being raised to support foreign students in the church schools, the coming annual meeting to be held in February at the time the boards meet jointly, plans for the meeting to be held in connection with the General Conference this coming August, the voluntary service program, preparation of literature, and other items were also given attention. Those in attendance were Elmer Ediger,, Rev. Ronald von Riesen, Mrs. Ernst Harder, Myrtle Wasser, and Esko Loewen.

* * * *

At the Western District Conference held at Beatrice, Nebraska, October 22, the Western District C. E. had a business meeting. Items considered at the meeting included a revised constitution for the Convention and the matter of retreat grounds. Colored slides were shown of a number of possible sites thus acquainting delegates with the various possibilities available for this project.

* * * *

The CARE agency (Co-operative for American Remittances to Europe) now makes it possible for aid to be given directly to unfortunate victims of the war in Europe. This, in turn, makes it possible for Mennonites in America to aid their brethren in Europe who have undergone various sorts of misfortune. Recently Secretary of War Patterson issued a statement endorsing and urging that this project be undertaken.

* * * *

This coming year, Dr. Torrey Johnson, and Rev. Billy Graham, president and vice-president of Youth for Christ International, will go to Russia. They have been visiting in England and the American occupied zone of Germany. Likely preaching will not be possible while they are in Russia.

* * * *

Plans were laid for a new international peace organization when sixteen national peace groups met in Geneva last September. This organization will be known as the World Peace Conference. Its formal organization will take place in September, 1947.

* * * *

The Northern District Young People's Society has raised about $200 for various funds since their June meeting. The Pacific District recently submitted $205 for the Missionary Education Fund which is being used to finance foreign Christian students in church schools.

* * * *

The $600 Mission project of the Eastern District C. E. has been divided into three parts: $250 for the work at the newly established church at Lancaster, $250 for foreign Student Education, $100 for the building at Lame Deer Indian Mission.

* * * *

In spite of shortages of paper and other difficulties of the times, production of Christian literature in India continues. In 1944 it is reported sixty-four new books were published. Besides this literature was published by special societies and denominational publishers.

* * * *

The general convention of the Protestant Episcopal Church has voted to raise $1,000,000 a year for the next three years to be used for postwar relief. The money is to be disbursed through the Church World Service.

* * * *

"Choose You this Day—" is the name of a leaflet issued by the Fellowship of Reconciliation. Based on the statement in Joshua 24:15 the leaflet urges the reader to choose whom he will serve. Applying this call for choice to the present atomic era, the ageless vigor of the challenge takes on new meaning.

* * * *

Because Hindus, Moslems, Buddhists, and Confucian, and some avowedly anti-God as well as Christians compose the United Nations at no time at their meetings has any form of prayer or religious service been used.

Eastern District Young Peoples Officers

By error, the officers of the Eastern District recently listed were the wrong ones. Here is the correct list which were appointed to office at annual meeting last summer:

PRESIDENT—Ralph N. Lewis
6th and Vine Sts., Perkasie, Pa.
VICE-PRESIDENT—Ernest Leitzel
Richfield, Pa.
CORRESPONDING SECRETARY—Russel High
130 S. Main St., Quakertown, Pa.
RECORDING SECRETARY—Mrs. Harvey Ott
County Line Road, Telford, Pa.
MISSION SECRETARY—Walter Fry
Denver, Pa. R. D. No. 1
TREASURER—Andrew Bauman
Quakertown, Pa. R.D. 1
JR. SUPERINTENDENT—Mrs. Richard Helman
Allentown, Pa.
INTERMEDIATE SUPT.—Mrs. Horace Awckland
Main St., Quakertown, Pa.
PEACE AND TEMPERANCE SEC.—James Gerhart
Barto, Pa., R.D.
MENN. CORRESPONDENT—Mrs. Robert M. Landis
Zion Hill, Pa.
ACT'G ED. C. E. WITNESS—Erwin F. Miller, Jr.
Richlandtown, Pa.

RELIEF

Special M.C.C. Session Convenes in Interest European Mennonite Refugees

The Mennonite Central Committee and the members of its Mennonite Aid Section met in joint special session in Chicago on October 31 for the purpose of determining what can be done to assist the Mennonite refugees in Europe who desire to migrate and find new homes. There are an estimated ten thousand such who look to the North American brotherhood for guidance and assistance in finding a new home with opportunity for community and church life in line with their traditional Christian faith and practice. A considerable group of these have already fully committed themselves as desiring to go to Paraguay. The colonist groups in Paraguay have expressed their willingness and readiness to receive up to one thousand of them and to provide for their resettlement and rehabilitation after arrival in Paraguay without further outside help. The government of Paraguay has assured these groups of entry permits.

The Chicago meeting approved the recommendation of its Special Study and Planning Committee that a separate organization, "Mennonite Resettlement Finance, Inc.," be set up as a subsidiary to MCC for the purpose of aiding and assisting in the migration, location, resettlement, and rehabilitation of Mennonite and other individuals or groups served by the Mennonite Central Committee. The new organization will not be a fund raising organization, but will function as a trustee of funds authorized and raised through MCC channels and under principles and policies outlined by the Mennonite Central Committee and will receive, manage, disburse and recollect such funds. Eight brethren were appointed as a Board of Directors of Mennonite Resettlement Finance, Inc.,—E. C. Bender, 1711 Prairie Street, Elkhart, Indiana; J. W. Warkentin, Hillsboro, Kansas; William Snyder, Akron, Pennsylvania; Elvin R. Souder, 210 E. Broad Street, Souderton, Pennsylvania; H. J. Andres, Newton, Kansas; C. A. DeFehr, 78 Princess Street, Winnipeg, Manitoba; Winfield Fretz, North Newton, Kansas; and C. L. Graber, Goshen, Indiana. The Chicago MCC meeting approved proceeding with an initial migration of up to two thousand European Mennonite refugees to Paraguay, which same is to be facilitated as promptly and as economically as can be arranged. Constituent group representatives present assured the cooperation of their groups with the necessary financial support. Plans were outlined and approved for promptly assembling a total of $400,000 to be available as may be needed to facilitate this initial movement to Paraguay. Seventy-five per cent of this total is to come from funds contributed by the several constituent groups and the remaining portion assembled from individuals or groups on a participating ten-year certificate of loan basis. Present indications are that the movement may take place by January, 1947. The necessary funds likely need to be made available during the December 1-April 1 four-month period.

College and Seminary News

FREEMAN JUNIOR COLLEGE

There has been no school the past two weeks since it was the time of the annual corn-picking vacation. Calling it a vacation may be a bit misleading, since most students and faculty members did harder physical work during the two weeks than at most other times. Picking corn was of course the work of the majority. Some of the faculty members tried their hands on this as did the students from foreign countries. On the campus and on the college farm electrical wiring, painting, papering, erecting corn cribs, and fencing were among the faculty projects carried out. Some of the men got in a little pheasant hunting by way of relaxation. Several instructors used the opportunity to visit friends and relatives elsewhere. Miss Franz visited with the Rev. Edmund Miller family in Chicago and with her sister on the Bluffton College campus. Miss Ewert spent her vacation in Chicago visiting her sister and friends at Mennonite Seminary. Mr. Lichti spent part of his vacation in Chicago, and Dr. Gross spent part of his at North Newton, Kansas.

BLUFFTON COLLEGE

The largest crowds ever to attend a Homecoming and Parent's Day celebration helped to make the weekend a great success. Three-hundred-twenty-five attended the Homecoming Banquet in Ropp Hall Saturday evening. Clifton Sprunger, Berne, Indiana, gave the main address, launching the campaign to raise funds for the Auditorium-Physical Education building. The chapel was filled to capacity twice for one act plays which followed the banquet. In the afternoon two touchdowns made by Defiance in the last ten minutes of play defeated Bluffton 12—6. The chapel was filled for the Vesper service Sunday afternoon, with an overflow crowd listening in the corridor with the aid of a public address system. Rev. Russel Mast used as his subject "Five Minutes to Twelve." He stressed the urgency of the present situation and the need for realizing this urgency and for conviction and decision on the part of individuals in meeting it. A reception in Mussellman Library was the closing event in a week end of stimuatlng experiences.

BETHEL COLLEGE

The opening number of the Memorial Hall Series of educational entertainment for 1946-47 was presented November 12 by Maurice Eisenberg, outstanding concert artist and head of the violin-cello department in the New York College of Music, whose appearances during his two-day visit on the campus were much appreciated. Subsequent numbers will be: Norman Thomas, statesman, November 26; Westminster Choir, February 10; Mordecai Johnson, educator, February 25; Janet Bush Opera Quartet, March 11, and Stuart Chase, economist, April 9. The heavy ticket sale makes possible a season ticket for one dollar plus tax. Lecturers appearing to smaller campus audiences this fall quarter have included: Bruce

Thomas, foreign correspondent; Marce Reyes, Filipino lecturer and entertainer; Edgar C. Raine, authority on Alaska; Wilfred Wellock, British journalist; and Art Hook, explorer and deep-sea diver. A number of outside speakers — visiting ministers and alumni — have also addressed the student body during chapel periods.

Jottings

—First Mennonite Church, Bluffton, Ohio: Foreign countries continue to present needs. This community has sent 2,885 cans of fruits and vegetables. Of this amount the First Church contributed 576 cans. The Ebenezer and First Church have sent vegetables and eggs to the Seminary group in Chicago. The church ladies of Ebenezer and Bluffton have raised $186.00 toward a Walk-in Refrigerator for Ropp Hall. Many women's organizations of the conference will help in this project. The homes of this community will help the college entertain the guests during the Bible lectures. The lectures begin November 17, given by Dr. Allen G. Wehrli of Eden Theological Seminary, Webster Grove, Missouri. During the same week there will be a Minister's Conference and a Woman's Missionary Conference. Peace contests have been held in the churches of the town. This is a fine practice for our young people. College prize winning essays are used. We have not missed a year of contest for twenty years. —Corr.

—Alexanderwohl Mennonite, Church, Goessel, Kansas: Twelve delegates and Rev. P. A. Wedel represented our church at the Western District Conference. Our pastor, Rev. P. A. Wedel, presided at the Minister's Conference and has been elected again for next year. Since June 5, nineteen marriages have been announced from the pulpit. On October 6, the new Sunday School year started with Randolf Schmidt and Erwin Reimer as Sunday School superintendents. A Ladies' Chorus has been organized and the Young People's Mission Band has again started its work. On November 3, the church observed Holy Communion. In the afternoon Rev. P. A. Wedel spoke at the mission festival at the Springfield K.M.B. Church. In the evening he started a series of evangelistic services at the Hutchinson Church. Thanksgiving week he will be ministering to the Hillsboro Mennonite Church. The ladies of the church canned 1,325 quarts of meat last week at Hesston for relief. —Wanda Schmidt, Corr.

—First Mennonite Church, Sugarcreek, Ohio: The ladies of the church cooperated in canning 128 quarts of apple sauce and eighteen quarts of pears this past week. A large part of this will go the Mennonite Biblical Seminary at Chicago. The rest will go to Bluffton. Rev. Harry Yoder of Bluffton Collge was our guest pastor here last Sunday. He took back with him a carload of canned fruit and vegetables which were donated and processed by the church people. Rev. Stauffer, our pastor, just returned from attending the Western District Conference. —Wiley McDowell, Corr.

—Zion Mennonite Church, Souderton, Pa.: Guest speakers at evening services during the past month include Rev. Harry Yoder who showed pictures of Bluffton College, Rev. George Stoneback from the Fairfield Mennonite Church, and Mr. Floyd Moore, a Quaker on the faculty of Guilford College, who is now enroute to Palestine. Our missionary, Samuel T. Moyer, visited our congregation on Sunday, October 27 and brought the morning message.. We were fortunate to have Dr. Cornelius Krahn of Bethel College with us this year for the Annual Bible Lectures, November 3 to 8. The illustrated lectures on the theme "The History of our Faith" were interesting and of great value. Through them we were again reminded of our responsibility to the noble heritage that is ours. —Corr.

—Immanuel Mennonite Church, Delft, Minnesota: On November 7, our Ladies Mission Society entertained the ladies of the Gospel Mennonite Church of Mountain Lake with a joint Thanksgiving program in our church, followed by a lunch and social hour. On November 17, we will have our annual Harvest and Mission Festival. Our guest speaker will be Rev. Alvin Becker of Woodburn, Indiana. On October 13, in the evening, occured the marriage of Myrtle Fast to Abe F. Schultz. On October 27, Miss Lenora Klaassen was married to Eugene Muller. —Martha Baerg, Corr.

—Grace Mennonite Church, Enid, Oklahoma: We have had almost a weeks rainy and cool weather, but it cleared today, November 6, and once again we have sunshine. In the first part of September Mr. and Mrs. John Epp and son left us and moved to Liberal, Kansas. We do miss them a great deal. On September 22, our church had the privilege of having Miss Elizabeth Foth, New York, and Rev. and Mrs. Erwin Wedel, from Jackson, Mississippi, with us in the evening to tell us of their work. Monday afternoon the Rev. Rahns took them to Meno. A week or two ago Rev. and Mrs. Rahn had company from Mountain Lake. They were Mr. and Mrs. Emil Rupp and children. Mrs. Rupp is a sister to Rev. Rahn. Delegates sent from our church to the Western District Conference were Rev. Rahn and Mr. Sam Jantzen. Last Sunday Adolph Koehn was home with his folks, the Fred Koehns, of Liberal, Kansas. Our town has the county fair on this week. —Corr.

—Bethany Mennonite Church, Kingman, Kansas: Rev. H. P. Fast, of Orienta, Oklahoma, will conduct revival meetings in the Bethany Mennonite Church located 12 miles southeast of Kingman, Kansas, beginning Sunday evening, November 17, to Friday, November 22. Miss Elsa E. Grantland spoke in our church Sunday evening, October 20, relating of her mission work at Paint Rock, North Carolina. Sunday P. M., October 27, Dr. E. G. Kaufman gave a very vivid description of conditions in Europe.

—Butterfield Mennonite Church, Butterfield, Minnesota: Our Pastor, Rev. Paul Tschetter, is attending the conference of the Grace Bible School in Omaha, Nebraska, this week. The Ladies Mission Society has sent 534 pounds of clothes, including twenty-five home made quilts, for relief, an estimation of four hundred and seventy dollars. —Mrs. Gust. Miller, Corr.

—Second Mennonite Church, Paso Robles, California: On October 27, thirty members of our Sunday School responded to an invitation given by Rev. and Mrs. Chris Ummel to give a program that afternoon in the Farm Labor Supply Camp at Shafter. The program consisted of songs by the Primary children, an illustrated lesson by the Juniors, or missionary play and a muiscal number by the Young People, an object lesson, scripture reading and prayer, and general singing. Monday evening, November 4, Rev. J. R. Barkman, of the Grace Children's Home, showed pictures and told of their work. —Mrs. W. N. Claassen, Corr.

—**First Mennonite Church, Lima, Ohio:** We have started a weekly Children's Bible Hour. We were encouraged by the increased attendance the second week. The Women's Mission Society is sewing one day each month for relief work. In the afternoon we have a short program. —Mrs. R. E. Bixel, Corr.

—**First Mennonite Church, Philadelphia, Pennsylvania:** Rev. Wesley Ewert has consented to become our pastor. He will serve over weekends until through with his seminary work at Hartford, Connecticut, in May, at which time he will take up full-time pastoral duties. On October 25, the Lord called home Mrs. Anna Elliott, one of our Sunday School teachers in the Primary department for many years. She had also served as its superintendent part of that time. Her husband and three children survive. Our Sunday School Mission offering for the last quarter in the fiscal year amounted to $110.00, the total for the year ending October 31, was $630.24. —Mrs. H. S. Weiss, Corr.

—**First Mennonite Church, Newton, Kansas:** Our evangelistic meetings came to a close Sunday evening, November 10. Our guest speakers were Missionary Marvin Dirks, Sunday and Monday; Rev. R. R. Brown of Omaha, Tuesday, Wednesday, Thursday and Friday, both afternoon and evening; and Rev. Theodore Epp, Lincoln, Nebraska, Sunday morning and evening assisted by Rev. Melvin Jones. May God grant that these services will be a blessing to the Church and a help for the salvation of souls. Besides buying a parsonage and soliciting funds to pay for the same, we are working on an extensive relief program. A carload of flour and C.A.R.E. packages, food boxes, dried fruit, powdered milk are the projects undertaken. Let us give cheerfully of that which the Lord has entrusted to us and help suffering humanity. —Corr.

—**Bethel Mennonite Church, Waka, Texas:** Since Rev. and Mrs. Gerhard H. Neufeld, who served our church during the summer months, have left us and moved to Meno, Oklahoma, where Rev. Neufeld is superintendent of O. B. A., we have again been without a pastor. However, starting November 10, Rev. Richard Yordy of the (Old) Mennonite Church, Perryton, Texas, will come and serve us two Sunday afternoons a month. Mr. and Mrs. Herman Wiebe and children attended the Western District Conference at Beatrice. This territory has received lots of moisture this fall. —Mrs. Herman Wiebe, Corr.

—**Bally, Pa.:** The Hereford church was crowded on the morning of November 3. The occasion was the twenty-fifth anniversary of Dr. Elmer E. S. Johnson's pastorate of this church. During Sunday School Dr.. Johnson was the special guest of the Primary Department. Rev. Paul R. Shelly, a son of the congregation, presided during the morning worship service. Dr. John E. Hartzler, of Goshen, Indiana, and a professor at Hartford Theological Seminary, brought the morning message, speaking on "Unfinished Temples." Other representatives from Hartford Seminary, where Dr. Johnson served for so many years as Professor of Church History, were the Dean of the Seminary, Dr. Tertius van Dyke, and Rev. Willard Carter, assistant to the President. Rev. Shelly presented the congregation's gift to Dr. Johnson. This was a substantial check and a scroll. The Ladies Aid Society and the Adult Bible Class, of which Dr. Johnson is the teacher, presented him with a bouquet of twenty-five chrysanthemums. Following the service a hemlock tree was planted on the grounds in commemoration of the anniversary. About 150 members and friends enjoyed the covered dish luncheon at noon, at which service various representatives paid tribute to Dr. Johnson.

—**A daughter, Karen Ann,** was born to Rev. and Mrs. Wilbert A. Regier of Pratum, Oregon, on October 13.

—**The Glicks Seed Farm Cannery, Smoketown, Pa.,** was used last winter for canning around a total of 48,941 cans of meat for relief, according to an interesting report by the Lancaster County Committee for Food for Relief. The cans were number 10, measuring 3½ quarts. Products processed included: fowl, pork, fats, and beef.

—**The Trustees of the Western District Conference** met at the General Conference Headquarters on Sunday afternoon, November 9.

—**Henry Plett,** a member of the church at Turpin, Oklahoma, was a visitor at General Conference Headquarters on Monday, November 11. Brother Plett reports that this little church has regular offerings, a sizable fund for the payment of a pastor's salary, and that last fall the congregation sent a carload of wheat for relief.

—**The New Hopedale Church, Meno, Oklahoma,** has voted to adopt the 100 Per Cent Church Paper Plan, according to a report by one of the members.

—**Rev. Andrew Shelly of Kitchener, Ontario,** conducted special meetings in the Buhler Mennonite Church, Buhler, Kansas, from November 3 to November 8. The other Mennonite churches of the community participated in the services. Rev. Shelly also spoke at Hesston College, and Tabor College.

—**The forty-ninth regular Annual Meeting of the Bethel College Corporation** is called for November 29, and is to be held in the Memorial Hall, beginning at 9:30 A.M. Annual reports will be presented, board members will be elected, and other College business may be taken up.

LARGE CONFERENCE AT BERNE CHURCH

The annual conference of the Indiana Mennonite Missionary Societies was held at the First Mennonite Church at Berne, on October 17. Total registrations showed 336 women in attendance. The officers in charge of this year's conference were: Mrs. W. S. Shelly, chairman and presiding officer; Miss Elma Sprunger, Berne, vice-president; Miss Elva Schrock,

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Nappanee, corresponding secretary; Mrs. Elmer Becker, Woodburn, recording secretary; Mrs. Mahlon Hartzler, Goshen, treasurer.

The morning session emphasized missionary education in the children's work of our churches. Miss Frieda Lehman of Berne led this discussion. Miss Elma Sprunger and Miss Evelyn Stuckey, both of Berne, who were sent as delegates by the conference to the Winona School of Missions last June, gave reports on their experiences there. Other speakers heard throughout the day were Miss Myrtle Wasser of Bedminster, Pa., now a student at Bluffton College, who spoke of her work in a mental hospital this past summer; Dr. and Mrs. Herbert E. Dester who effectively described their work in India; and Rev. and Mrs. Archie Graber who gave an interesting message on the work in Africa.

The nominating committee presented the following ballot: Miss Elma Sprunger, chairman; Miss Elva Schrock, vice-president; Mrs. William Turner, Topeka, corresponding secretary; Mrs. John Weaver, recording secretary; Mrs. N. A. Goldsmith, Grabill, treasurer. These officers will serve the conference for the coming year. The Eighth Street Church of Goshen extended an invitation for the 1947 Conference. According to the custom established two years ago, the conference is sending Miss Elva Schrock and some girl to be selected by the Nappanee society as representatives to the Winona School of Missions this coming June.

The two offerings taken at the afternoon and evening sessions amounted to $400.00. After all expenses are paid, this will be divided between the work in India and that of Africa. —Mrs. G. M. Stoltz.

The Mennonite

Volume 61 — November 26, 1946 — Number 47

The First Session of the Pacific District Conference

BY DAN J. STEINER

On May 25, 1896, the first Pacific District Conference and Sunday School Convention (three days) was held in the Baptist Church in Pratum, Oregon, then known as Enger. Ministers John B. Baer (reiseprediger), Samuel F. Sprunger, J. J. Balzer, Christian Kaufman, Paul R. Aeschliman, Jacob R. Schrag, Abe A. Sommer, Deacon Peter P. Steiner and laymen Jonas A. Amstutz, were instrumental in perfecting the organization of the Mennonite Pacific District Conference. A well prepared program was rich and brimful with good things to enjoy. The discussions were lively and to the point and were well taken. The fellowship was outstanding.

Rev. S. F. Sprunger served as chairman (vorsitzer) and Rev. J. J. Balzer as secretary. The united choir of thirty-five voices from Eugene, Dallas, and Pratum, under the leadership of Dan J. Steiner, aided much in making the large gathering a grand success. The meetings were greatly enjoyed throughout the session.

Those were indeed "horse and buggy days." Guests from far and near, Eugene and Dallas and surrounding community, came on their hacks and spring wagons. The horses from a distance were turned out in Wm. B. McCallister's pasture where there was running water (Pudding River). Dan Schrag's team of Eugene got away—someone had left the gate open. They wandered around for three days looking for them when they finally located one at Harrisburg near the Santiam Ferry on its way home and the other one a few miles from Pratum. None of the farmers had phones then in these parts of the good old U.S.A.

Our farmers were all pioneers; some still lived in log houses and others in small frame buildings. They had little room to entertain guests; however, the visiting ministers from the East and South were provided for in the homes, while the local guests from Eugene and Dallas brought blankets and pillows along and were comfortably quartered in the Pratum warehouse. An

(Continued on page 8)

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

A REAL THANKSGIVING is asked for by an editorial in the "*Christian Century*" which states, "Some Americans who ordinarily eat 3,500 calories of food a day will gorge themselves on Thanksgiving Day this year. But others will share this occasion for gratitude . . . with the hungry children of Europe and Asia . . . Last winter at least 6,000,000 died in Europe alone, and in the coming winter an even greater toll may be taken . . . To all of us the unanswered cry of hungry children is the bitterest sound in the world."

ADVENT, as a season of expectancy of salvation, is suggestive of the fact that Christ came to save sinners. The Saviour pointed out, "Those who are well have no need of a physician, but those who are sick; I came not to call the righteous, but sinners." He made clear that the good shepherd leaves the ninety-and-nine to go after the one that has strayed. He had a particular concern for those who were down and out in sin. He wanted to help the helpless. Today there are still those who find life a terrible mess or a crushing problem. They are the lonely individuals, the ones whom the general program of the Church does not heal. The program of the Church today seems to emphasize the ninety-and-nine and not the one who has strayed. Sermons and services are more for the saints than for the sinner. Ministers in most cases mix more with the saved than with the unsaved. The Master's emphasis is not widely prevalent today, and the one out of the hundred remains lost in the wilderness of life's problems. Encouraging is the fact that there is a growing number of shepherds who, by accepting troubled people as they are, make plain that "Christ receiveth sinful men." Many an individual lost in confusion and frustration is expectantly looking for The Light. It is up to the Christian Church not to disappoint those who are expecting salvation.

MOTIVES, man's inner sources of action, might well receive more study. Since people are frequently troubled by what they consider as the unseemly behaviour of others, they would benefit by knowing the sources of such behaviour, by knowing "what is in back of it all." To know that a car is troubling is important; to know what is causing that trouble is even more important. In human relationships we are frequently impressed by the troublesome nature of some behaviour, but the causes of it remain mostly hidden and are not very diligently sought after. To hold that we should not question the motives of people does not necessarily mean that we should not seek to understand them. We need to understand if we are to forgive. We are told that to understand them. We need to understand if we are to forgive. We are told that to understand all is to forgive all. Since forgiveness is such a very vital necessity for right human relationships, it would seem that concentration upon motives would be a very worthy endeavor for Christians. A child brought up with a keen and clear appreciation of its own wants and wishes and the wants and wishes of others would probably achieve a very mature understanding. "Motive" is the name of a very vigorous and unconventional paper published for the college youth of one of the largest denominations in the United States. It seems that a comprehension and understanding of motives is a necessary step in the solution of behaviour problems. Jesus Christ, our Saviour, knew what was in man. Do his witnesses have an obligation to be somewhat like him also in this respect?

A CHANCE TO GET TOGETHER through play is something which young people want and need. Play is not so much an end in itself in a great many cases as a means towards an end. Young people like to get together. Play gives them a chance to do so in a way that saves them from awkwardness and handicapping self-consciousnesses. Play helps people to fit together. Young people have an urge to fit in. If they live in a community where there is no acceptable social way of learning to fit together, they will be frustrated. As a result some may never learn and others in the attempt to learn will try methods that are rather unwise. Now parents are anxious that their children solve their own problems successfully, but frequently they have so many problems of their own to face that they forget about the problems of young people. This is natural but not helpful. A young writer exclaims. "Someone in each community needs to make the social life of the young people their special concern so that a creative dynamic program of activity is carried out. Those communities having all this are indeed blessed."

SO MUCH HAPPINESS for only $3.50. See page 16.

Should the Pastor's Wife Entertain All the Guests?

by Mrs. Earl Salzman

It must always needs be the task of every minister's wife to decide just how much time she should devote to her home and how much to the social and religious life outside the home. She, perhaps, of all women has the rather peculiar problem of being a mother and homemaker with all the duties of every other homemaker in the church, but added to this she has very definite responsibilities to the church and to the community. Fortunate is the pastor's wife who can early decide just what place each should hold in her busy life.

Whatever her decision shall be, she must not neglect her work as a homemaker and as a hostess to guests who come to that home. Should she entertain all those who are guests of the church? This surely can be answered with a decided NO, not *all* of them.

The reasons one must give a decided no to this are of course varied and only a few may be given. You will be able to add others from your own local experience. Many guests come to the church who have relatives and close friends among the members. They naturally will prefer to visit with them while in the community, so after paying their respects to the parsonage they become the guests of their friends. The wise woman of the parsonage will graciously grant this.

Then there are times when the minister's wife is not physically able to take her place as hostess to all the guests who come to a church within a year's time. Usually there are many of them and sometimes the stay is a number of days. Then may I say there should be those in the church who will graciously and gladly open their homes to relieve her of the responsibility.

Then again the minister may have a family of small children, and with such a family, whether it be a minister's or otherwise, there is more or less noise and confusion. Guests may come who desire quiet and less commotion than is found in the home where there are small children, where the telephone rings continually and where there are many interruptions by the ringing of the doorbell. Places of quiet may be found in the home of some of the church members, and this gives the pastor's wife more time to look after her children.

Also there may be a home in the church which the pastor feels needs the presence for a few days of just such a personality as is found in a certain guest who has arrived. They may be able to bring untold blessing and pleasure to many such a home. There again the pastor's wife will graciously and gladly ecquiesce in their favor.

However, after all this is said there will be a large number of guests throughout the year that the parsonage will be expected to be hostess to and will desire to entertain. Here again there are a number of reasons why the woman of the manse should entertain many of these people.

Quite a large percentage of those who come are in religious work similar to that of her husband. He will draw much inspiration and strength for his work if he is able to share with them in many of their and his rich experiences. There will be problems to be discussed, and often plans to be formulated. This can be done most effectively by having them as guests in the home.

Then this has been an experience in our parsonage and perhaps it is a slightly selfish reason for wishing to have these guests in our home. The children of the parsonage often profit much from these contacts. There are very few homes in any profession or circle that have coming into them so many ministers, missionaries, college men and women, great leaders of our churches and schools as you will see inscribed in the guest books of many of our parsonages. The conversation at the table and around the fireside in the evening is informational and inspirational and gives to young people a vision of the work and a knowledge of some of the problems. We personally never entertain these guests but what we feel our lives and those of our children have been enriched by these contacts. This may be selfish, I say, but nevertheless what a pleasure, what a blessing and how rewarding.

Then, lastly, most churches expect of the parsonage that it be used for the entertainment of some of these guests. Many of them are built with an extra bedroom which is to be considered as the guest bedroom. I say for the entertainment of *some* of these guests, not all of them. The church homes may not realize it but they are missing many real and rich blessings by not having these guests in their own homes.

Mrs. Earl Salzman of Upland, California, has had many years experience as a pastor's wife. Rev. and Mrs. Salzman are now serving the First Mennonite Church of Upland.

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A Three-Day Jeep Tour

by Helen E. Nickel

The most interesting experience that I have had since arriving and getting acquainted with my new work is the three-day tour into the district. Mr. Ratzlaff and I had both received urgent invitations from the pastor of the Antioch circuit, Tranonidhi Paul, to accompany him when he would go to administer the rites of baptism and the Lord's Supper. We decided to put the jeep to its first test trip, so we wanted to start early Tuesday morning, June 4, to return Thursday evening.

At starting time we were by no means alone. After considerable delay for last minute considerations, thirteen were at last seated comfortably in the jeep; the luggage, household goods and numerous miscellaneous articles plus what we two would need, all this made a little mountain on the trailer, but it was neatly covered with the tarpaulin. The additional passengers were John and Bela Gardia, evangelist; Gyan Master with his wife, Lallo and three sons, the smallest a nineteen-day-old baby; Prem Das Master with his wife, Padma, and two little daughters. Don't forget the lanterns, water canteens and umbrellas twined around our feet.

For some distance the road is good, because it is the much trafficked bus line from Raipur to Sambalput, but after some miles beyond Basna we had to leave the road to reach Gidhli village where two of the couples will live and work. It is not at all impossible that there will be seventy-five children in school here, almost all of them beginners, because a large group of people were recently baptized here. We stayed just long enough to see the living quarters of the workers and to unload their things. It made a difference, less weight and more room with four adults and three children less in the jeep.

Our next stop was at Saraipali, where the Palak of the Salem Church lives with his large family. Then on to Nawapara, almost noon and very hot. Here the pastor of the Antioch circuit, Tranonidhi Paul, and a group of his helpers and village Christians gave us a respectful and typical welcome. Singers with drums came to meet us, selected ones hung garlands of jungle flowers around our necks. Women stood ready with little brass pots of water to pour over our hands, and if desired over our dusty feet. This custom I have learned to appreciate very much because of the extreme heat and dust. A hot meal was ready for us, and then we were allowed to rest for several hours in a clean room in the near-by village Kotidwari. In the meantime the master and his family also got settled.

In the afternoon there was an impressive service. The pastor spoke in Oriya when he gave his message to this group. Many of them were very new converts. At sunset time we went on to Kukri village about two miles distant. In a quiet, rather large and clean courtyard another smaller group of new Christians gathered quickly for a service. The moon was new and gave a faint light; for such parts in the service where it was necessary to read Scripture the one lantern provided the additional light. One woman was baptized; another, plainly suffering from T.B. had insisted on coming to partake of communion, the second time in her life. The table was a thin trunk, covered with a white cloth; the elements the customary unleavened whole wheat bread in a covered enameled plate, and raisin juice in a small brass vessel. This was given out by spoonfuls into the palm of the hand. Explanations were very simple and the response wholehearted. The singing, if it lacked somewhat in melody and harmony, could not have been improved for tempo and volume. All seemed to be prepared for the offering. They brought coins, or an egg, or small leaf or brass cups filled with rice.

Next morning we opened the school in the still uncompleted building which stands midway between Narapara and Kotidwari villages. Twenty-two pupils presented themselves for enrollment. Two village owners were there to grace the occasion. One from Kukri had accompanied four boys from his village. The start came off with a bang,—there may need to be considerable prodding later on to keep up the interest and momentum of teacher, pupils and patrons. Illiteracy is a solid wall which must be broken down. It is not difficult to see why more workers and better supervision in these outlying districts are needed.

I cannot take time to describe each successive experience on that three-day trip. At each place there was something new and challenging; Bastipali, one lone young couple, won to Christ through the witness and teaching of the hospital staff at Jagdeeshpur during a period of illness, the parents now much attracted even though the neighbors are very antagonistic. Bagdwari with a baptismal service for a couple, parents of two children. On to Parkipali and Mandalmal, and over roads which were not worthy of the name. It was evening when we reached Kodopali where the pastor lives. He had been away longer than we, having joined us at Nawapara, now he received the same

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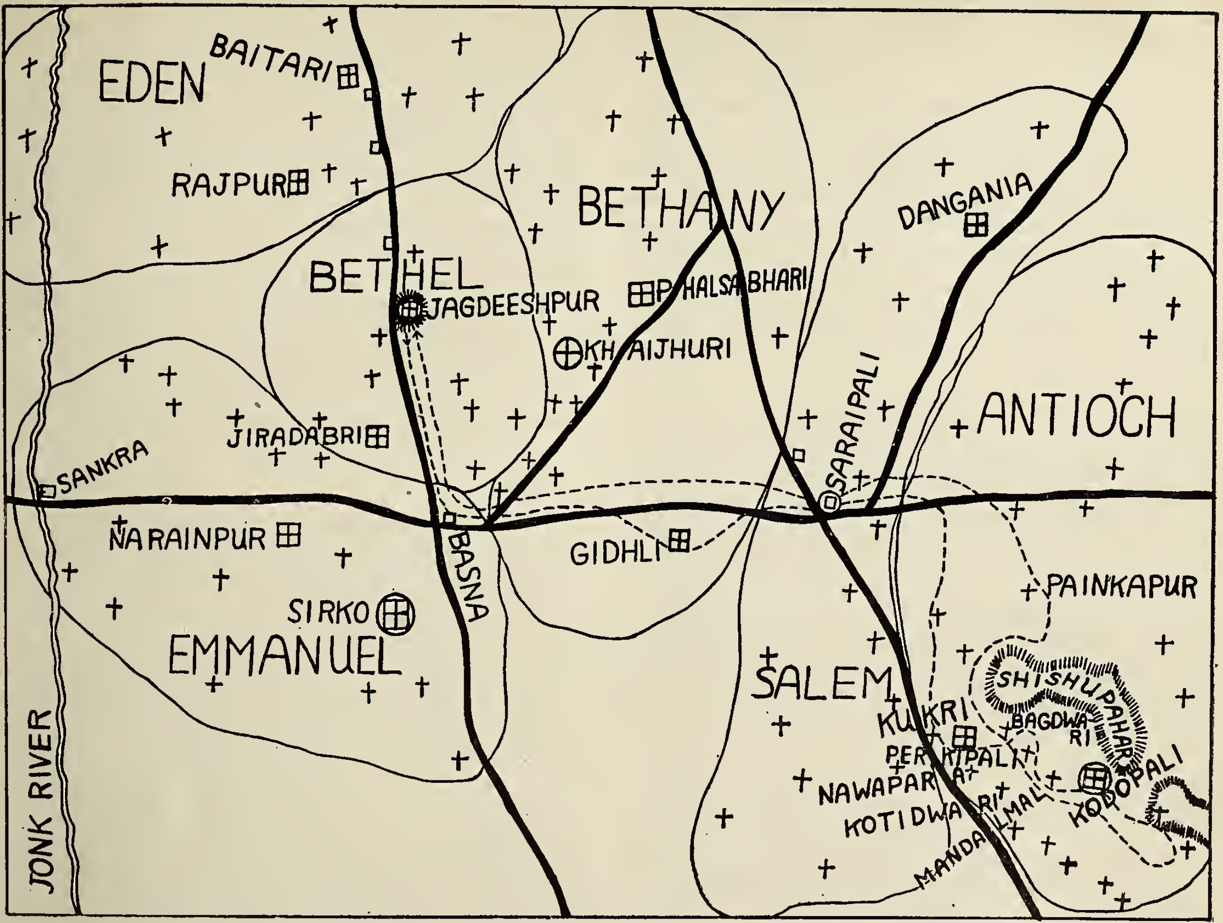
Helen E. Nickel wrote the article, "A Three-Day Jeep Tour" shortly after her return to India at which time she took up her new work at the Jagdeeshpur mission station.

JAGDEESHPUR MISSION STATION AND RURAL AREA



The Jagdeesphur area is approximately thirty-six miles east to west, and twenty miles north to south Six organized church circuits are in this area. They are: Eden, Bethel, Emmanuel, Bethany, Salem, and Antioch. The crosses make the villages in which the Christians live. There are more than a hundred of them. The circles indicate the homes of pastors, or palaks. The squares indicate village schools under church auspices. Jagdeesphur is one of the General Conference mission stations in India. It has a hospital; high, middle, and primary schools, industrial work, fields, orchards, print shop, normal training class, and church. The map above is of July 1. 1946, and was drawn by Helen E. Nickel. It is one of the few maps that we have of our India mission field or parts thereof.

cordial welcome that we got. His home reflects Christian fellowship, love and zeal for the work of the Lord. Here were the mother, a small daughter, Shushiela, (who, by the way, was the first orphan baby that I adpoted out into this Christian home years ago in Janjgir) and the aged father. The married daughter and her husband had been at home during the hot season and would now return with us to serve at Jagdeeshpur. The pastor's nephew, Monohar, is assistant evangelist and lives with them together with the young wife. Temporarily also a cultured looking fine young man, Piyari Lal, was staying with them. He was of Brahmin caste and recently opposed tradition, false religion, and great social pressure to confess Christ openly. He will attend the Bible Training School at Janjgir because he has the necessary basic education, and it will strengthen his faith.

The last day was to prove the most strenuous of all. However, the beauty of the jungle with its variety of trees and shrubs, and the scenic wonder of the hills and mountain, relieved the fatigue and weariness from heat and bumpy driving. The wonder of the fresh green foliage in spite of the sizzling heat. All day, like the day before, we kept in sight the imposing view of the rugged mountain, Shishupahar. Its flattened uppermost section composed of upright, rocky ledges, then a ring of trees, and lower the dark rock formations. At times when we were so near it seemed quite foreboding but at sunset time it was softened and colorful in the light. It is really a large mountain, and by the time we had reached Sahajpani and Pattrapali we had encircled it completely. And over what roads. It is an injustice to expect even a jeep to traverse them. Deep, uneven rutted cart roads, stones without end, dust, open fields with no tracks visible at all, small underbrush of jungle trees, or jutting stumps which made Harold bypass most unexpectedly. Just a few times we had to stop to use picks to hack down banks. Once we got into such a tight place that we had to unhook the trailer, take the jeep through, and finally get everything attached and ready for a fresh start. During the rainy season these roads are practically impassable, even for bicycles. When we went through the narrow pass between two sets of hills, the pastor told us how dangerous it is because of wild animals and robbers. Recently he spied a black bear at close range while cycling; the helper who was running along side got so frightened that he ran back to the village and left him alone.

That morning we had gone for a morning dip in the warm waters of a natural spring about a mile and a half from the pastor's home. Now at four o'clock in the afternoon we were as hot and duty as ever. Glad to get back to Kodopali for tea and sweet jungle mangoes and a half-hour rest period. Then we said farewell and joined in a prayer of praise and petition. This was interrupted by a runner who came bringing a letter requesting the pastor to come to get another village to baptize four believers. How will he be able to reach all of his scattered and needy flock?

On the way back we allowed ourselves just enough time to stop to greet a group of Christians living in Painkapur. To eat a hot evening meal and evade a terrible wind and dust storm, at Saraipali. Here the baby was just one-year-old and the very day of its birth had ushered in the rains last year. Again the skies were heavily overcast with clouds and the "break" might come any time. We were very quiet, tired, and ready to call it a day's work, as we sped over the good road toward Basna. The lights of Jagdeeshpur came into sight at about 9:30. How welcoming they looked! The jeep had passed its first test successfully. The speedometer registered 104 miles, the oil tank showed six gallons less of gas—precious rationed petrol. We had visited at least twelve groups of Christians, had seen the harvest in that four were baptized in our presence. Large groups of eager, new, mostly illiterate Christians had been in the services. Almost three hundred have been baptized since New Year, 1946. What a need for shepherds. What a call for earnest prayer that these may grow in grace and knowledge of their Lord and Saviour, Jesus Christ.

College and Seminary News

BETHEL COLLEGE

The Freshmen held class elections at the end of the first quarter, choosing Melvin Flickinger (Pretty Prairie) as president. Other class presidents, elected at the beginning of the year are: Senior, Roland Bartel (Hillsboro); Junior, Marvin Dyck (Whitewater); Sophomore, Earl Loganbill (California, Missouri). The Urban Sociology class, accompanied by Dr. Fretz, made a recent field trip to Wichita to study the city's ecological pattern and community centers. His class in Consumers' Problems previously made a similar trip to Kansas City to study wholesale and retail businesses. Rupert Hohmann, Sophomore, was presented in a brilliant violin recital before a large audience in the chapel Sunday afternoon. Proofs are being returned of individuals and organizational pictures taken throughout the month for the **Graymarron,** the college annual. This project to portray the life and spirit of Bethel has been assumed this year by the Junior class, with Orville Voth (North Newton) editor, and Virgil Flickinger (Pretty Prairie) business manager.

BLUFFTON COLLEGE

A meeting of students and teachers in Home Economics in the colleges of Northwestern Ohio was held on the campus Friday, November 15. Students, on their own initiative, have announced plans to raise at least one thousand dollars in cash toward the Auditorium-Physical Education building fund. Money is to be raised by personal contributions, by benefit programs given by students organizations, and by a student work day. Saturday, November 23, has been set aside as this work day. Students will seek jobs in the community and pay received will be turned over to the building fund. Building plans were given final approval at the meeting of the Board of Trustees November 8. The drive for funds was launched by a speech by Clifton H. Sprunger, Berne, Indiana, at the home coming dinner the next meeting. Solicitation work is to be carried on over a two-year period by regular employees of the college, with such volunteer assistance as may be secured. A number of gifts toward this fund have already been received. The building plans are explained in the November College Bulletin. If you are not on the regular mailing list, a copy may be secured on request.

FREEMAN JUNIOR COLLEGE

During the chapel period on Monday Dr. John R. Schmidt discussed the work of the MCC in Paraguay. It was the report of one thoroughly familiar with that work and was very interesting. Wednesday Rev. George Dick of Bloomfield, Montana, was the speaker. His message was devotional and was an inspiration to everyone. Rev. Dick is well known on the campus. He was the speaker during the annual Bible Week services in the spring of 1945. Mrs. M. J. Woolmann gave a musical program at the weekly YWCA meeting. The academy play, "St. Elmo" by Conway and Evans, was presented Friday night. It was under the direction of Miss Kaufman, head of the speech department. The Cimonoce Emoh Club discussed the use of leisure time at their last meeting.

MATERIAL AID

A news release sometime ago indicated that cash contributions for relief should be channeled through the respective Conference Treasurer. The Conference Treasurer in turn was to forward the donations to Akron with instructions as to where the money was to be used.

In the news release of November 1 the statement was made, "If you should desire to have your blankets purchased in this manner cash contributions may be sent directly to Akron Headquarters." In the light of the first release it should have been stated that anyone wishing to contribute cash for the purchase of blankets should send their cash contributions to the Conference Treasurer, who would in turn forward it to the Akron office for that purpose.

We encourage our constituency to send their relief contributions through their Conference Treasurer. We hope that this will clarify the contradiction in these two releases.

In recent weeks information has been released concerning the names of needy Mennonite families whose names have been forwarded to this office by our workers in Central Europe. It was our suggestion at that time for our people to ask for these names and send to these families eleven-pound gift parcels as a "plus" relief effort.

Additional lists totaling approximately 3,500 names of Mennonite families in Germany have now been received. This brings the total number of names received up to 4,500. Approximately 1,000 of this number have already been sent to persons requesting them.

In light of the new lists received, we would encourage the sending of only one package to the same address. It would be our suggestion to send two packages to two different families rather than two parcels to the same address. If additional requests are received directly from these families, they should be referred to the Akron office in order to avoid duplication.

We would like to again emphasize this project as being an extra effort above the other relief work being carried on. In this way we can give a personal witness to our brethren over and above that of our general relief program.

Personnel Needs

Secretarial and clerical workers are needed at the Mennonite Central Committee office at Akron, Pennsylvania. A secretary who can readily translate from German to English and visa versa with proficiency is urgently needed. If you are interested and feel the call or if you know of someone interested in this service, write immediately to Richard Ebersole, M.C.C., Akron, Pennsylvania. State experience and training, age, church affiliation, name and address of pastor, and names and addresses of three references.

There is need for a construction foreman who would be able to take the initiative in general up-keep of the present buildings at the La Plata Unit in Puerto Rico. The job would include the supervision and construction of various small buildings. Anyone interested should write to J. N. Byler, Director of Relief, M.C.C., Akron, Pennsylvania.

News Briefs

Raymond C. Schlichting, controller, returned from Europe arriving in New York on November 9.

Atlee Beechy who is to succeed Howard C. Yoder as overall director of Mennonite relief in Europe arrived in Amsterdam, Holland, on November 10.

Three workers sailed from New Orleans for the Philippine Islands on November 11. They are: Nora Eschliman, Irene Eschliman, and Bertha Esheleman, R. N.

Lois Krieder, Irene Bishop, Lowell Troyer, and Peter Bartel all assigned for work in Germany left Newport News, Virginia, on November 12. On the same vessel was Howard Weaver who will join the Holland Builders' Unit.

Margaret Janzen R. N., Doris Garmatter R. N., and Pauline Knight left New York on November 14, and will become a part of the Unit in Italy.

Abram Dueck, a Mennonite young man from Curitiba, Brazil, visited the Akron Headquarters on November 14 en route to Hillsboro, Kansas, where he plans to study at Tabor College.

IN MEMORIAM

Abraham A. Schmidt was born in Odessa, South Russia, on March 27, 1860, and passed away September 26, 1946. In 1881 he was baptized and received into the Alexanderwohl Church, Goessel, Kansas. Four years later he was united in marriage with Marie Buller with whom he lived until 1929 when death severed the union. In his earlier years he was a farmer. In 1914 he took over a produce business in Canton. From this he retired in 1929. Sons and daughters who mourn his passing are: Jacob B., Canton; Henry B., Hugoton; Abraham B., Bucklin; Edward, Canton; Mrs. Carl Westergaard, Newton; and Mrs. Nettie Hackler and Mrs. E. K. Loewen, Canton.

Jacob P. Janzen, son of Peter and Eva Flaming Janzen, was born in Kleefeld, South Russia, on October 7, 1867. In 1875 he migrated to America with his parents, who purchased a farm ten miles north of Newton. In 1887 he was baptized and received into the Alexanderwohl Church. March 10, 1891, he and Elizabeth Reimer were united in marriage. The couple had the privilege of celebrating their golden wedding anniversary in 1941. He passed to his eternal reward on September 12. His wife and the following children mourn him: Dietrich, and Daniel, Walton; Gustav R., Hillsboro; Mrs. Ferdinand Schmidt, Hillsboro; Mrs. Alvin Voth, Aberdeen, Idaho; and Otto R., Hillsboro.

Maria Unrau, nee Voth, daughter of David and Maria Richert Voth, was born in Alexanderwohl, South Russia, on February 6, 1858, and departed this life September 16, 1946. She received her education in Russia, her teacher being Rev. Cornelius Wedel, father of the late Professor C. H Wedel. When sixteen she came to America with her parents. She was baptized and received into the Alexanderwohl Church in 1876. In 1880 she was united in marriage to Peter S. Unrau with whom she lived until 1930 when death parted them after they had celebrated their golden wedding anniversary. She leaves to mourn her departure her children: P. V. Unrau, Goessel; Mrs. John P. Franz, Oakley; Mrs. H. A. Reimer, Canton; Mrs. J. D. Regier, Moundridge; D. V. Unrau, Inman; Mrs. Ferd Schroeder, Canton; and William Unrau, Moundridge.

Home Mission News

SEND IN NAMES AND ADDRESSES

The New York Mennonite Fellowship has been organized for another year, and regular meetings of worship, inspiration and fellowship are being planned. The meetings are held in the parlors of Biblical Seminary, New York. Speakers are being dated up for the year. Missionaries, relief workers or ministers, who will be in New York or are located near to the city or in the city on business, will be contacted.

The group selected a President and Secretary-Treasurer of the Fellowship. The officers elected for the year are: **Mr. and Mrs. Jacob Friesen, 235 East 49th Street, New York, 17, N. Y.** They are seminary students and serve as President and Secretary-Treasurer respectively.

All ministers or parents who have members or children in New York are kindly urged to send in the names and addresses to the Friesens. The meetings are held in the evening; this enables working people, students or professional people to attend.

Biblical Seminary is quite centrally located. May the Lord bless the meetings, and may they serve to strengthen the interest and devotion of many to Christ and the Church.—Yours for a worthy Mennonite Fellowship, A. J. Neuenschwander, Secretary, Board of Home Missions, Quakertown, Pa.

WILL YOU JOIN OTHERS IN PRAYER FOR OUR WORK IN TORONTO, ONTARIO?

Early in the summer Rev. Arnold A. Fasts left the Toronto field to enter some college in the United States for further training. During the summer we had Rev. J. A. Dyck, supply the pulpit and look after the work. Now Rev. Dyck is teaching in the Leamington Bible School.

The Church, many friends and the Board were much in prayer asking the Lord to direct us to a possible worker. Recently contact was made with Rev. and Mrs. H. Albert Claassen, Beatrice, Nebraska. Agreement has been made with the church to have Rev. and Mrs. Claassen visit the Toronto field and conduct worship services in the anticipation if all agreed they be asked to take up the work for a time in Toronto.

November 17-24 is the time for the meetings and the visitation, and the Board and the Church desire the prayers of all mission friends that the Lord's will might be discerned and followed.

Thanking you for your prayer interest, I am your Brother in Christ, A. J. Neuenschwander, Secretary, Quakertown, Pa.

CONGREGATIONAL PACIFISTS

At a recent meeting of the Congregational Christian churches at Grinnell, Iowa, seventy-five persons joined in the organization of a Congregational Christian Pacifist Fellowship. Among them were Dr. Albert W. Palmer, the new moderator of the denomination, and Dr. Frank C. Laubach, noted literacy campaigner.

—"Gospel Herald"

A NOTE ABOUT DR. C. E. KREHBIEL

A short time ago, we received the following letter from Brother C. E. Krehbiel, addressed to the members of the Board of Publication:

Dear Brethren:

Apparently the time has come for me to lay down my pen. On October 16, in the evening, I became suddenly ill and the doctor says apparently from a brain blood clot. This makes it impossible for me to continue to edit the **Bundesbote.**

Therefore with this I am handing you my resignation from a work which has given me no little joy and I hope has been a blessing to many.

May the Lord guide you to His choice of a successor.

Still in His service yours
(Signed) C. E. Krehbiel

Brother Krehbiel has served long and faithfully in many and various capacities in our conference and it is with no small feeling of regret that we have received this information. We know that you share this feeling, as Brother Krehbiel has endeared himself to our whole conference.

It is our sincere wish and earnest prayer that Brother Krehbiel's health might again be fully restored. We are assured that you are joining with us in remembering Brother and Sister Krehbiel.

H. J. Andres, Chairman
Board of Publication

PRACTICING BROTHERHOOD

The spirit of the good Samaritan is needed not only when our brother man has been physically attacked, but also when differences in education and experience put him at a disadvantage with others or cause him to appear to be a transgressor.

In kindergarten, children learn not merely to listen patiently to both sides of a story, but do so with very little bias of opinion. Daily, they have practice in being kind and fair—the very essence of brotherhood.—National Kindergarten Association.

THE FIRST SESSION OF THE PACIFIC DISTRICT CONFERENCE

(Continued from page 1.)

abundant supply of straw was at their disposal to make up their beds on the floor. An old cooking stove was provided and provisions furnished wherewith they prepared their own meals. The furniture consisted of tables made up of footboards planed on one side and empty store boxes to sit on. The apartments were partitioned off with hop sacks and burlap.

The group on the photo are, back row, right to left: Deacon Peter P. Steiner, Rev. Christian Kaufman and Rev. J. B. Baer. In the front of them, right to left, are: Rev. J. J. Balzer and Rev. Samuel F. Sprunger, and in the front row, right to left, are Rev. Paul R. Aeschliman and layman Jonas A. Amstutz.—Dan J. Steiner, Pratum, Oregon, September 3, 1946.

Y.P.U. OFFICERS
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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference
Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

Youth Activity of the Church of the Brethren

By Harry Bowman
Chairman, National Youth Cabinet,
Church of the Brethren

The youth department of the Church of the Brethren, known as the B.Y.P.D., comprises about thirty thousand young people between the ages of fifteen and twenty-five. Its members are found in almost every state of the Union, the Dominion of Canada, and on other continents to which our missionaries have gone.

The B.Y.P.D. is a division of the Board of Christian Education and is set up on four different levels: local, district, regional and national. The five regions are divided into forty-nine districts which are subdivided into one thousand twenty-one local units.

Nationally the youth work is supervised by a National Cabinet, made up a regional presidents or representatives, the youth director and the editor of youth literature. The National Youth Cabinet is primarily a planning group; however, at times it undertakes to sponsor specific projects.

(This is a second article presenting the work of young people in different denominations. This time it is about the young people in the Church of the Brethren — a church with which we should be rather well acquainted having in common with them the peace position as well as the evangelical faith. Further, our seminaries are affiliated thus giving opportunity for closer contacts. Ed.)

The regional cabinets are made up of youth from the entire region, selected by the whole group. In some regions a representatives from each district is chosen. When this is done, the group elects its own officers. The regional cabinets are largely administrative groups, undertaking all the detailed planning for their specific areas. The regional cabinets are becoming more and more important as a unifier between and districts.

Every district has its own youth cabinet, comprising the regular officers and, in many cases, young people who head up different phases of work, such as worship, Brethren Service, recreational, and newsletter editors. The district cabinets are confronted with more detailed planning and work in closer contact with the local groups than is possible for the regional or national cabinets. Much of the promotion for carrying out the projects suggested by regional or national cabinets is undertaken by the districts.

Naturally, a very important part of the entire organization is the local group. To it falls the task of carrying out the plans and projects of the other cabinets—actual success of the work depends on the large-scale participation of local groups.

To persons not familiar with the organization, this seems to be a rather complicated set-up. After becoming acquainted with the organization, one becomes aware that it developed as a means of efficiently promoting the activities of the youth department and also of stimulating youth to action in service for Christ.

What are some of the projects that these groups have carried out? For the most part they are service projects of some type. Chief among these is the "Summer of Service," or the volunteer service of time. Much of this time is given for work in under-privileged communities, slum areas in our cities, not only to improve the spiritual life, but also to help provide a means of more wholesome existence.

Work camps consumed much of this volunteer service. Young people set up a work camp in some community and work with the local people for several weeks. In many cases these camps continued for an entire summer. We feel much progress has been made thus far, and plans are being made for further development.

Relief is the one project that has been most attractive to our youth. Besides voluntary service in relief centers where relief goods are collected for shipment to distribution points, several specific projects have been undertaken.

Chief among these is the "Heifer Project." This project has been carried on by the entire church, but the young people have promoted it vigorously. Many groups have brought or donated at least one heifer to the project. Plans have been made and put into operation whereby receipts from the sales of the pamphlet, "How to Pray," by E. Stanley Jones, will be used for the heifer project.

The youth department also carried through a soap project for war stricken areas. Accurate reports have not been compiled as yet, but we are happy that huge quantities of soap have been made and donated by our youth groups.

Summer camps play a large part in training and developing our young people. These are not specifically youth projects, but many of the camps are planned and carried through chiefly by the young people. Usually between thirty-five and forty camp-sites are used each summer. At many of these camps there is at least one period of those in the young people's age-group.

Another type of camp, a project far too great for youth but of vital interest to them because of their convictions, is the Civilian Public Service camps. These were established to furnish a place where service of a constructive nature could be given by our young men whose convictions would not allow them to participate in the program set forth by the armed services. Out of these came young men to serve as attendants in mental hospitals, human guinea pigs for research, parachute-jumping forest fire-fighters, and many other jobs of national importance. Many of our young women volunteered as applicants in mental hospitals and other worthwhile service projects.

In addition to supporting these service projects, great financial support is given to the mission program of the church at home and in foreign countries.

Through developing the program of the local group we find we actually have the surest method of accomplishing the desired results in project promotion. Thus four points are mainly stressed in our local program. They are worship, study, recreation and action. Program guides and planned programs are made available to the local groups through the facilities of the national youth headquarters. Program plans are published regularly in "Our Young People," a weekly publication. These furnish excellent material and suggestions for weekly programs, but leave ample room for creative planning.

Local groups and individuals are stimulated to action through youth conferences camps and other group activities. Each year a national meeting is planned other than the meeting of the National Cabinet. Some years these are held along with the regular church conference. In other years special meetings of the representative type are held, allowing only a small number of youth and adults advisers from each district and region. Also, each region sponsors a mass meeting, usually each year, and each district carries out a varied number of mass meetings annually.

New projects, then, may often originate in the local group, and if they seem to work well, they can be promoted through these conferences. Other means of promoting the projects are the regular publications or special literature, and the facilities of the national, regional or district cabinets.

Basically, the trend of thought of youth in the Church of the Brethren is much the same as in the older group, yet there is a profound difference. Although we are a church that stands strongly for peace, only about one-tenth of our boys went to C.P.S. camps. This does not mean that our church has turned from its peace convictions; perhaps we have accepted the tradition too casually and have not instilled in our youth the implications of this belief, which is so vital to our existence.

Our young people are trying to put a more practical application to Christianity. Thus we find young people becoming more interested in relief and rehabilitation, work camps, social issues and political action. Yet our youth seem to be holding on to the spiritual implications of basic Christian theology. On certain types of recreation and social behavior, young people are much more free than were their parents. We, like many other youth, are catering too much to commercialized recreation and not taking the initiative in planning our own more wholesome recreation.

The general trend of thinking is that our program in the future should be a program of postive leadership rather than a negative attitude of don'ts Our program should be presenting things on a higher plane to stimulate youth to strive for the higher and more constructive ideals. We should work for a Christian concept of vocation, with a feeling that our work in our own community is a small part in furthering Christ's teaching.

Cooperation is foremost in the minds of most Brethren youth, for we feel that only through working with other denominations and other people can we hope for survival and growth of Christianity. We feel that through cooperating with other youth we can acquire some of their fine qualities and perhaps share some of our own. We are all working for the same great cause of Christ. Let us all work together and pray that all Christians everywhere will cooperate more effectively as one great body.

Suppose You Try Smiling

Your burden is heavy, I haven't a doubt,
But others have loads they must carry about,
And they are not whining.
Some people are glad if but half of the way
Lies out of the shadow, or part of the day
They see the sun shining.
Suppose you try smiling!

This funny old world is a mirror, you know;
Turn its way with a sneer, or face of a foe,
And you will see trouble.
But meet it with laughter and looks full of cheer,
And back will come sunshine and love true and dear,
Your blessings to double.
Suppose you try smiling!

All places are open to those who are glad,
Too many lack courage, too many are sad.
Those near you need cheering;
So sing with your burden, the way is not long,
And if you look upward your heart will grow strong,
And skies will be clearing.
Suppose you try smiling!

—Author Unknown

The Magic Word

A Story

Once upon a time, in a far away country which we shall call Adanac, in the little village of Notgnimael, there lived a poor young man called Ali Baba. Now Ali Baba was not always happy, because he lived at the lower end of the village where the sun came up after breakfast and went down right after dinner; and so it was that Ali Baba wandered around in the dark half of the time. And to add to his troubles, he was always looking for something he couldn't find.

Now one day as he sat brooding over his troubles and hatching troubles for everyone else, too, he heard the thud of horses' hoofs outside, and opening the door, he saw that it was his neighbour, Cassim, with some of his friends.

"Ali Baba", sair Cassinm, "It grieves us to see you so unhappy. Day after day you sit with your head under the eavestrough hoping that it will rain so you won't have to work so hard. If you will join our group we will show you a way to be happy."

"That I will gladly do," said Ali Baba, "but what do I do so that I may join your group?"

"That is easy" answered Cassim. "Just give us five srallod (for that was the unit of exchange they used in those days) and come to our meeting place when the third sun has set."

And so it was that when the third sun had set, Ali Baba prepared himself and went to the meeting place to join Cassim and his friends. As it was yet early, and everybody had not yet arrived, they drank some reeb and played some sdrac (for such was the game they played in the old days) until everyone was happy. When the forty had gathered, Cassim mounted a sdrac— table and spoke thusly: "Friends, we are gathered together here on this occasion to find a great Secret — the Secret to Happiness. We are all unhappy because we are all poor and the Clouds of Sorrow and Discontent hide the Sun of Joys from us. Everyone in this world has a right to be happy, but are deprived of our Happiness by the Monk who keeps the Monastery on the other side of the village. Now I have heard that in a secret room within the Monastery there hangs a jewelled Necklace, with four great jewels, bound together by a golden thread. Whoever has the Necklace is rich and has the power to drive away the Clouds of Unhappiness that would darken his life. Now the monk shares this with only his closest friends and, therefore, we are left in the dark. We are as good as they, so why shouldn't we have the Necklace? We would be rich and happy."

"Yes," said one whom they called Ali Bi, "but how could we get the Necklace?"

"I have a plan," said Cassim, looking wise in an ignorant sort of way," we shall visit the monk to-nite and seek his permission to steal the Necklace."

And so it was that upon that very night the monk heard the thud of horse hoofs outside, and he, too, went and opened the door and saw Cassim with a few of his closest friends.

"We have come," said Cassim boldly, "to receive your permission that we may steal your Necklace which hangs in the secret room within the Monastery."

"But," said the Monk, smiling. "You cannot steal it from me for it is not mine; and anyone who would enter the secret room must know the magic word which opens its door."

"Then tell us the magic word," threatened Cassim, "or we shall force you to open it for us."

"I cannot open the door for you," answered the Monk, still smiling, "everyone who would enter and seek the Necklace must first understand the language of the magic word."

"Tell us the magic word, old fool," said Cassim angrily.

"I can tell you the word, but you will not remember it, for you do not understand such language. The magic word is 'Co-operation'. Go to the Monastery, and when you come to the room called Youth, utter the magic word and the door of the room will open that you may enter therein, and see the priceless Necklace."

Hearing this, Cassim and his friends were overjoyed, and they rode back to the meeting-place to share the good news with the rest. But when they got there, they had forgotten the magic word, for they could not understand such language. But Ali Baba had followed them, and had hidden near the monk's door, and he had heard all that was said. And when they were gone, he hurried to the Monastery and went to the room called Youth, and said. "Co-operation." And the door opened to him forthright, and he entered into the room. He saw an altar and walking up to it he saw on it the beautiful necklace—but it had only three jewels, and the thread that bound them together was not of gold. As he stood there he heard a voice behind him and he turned and saw the monk, who had followed him.

"I am happy to see you here, Ali Baba, for now you have found what you were looking for. But why do you seem so disappointed?

"It is true that you see only three jewels, for the fourth you may find only for yourself. The red jewel you see is Love, the blue one is Faith, and the white one is Trust. The thread that binds them together is not of gold, but of a metal much stronger and more precious — it is Friendship. If you will open the door to your heart and let these enter, you will find the brightest jewel of them all — Happiness."

And Ali Baba did as the monk had said, for he understood such language, and his heart became light within him, and the clouds above him were driven away. And he told his friends, and they came to seek for the jewels, and found them, and carried them away in their hearts. They were rich and happy, and they all lived happily ever after.

—Die Vereinsglocke

The Season of Expectancy

The period between Thanksgiving and Christmas is one of anticipation. It is one which, from childhood on, arouses within us great expectations. As children, the season is one of Santas, gifts, wreaths, tinsel, and much curiosity about just what is wrapped in the packages. There are cards exchanged, people go caroling and they invite each other in to eat nuts and enjoy a warm room. Even shoppers don't look quite so tried and bus drivers seem more friendly. There is a spirit of joy — that was evident even during the war years.

It is during this season that many great religious festivals are held. "The Messiah" is sung, the radio offers music heralding Christmastide, churches prepare special Christmas programs and the children are busy learning lines and practicing. Special emphasis is made on Bible study, and special devotional material is prepared. It is Advent, the season of expectancy.

This festival is a bright spot of the year. It is a season of joy for all the nation. And a season of joy is what it would be! We need to retain all the joyousness it contains. We need to fill it with the joy it can truly mean. That the Christmas season is not essentially a religious holiday as it is now observed is quite obvious. That this is the case, need not mean that the season should be less one of happiness and joy.

The deepness of the pleasure of contemplating what it means to him who follows Christ is thoroughly possible. And it is there that the full of joy of the season of Advent and Christmastide takes on depth and meaning. It is the heralding of the greatest event the earth has seen.

Items of Interest

La Perla is a familiar area to those who have worked in Puerto Rico. It is a slum area of San Jaun fronting on the ocean and is famous for being one of the worst slums in the world. Recently the Puerto Rican Government made plans to clean up this area through appropriations toward the construction of housing projects, modern schools, a community center and park.

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Recently the Negro and White Ministerial Association of Knoxville, Tennessee, were merged by the initial action of the White Association. A correspondent, telling of this, stated, "Those who know the South will say that the age of miracles has returned."

* * * *

By pressure of the Japanese Government during the war, the churches of Japan merged into the United Church of Christ. Rather than return to the former state in which there were more than forty denominations, the churches plan to continue under the present relationship. Eighteen synods under the United Church are being established to localize the administration of the church.

* * * *

The famous penal colony in French Guiana, called the Dry Guillotine or Devil's Island, and notorious for its cruelty, is being closed by the French Government. The Salvation Army is going to work with the prisoners making effort to redeem the prisoners for Christ and society using the methods of Jesus.

* * * *

Reports from a Danish pastor about his work with the German refugees in Denmark tell of how five thousand attended church service one Sunday. The chapel would seat only five hundred, so services were repeated throughout the day in order to accomodate the worshipers who would queue up outside to get in.

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Fewer than one hundred persons each are employed by 91 per cent of all manufacturing firms in the United States. Sixty-five per cent of all the workers in industry are employed by firms each having fewer than five hundred workers.

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Statistics indicate Utah has the highest percentage of church membership, about 70 per cent, and New York has the next highest, between 60 and 70 per cent. California, Nevada, Oregon, Washington, Montana, Wyoming, Oklahoma, Arkansas, West Virginia and Florida have the lowest, the percentage being between 20 and 30 per cent.

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A farm loan fund established by the older members of rural churches to provide funds for farm ownership among the younger members was urged by Dr. William G. Mather speaking at the annual meeting of a district conference of the United Brethren Church.

* * * *

At the Latin American Congress of Evangelical Youth held at Havana, Cuba, Christian youth were urged to give first place to a study of the causes of war and to bringing about a just and lasting peace. The repudiation of war also urged in another recommendation by the Congress.

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Europe will be short forty million tons of coal this Winter, according to an estimate made by the European Coal Organization. The only way the shortage can be stopped is by some special measures from the outside.

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A steady increase of migrations of people from Canada to the United States is evident in the fact that in 1942 4,650 went across the border, 21,000 moved south in 1945, and the 1946 move may reach 35,000.

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The Episcopal diocese of Georgia has removed racial discrimination from the church organization by granting negro members equal status in representation at the annual convention.

Brooklyn Sunday Schools hold an "Anniversary Day" and have done so for 117 years. This year the day was celebrated with a parade of eighty-five thouand students from over three hundred schools marching. Their theme was "Christ, our Salvation."

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Plans for the publication of a magazine called the **National Temperance Digest** are underway by the National Temperance Movement. Also, a fund of $125,000 has been authorized for a national program of temperance.

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A speaker at a state Liquor Dealers' Convention held in Rochester, New York, stated that the trend in local option elections is towards prohibtion.

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Wu Yi Fang, China's woman delegate to the San Francisco U. N. O. Conference, is chairman of the National Christian Council of China and President of Ginling College in Nanking. The Council, in the light of China's present disturbed condition, issued a call to prayer on behalf of the nation.

* * * *

In the U. S., there are now 551 interdenominational county, city and state councils of churches.

* * * *

A" sad proportion" of the occupation troops of the Allied nations in Germany are reported to be taking advantage of the "desparate plight of the Germans to exploit them for their own gain," according to Rev. Geoffrey Duritt, Assistant Chaplain General of British Occupation Forces in Germany.

* * * *

Reports from Shanghai state that the churches are again becoming active with attendance at services packing the churches, missionaries are returning, schools are opening. Many of the churches were pushed out of their buildings during the war, but held together throughout the war and now are returning to their former places of worship.

* * * *

New Zealand has released all of the conscientious objectors jailed during the war. This is a contrast to the U. S. in which 1,200 are still in prison.

LABOR WITH THE HANDS

by Grace Noll Crowell

The quiet, simple processes of toil
May bring rich blessings to the hearts of men.
To lose oneself in labor with the soil,
To plow and sow and reap, and plow again,
May bring renewal to a tired mind,
And the peace that those who seek for it may find.
A woman bent above some ancient task—
A labor that she loves and understands—
May find contentment, more than she can ask,
In the deft employment of her willing hands.
Often some spiritual victory is won
Through finishing well a task she has begun.

To labor with one's hands is sane and good
For the body's strength and the spirit's fortitude.

BUILDING WORLD SECURITY

In our parks the doves and sparrows feed together, and the smaller birds are never tyrannized over by the larger. The bad-mannered sparrows are quite out of place among the doves; yet the latter never become contaminated by sparrow conduct, nor do they attempt to force these badly-behaved birds to conform to their own "higher standards of living." Perhaps they know intuitively that development is a step-by-step process. Children in kindergarten usually manifest a similar intuition. It is possible that world security would be more easily won did their elders consider the doves and the children.—National Kindergarten Association.

Jottings

—**Elsa M. Grantland,** who recently visited churches in the Western District Conference and also attended the Conference session at Beatrice, writes from Paint Rock, North Carolina: "I do wish to thank each family in whose home I was privilged to spend a time of hospitality and fellowship. I thank you, also all the members of the Western District Conference for their many kindnesses, consideration, and splendid hospitality. My greeting to all."

—**Menno Mennonite Church, Lind, Washington:** Rev. P. D. Unruh, Colfax, brought the morning message on Sunday, November 10. The superintendent and teachers of the Elementary Sunday School Department have prepared a Christmas program and practice has begun. Another drive for relief clothing is underway. —Mrs. Henry J. Franz, Corr.

—**Bethel College Mennonite Church, North Newton, Kansas:** The following marriages occured recently: Roland Richert to Edna Mae Tuttle, Wichita, November 2; Ernest A. Unruh to Dorothy Irene Dudte, Newton, November 9; Ann Ruth Hiebert to John L. Moyer, November 9. Twenty-eight of our boys and girls are enrolled in the Week Day School of Religious Education, a cooperative effort sponsored by the churches of Newton and the public schools. Mrs. H. A. Fast is one of the seven teachers in charge of the work. —Eldon Graber, Corr.

—**Rev. Henry Hege of Corn, Oklahoma,** reports that he finally heard from his folks in Germany. His second oldest brother, who was head of the transportation system in Danzig, lost everything in Danzig, but since he still owned the sixteen-room house and the land of the old homestead at Reihen (this little village lies about twenty-five miles south of Heidelberg), he has returned to Reihen. This brother, who for many years did desk work, now has to raise potatoes, etc. He is over sixty. At the beginning of the war he weighed 188 pounds; now he weighs 114. Reihen is in the American Zone. A son of this oldest brother (nephew of Rev. Hege) lives in the French zone and wrote from there. He reports that when people meet each other they talk about food and that it now is more difficult to get from one zone to another than it was to get from one country to another before the war. Rev. Hege has not yet heard from a brother and a sister who lived close to the Siegfried Line.

—**Ernest Bachman**, a member of First Church, Newton, Kansas, who last year sailed to Europe on a boatload of horses, recently toured a number of Oklahoma churches to show slides, speak, and arouse interest in sending CARE packages to the needy of Europe. Brother Bachman took about sixty names along. By the time he finished speaking at the Bergtal Church, Mr. Bachman already had around eighty requests for names to which CARE packages might be sent. He still had several more churches to visit.

—**David Welty** of Los Angeles was a recent visitor at General Conference Headquarters. Mr. Welty stopped off at Newton to visit relatives after having made a ten-day visit at Berne, Indiana, his old home town. After having been in the printing busines for many years, Mr. Welty has now sold his business.

—**General Conference Headquarters** received a clean-up on Thursday afternoon, November 15, when the office force doned old clothes, waxed and polished the floor, cleaned up the basement, and brought a little more order to the back room. Plans were also made for a possible re-arrangement of desks, etc. After several hours of scrubbing, polishing, sweeping, etc., the group enjoyed the sandwiches, coffee cake, cookies, and coffee provided by Rev. and Mrs. Walter Dyck. Workers at Headquarters are: B. Bargen, Manager of the Publication Office; Dora Albrecht, Assistant to Mr. Bargen; Delsie Tieszen, Financial Secretary; Donna Regier, General Secretary; Walter Dyck, Executive Secretary of the General Conference; Ronald von Riesen, Executive Secretary of the Board of Education, and Reynold Weinbrenner, Editor, "The Mennonite."

—**Correction:** In "The Mennonite" of November 5 we stated: "The Peace Committee of the Eastern District Conference is planning a Relief Rally to be held November 31 . . . " Rev. George Stoneback writes that the date is not November 31 but rather November 30. The rally is at 2:30 and at 7:30 in the Zion Church, Souderton. Robert Geigley and Henry Detweiler, both former relief workers, will speak. Pictures will be shown, and Harold White McCoo, director of the Inter-Racial Y.M.C.A. in Philadelphia, will be charge of the special music and group singing. Those who plan to attend are invited to bring a box lunch and stay for both sessions.

—**First Mennonite Church, Nappanee, Indiana:** Last Sunday evening our church joined in a union Reformation Day Service at the Methodist Church with Dr. H. G. Brubaker of the Brethren in Christ Church and Professor of Psychology and Education at Beulah College at Upland, California, as speaker. Mrs. Enz led the union choir of thirty voices, and Carol Petcher, also of our church, played the organ. Bob Hartzler of the Eighth Street Church of Goshen was the speaker last Sunday afternoon at the youth meeting of the C.Y.F. at the United Brethren Church. November 24 will be missions Sunday and Thanksgiving in our church with Marvin Dirks as the speaker. On November 28, the union Thanksgiving service will be held in our church at 9:30 with Dr. Ernest E. Miller, President of Goshen College as speaker. Twenty men of our church attended the five-church brotherhood meeting held at Topeka recently. During the Sunday School hour the Juniors went out to the farm to dedicate their heifer before it is shipped to Europe.—Mrs. Loyal Corwin, Corr.

—**Johannestal Mennonite Church, Hillsboro, Kansas:** Mrs. Arnold Penner, nee Unruh, passed away on October 22, 1946, at the early age of almost thirty-nine years. It has been the custom of our Mission Society, in place of getting flowers for the funeral, to send the money in their memory to the Memorial Hall at Bethel College. Miss Grantland was in our church on October 6 and talked to the children, as well as to the whole group. It was very interesting.—Mrs. Aronld A. Plenert, Corr.

—**First Mennonite Church, Nappanee, Indiana:** Last Sunday evening in the Eighth Street Church at Goshen, a service was held which was planned by the five-Church Brotherhood for all their members. Dr. Harold S. Bender, who recently returned from Europe, was the speaker. On Monday evening, Rev. Aron Jantzen, one of our missionaries to India, showed slides and spoke on "India's Great Need." Next Sunday evening we will have a sound film shown at our church on "The Kindled Flame" which shows the triumph of the Christians over paganism.—Mrs. Loyal Corwin, Corr.

—**Bethany Mennonite Church, Quakertown, Pennsylvania:** On October 20 we observed Rally Day in the Sunday School. We had a good program by the school and a record attendance. Mr. Era Kuyper, superintendent of a nearby Sunday School, was our guest speaker. November 10, our C. E. had a musical program consisting of favorite hymns. These were given by a brass quartet, a piano solo, and accordion. Rev. Edmund Miller, representing the Mennonite Biblical Seminary, is in our midst at present, and was our speaker. He spoke on the topic of "The Light in the Darkness" as found in St. John chapter one. He also preached for us in the regular service following C. E. in the evening. He spoke on John 17. His message was very inspiring and spiritual. He says the doors of service are wide open. Let us ask God to call our dear ones right out of our home churches and of our own homes to answer these calls. Rev. Neuenschwander is holding evangelistic meetings in the Richfield Church, November 4 to 16.— Mrs. Ed. K. Stoneback, Corr.

—**Wayland Mennonite Church, Wayland, Iowa:** On Sunday, November 3, the Wayland congregation had Rev. and Mrs. Ernst Harder and Miss Bertha Ewert as guests. Rev. Harder brought us an inspiring message. On Wednesday evening, November 6, Missionaries Rev. and Mrs. Aron Jantzen were at our church. They showed pictures of their work in India, and also brought challenging messages. We greatly appreciate these visits.—Anna E. Mullett, Corr.

—**Brudertal Mennonite Church, Hillsboro, Kansas:** Rev. and Mrs. Dan Schirmer brought the message Sunday morning and told us about the mission field in Hotevilla, Arizona. Due to the illness of one of their girls, they could not be in church to sing for us, so Rev. and Mrs. Schirmer sang a few special numbers. The Senior Sewing Society got some clothes from the relief center at Newton, cleaned them, patched them, and made different things out of them such as caps, gloves, boys' suits, etc. From the patches left over they made a number of comforts for relief. They also cut six thousand quilt patches for the Arizona stations. Now they are busy sewing dresses and aprons for Christmas presents for the Hopi ladies in Arizona. Mr. Oliver Unruh received his discharge from C. P. S. —Mrs. Edwin R. Funk, Corr.

—**Emmanuel Mennonite Church, Galva, Kansas:** On September 27 we were privileged to hear Dr. Ed. Kaufman of Bethel College give a very interesting report of his European trip. Rev. and Mrs. Garman Wedel and Lincoln Unruh served our congregation as delegates to the Western District Conference at Beatrice, Nebraska, and have given interesting reports to us. Our pastor and church board have planned a very interesting program for our Sunday night services this winter. We shall have a varied program, including C. E. on its regular date, evangelistic services, with occasional outside speakers. Some evenings we shall have young people's meetings in the form of round table discussions of young people's practical problems. Slides of Biblical nature or early missions will be shown, which we expect to secure from Bethel College. Anyone in the community is cordially invited to fellowship with us. On Sunday night, October 27, we had the pleasure of Christian fellowship at the Eden Church with a C. E. program exchange. We expect to have them with us in the near future for more spiritual blessings.—Marie Wedel, Corr.

—**Bethel College Mennonite Church, North Newton, Kansas:** Jean Wedel, Laverne Linscheid, and Virgil Flickinger gave a report of the young people's work program at the Chicago Mission last summer, Sunday evening, November 17, in the Student Union Room. The Women's Society met Tuesday evening, November 19, in the Student Union Room. Dr. R. C. Kauffman spoke on "The Place of Missions in the Post War World."

—**Eden Mennonite Church, Moundridge, Kansas:** E. E. Flickner presided at the annual business meeting. Church problems were discussed and officers were elected for the coming year. Approximately three hundred plates were served at the noon meal. The Ladies Aid and the Dorcas Society had a joint meeting in the basement. A mission project in the form of a bazaar netted $450.—P. K., Corr.

—**Bethel Mennonite Church, Fortuna, Missouri:** Brother Eli Fretz spoke to the Men's Brotherhood on October 29. Rev. Edmund Miller, from Chicago, closed a series of meeting on October 30. Mr. and Mrs. Harold Moser were received into our church by letter November 3. A radio preacher from Springfield, Missouri, Rev. Hitchcock, spoke in our church November 10. The M. C. C. truck came through last Wednesday to pick up our canned goods for relief. Paul Hilty was again re-elected as deacon. The other deacons are Warren Lehman and Rufus Hofsetter. The Sunday School elected Carl Hilty supperintendent and Elmer Garber assistant.—Mrs. Joe Lehman, Corr.

—**Inman Mennonite Church, Inman, Kansas:** We observed our annual Mission Festival on November 3. Speakers, were Missionaries J. R. Duerksens and Sam Goering, Harry Martens and Viola Duerkson. Rev. Sam Goering used slides to illustrate his talk. Viola Duerkson, a member here, is under appointment by the M. C. C. to go to Paraguay in the near future.—Corr.

AN INDEX OF MENNONITE THINKING

"Where can I find good material on our India Missions?"

"Where did Gerald Stucky go?"

"Where is that write-up on the Belton CPS camp?"

"What's Mennonite Youth up to now!"

A thousand questions, and you never know when or where they will pop up. You may remember that you read it somewhere in THE MENNONITE, but you can't remember when, or where, and you can't remember the exact title. Or you may remember who wrote it, but not what it was about—a good little poem, a keen quotation that you can use in your sermon, or for a speech, or in connection with something you are writing.

An INDEX, that's what we need. An index of everything appearing in the MENNONITE during the year just closing. An ITEMIZED INDEX! showing what page number. That indexes EVERYTHING—authors, titles, ideas, names, places, conventions, reports, events, programs, weddings.

Some magazines make it a practice to prepare such an index and publish it as a separate pamphlet. Some make one number a year their "index number." Someone has suggested that we include an INDEX OF MENNONITE THINKING in our MENNONITE YEARBOOK. What a handbook THAT would make it.

A careful analysis of what is involved—work, time, cost—indicates that it COULD be done. Do YOU think it SHOULD be done? That is the question. All you need to do is reach for a postcard, and on it you write, "INDEX? Yes, I'm for it," and send it on its 1-cent journey.

Look out! That next YEARBOOK may be the most useful little handbook you EVER saw.

(**Editor's note.**—Didn't you mean to add that the **Yearbook** is free to those whose subscriptions are paid in advance?)

—**First Church of Garden Township, Moundridge, Kansas:** The Garden Township sewing society put up six blankets, six comforters, $176.45 offering to buy blankets for war relief, and the women and children sent thirty-one good will Christmas bundles for war relief. —Corr.

—**Bergtal Mennonite Church, Pawnee Rock, Kansas:** It has been our privilege to hear the following guest speakers—Aaron Epp on October 6; Milton Harder, November 3; and Johannes Hilverda and Pieter Doves on October 27. Ten members attended the Conference at Beatrice, Nebraska. We are happy for the return of Eugene Deckert from Japan and Ben E. Unruh from the South Pacific. Both are discharged. The reports from the various departments of the church are over

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$7000.00 in the past six months for missions, relief, and local.—Mrs. John Dirks, Corr.

—**Mr. and Mrs. C. B. Janzen of Newport, Oregon,** were callers at General Conference Headquarters recently when they visited friends and relatives at North Newton.

INDIA MISSIONARIES CHOOSE NEW OFFICERS

Dear Mission Friends:

The India Conference was held October 12-18. This was earlier than usual, but it was held at this date so that all our missionaries could be present to attend the wedding of one of our missionaries, Miss Alida Schrag to the Rev. Abe Cummings of another mission. We are sorry to lose Miss Schrag, but we wish her God's richest blessings.

Dr. H. R. Bauman has been elected to succeed the Rev. P. W. Penner as Secretary and Treasurer of the Mission. All correspondence pertaining to this office must therefore be addressed to Dr. H. R. Bauman, Champa, C. P., India.

Rev. Orlando Waltner has been elected as Chairman of the India Conference to fill the vacancy of that office caused by Mr. F. J. Isaac's death.

In his letter to the Board, Brother Waltner says, "Please remember Dr. Bauman and me before the throne of grace." The Board would like to urge the members of our Conference to join us in remembering these brethren in prayer. May we further sugges that you continually remember all our missionaries before the throne of grace.

Sincerely yours, Howard G. Nyce

The Mennonite

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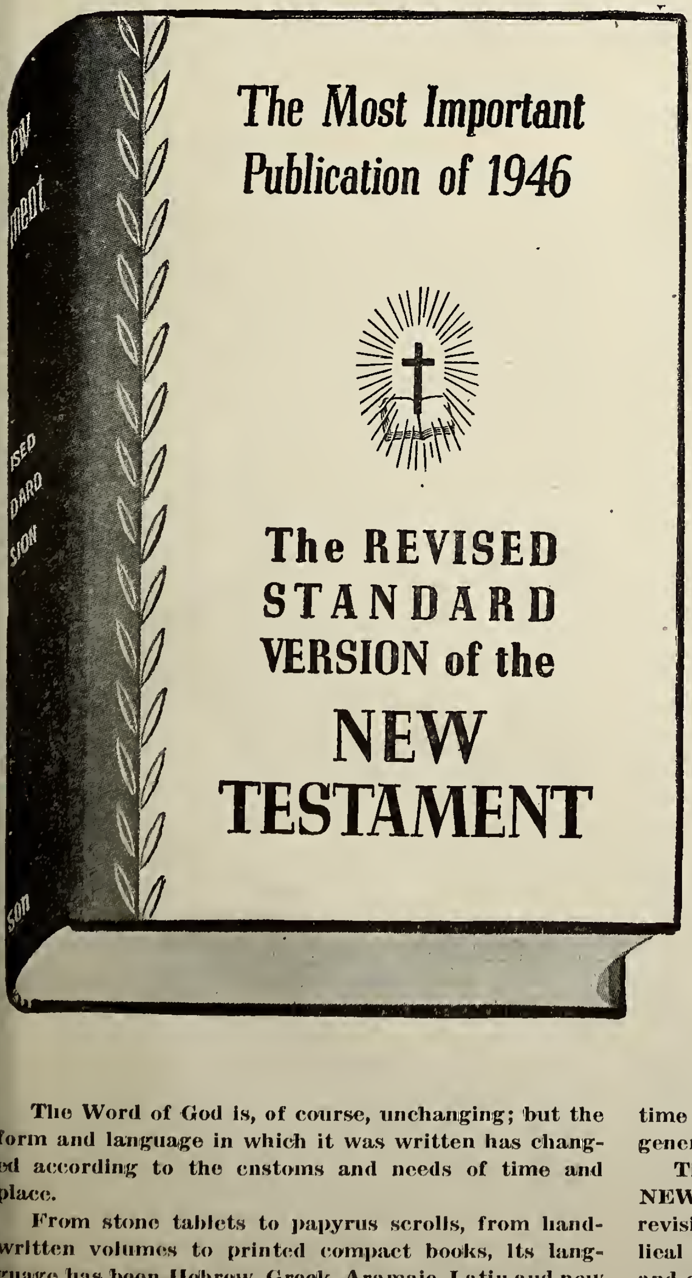
The Most Important Publication of 1946
The REVISED STANDARD VERSION of the NEW TESTAMENT

THE ETERNAL WORD OF GOD IN THE ENGLISH OF TODAY

The Word of God is, of course, unchanging; but the form and language in which it was written has changed according to the customs and needs of time and place.

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The REVISED STANDARD VERSION OF THE NEW TESTAMENT is the latest, authorized English revision of the New Testament prepared by noted Biblical scholars of our day. Archaic words and phrases and ancient styles of printing have yielded to the best English of our time and to the printing styles of present-day books.—Courtesy, Thomas Nelson & Sons.

Universal Bible Sunday, December 8

From the editor's point - of - view:

ENTHUSIASM for the Bible may be unwholesome as well as wholesome. The Pharisees exhibited an unwholesome enthusiasm for the scriptures. The Pharisees revered te scriptures; they delighted in intense and prolonged study of them; they insisted upon a strict obedience of them. To them every syllable was holy. Little wonder, that filled with such enthusiasm, they should rail upon Jesus for his actions upon the Sabbath and his words about the same. Did not Scritpures say, "Ye shall keep the sabbath, therefore; for it is holy unto you: every one that profaneth it shall surely be put to death." Ex. 31:14. It was an enthusiasm that was unwholesome instead of wholesome that made them look upon Jesus as being disloyal to the scriptures. How strongly they must have suspicioned Jesus of disloyality to the scriptures is evident in Jesus' affirmation, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill," Matt. 5:17. From their point-of-view they could not help questioning the loyalty of Jesus. They were conscious of their own enthusiasm for the scriptures, and this seemed to them a matter entirely praiseworthy. But they were not as conscious of the fact that there was something wrong within them and that they were using their enthusiasm for the scriptures to make up for the wrongness within. Jesus pointed out that the Pharisees made a great-to-do over minor matters of the law and neglected the truly important ones. Matt. 23:23. The Pharisees unconsciously sought to cover up their essential violation of the spirit of God's revelation by being strict about the Law. The sore point in the Pharisees was their lack of love for God and neighbor. It is such inner soreness that stimulates an individual to compensate with some kind of "goodness." Out of such inner soreness can come an unwholesome enthusiasm for the Bible. The individual is not so much to be blamed as to be understood. In most cases, if not always, he is unconscious of what he is doing. He simply cannot see himself as he is. His outer goodness gives him a sense of self-assurance. He cannot turn from his kind of goodness to a genuine inner condition because he lacks a real knowledge and understanding of the latter and because he lacks in an experience of grace. But there is a way out through the grace of God. As the individual recognizes the sinfulness within for what it is and as he sees himself as less holy than his pretensions at holiness, his spirit tends to become right. Then the need for "compensatory goodness," for covering up, drops away, and a life full of God's Spirit comes into being. Enthusiasm for the Bible is then a matter of the Spirit and as such is wholesome. And thus even today a Saul can become a Paul.

BIBLE STUDY which goes from the present to the past can be very satisfying. Such study is a matter of going from the familiar to the less familiar This kind of study concerns itself not so much with the environment in which human beings live or lived as with the inner workings of man today and in the past. This inner working is very much the same while the outer circumstances have changed from a camel's pace to the stratospheric plane's flight of today. Since the inner working of man is so much today as it was in the days of Jesus, we can utilize our knowledge of man today to mine the riches of the scriptures. When we have finished reading a passage of scripture we can ask, "What kind of human behaviour or motivation as we know it today does this passage suggest?" Once we have found the identical or similar behaviour today and have thought through this behaviour as we know it today, then we are in a very receptive state to return to the passage of scripture to see just how such behaviour worked out in the days of long ago with men who had very significant experiences. Once we can identify the inner working of the past with a known inner working of today, we are ready for spiritual enrichment. Then the figures of the past become to us men and women who are alive with the same feeling and thoughts that we find in ourselves. Then the solution of their problem becomes suggestive to us. Let us take for an example Mark 9:33-36, especially the words, "If any man desire to be first, the same shall be last of all, and servant of all." We ask, "Do men today desire to be first, and if so, how and why?" We may conclude from past observation and reading that a desire to be important is very general and very strong. After having thought through this inner working of human behaviour today, we will feel eager to learn more about the disciple's desire for importance and how Jesus dealt with it. The disciples will seem very much like ourselves (as they indeed were) and therefore more like close acquaintances from whom we can learn much, and Jesus will be speaking directly to us. In Bible study as elsewhere we can make use of the method of going from the familiar to the less familiar, and we can do so consicously.

The Christian and His Bible

by **Lester Hostetler**

The Jew has a day, the day following the Feast of Tabernacles, in which he rejoices in his possession of the holy law and sings "Be strong and fortified in your championing of Torah." Our Universal Bible Sunday, now widely observed the second Sunday in December, is something similar. We rejoice in the possession of the Bible, for it is the only clearly shining light in the present world darkness.

The Christian must read his Bible. How can he know the way of life unless he does so? William Lyon Phelps who was for many years Professor of English Literature at Yale repeated over and over "that a knowledge of the Bible without a college education is better than a college education without the Bible; and that a man or woman can learn more about human nature by reading the Bible than by living in New York."

Every thinking Christian knows that the Bible is not always an easy book to interpret and must therefore give diligence to its reading. The Bible is not one book but a library of eighty books (if we include the Apocrypha.) It was written over a period of a thousand years and in an age far remote from our own. Travel was measured by the speed of the camel. Modern communication and travel were undreamt of. Their civilization was largely agrarian, ours is urban. Their social and economic problems were simple compared with the modern problems that baffle us—the concentration of wealth, the conflict between capital and labor, power politics, global warfare, and the atomic bomb.

The historical background of the Bible is not always clear and the question of Phillip to the Ethiopian, "Understandest thou what thou readest?" is often pertinent. Often we must answer with the Ethiopian "How can I except some man should guide me?"

The Christian will learn to read the Bible for himself and guard against the spiritual anemia which results from a constant dependence upon second hand opinons. On the other hand, he will not disdain the use of guides to the interpretation of the Bible. A good commentary will serve this purpose and if he learns to use it properly, it will save him from many a pitfall in his exegesis of the Word.

The Christian cannot always avoid critical questions that are asked concerning the Bible. Why four gospels, instead of three or two, or one? When did the books of the Bible become the Bible? Why do the Roman Catholic and Protestant Old Testaments differ in content? When and why was the Apocrypha dropped from the English Bible? How could the early church exist a whole century without a distinctive Christian canon or Bible? Why are there so many different translations of the Bible?

These and many more questions can be asked legitimately. The answers to them is a long story and cannot fully be given here. It can be found in books like "The Story of the Bible" by Kenyon or "The Study of the Bible" by Colwell. A new book, admirable for its brevity and racy style, by Archibald M. Hunter on "Introducing the New Testament" has several interesting chapters on the subject. It should be said here that the reading of the Bible itself is far more interesting than books *about* the Bible, and much more profitable. But there is room for books *about* the Bible.

CANONIZATION

The canonization of the Bible refers to the acceptance of the books as holy and authentic and therefore to be included in the Bible. It was a gradual process. It was not accomplished, as one might suppose, by church councils called to decide which books should be included and which rejected. There were Church Councils which took action but they for the most part, only ratified what was already the general practice of the churches. By the year 200 A. D. all but seven of our twenty-seven New Testament books were in the canon. Those remaining in doubt were Hebrews, James, Jude, Second Peter, Second and Third John, and Revelation. By 375 A. D. they were all included exactly as we have them today.

There were several compelling reasons why the church formed a canon. One was the fact that there were a large number of Christian writings of questionable value and authority in existence. The church had to decide which books contained the true story of the life of Christ and His Gospel. A second reason was that early in the life of the church there was an infiltration of heresies, among them Gnosticism. The church had to guard against these false teachings. It did so by accepting certain books—twenty-seven in the New Testament —as canonical.

On what basis were books admitted into the canon? Of the large number of Christian writings, what was the criteria by which a few were accepted as Scripture while the others, including all of the New Testament Apocryphal books, were rejected? There were two tests: (a) was the book regularly read in the church? and (b) was it of apostolic origin? If a book met the first test, than it was certain that it had something to say to the church. If it met the second, then there was assurance that what it said came from the circle nearest to Jesus Christ and was therefore authentic. The wisdom of the choices made is undoubted.

TRANSLATIONS

The Christian owes an immeasurable debt of gratitude to the translators of the Bible, for we have come to know its message, not in the languages in which it originally was written, but in translations. Parts of the Scriptures have by now been translated into over a thousand languages and dialects; the whole Bible into two hundred languages, and the New Testament into two hundred and twenty-seven more. Thanks to the work of the American Bible Society the work of translation and publication goes on. Translations are being made in such areas as Mexico, Central America, the Philippines, South America, Africa, Thailand and the Pacific Islands. It is fine to think that the Mennonite Church, through its missionary Petter, has made a contribution in this field with a translation of the New Testament into Cheyenne.

The outstanding translation into German is that of Martin Luther and into English, that of the King James Version, 1611. The latter has been the household Bible of the English-speaking world for over three hundred years. There have been many revisions of it, based on older manuscripts and bringing the language up to date. We should be thankful for them and the careful student will not fail to make use of them. But the King James Version remains supreme in its beauty of diction. The standard Latin translation is that of Jerome made in the fourth century and called the Latin Vulgate. It is still used in all Roman Catholic Churches in the liturgy. The Old Testament used by the Catholics includes the Apocryphal books. The New Testament is in no essential different from the Protestant. The difference between us lies in its interpretation.

The New Testament books were originally written in Greek, not the classical Greek of Homer, but the conversational Greek of the common people, a Greek with a Hebrew "accent." The mother tongue of Jesus was Aramaic. His preaching and teaching was in Aramaic. The sermon on the Mount and the parables and His other teachings were not in Greek but in Aramaic and translated into Greek by the Gospel writers. God has always provided that His Word enters our common life and experience. On the day of Pentecost, each man heard the word in his own tongue wherein he was born. Let us thank God for faithful scholars who have translated the Word into the tongues of the common people.

There are more than 4,000 extant Greek manuscripts of the whole or part of the New Testament; but, contrary to widely accepted belief, there is no such thing as an "original" manuscript left. All the originals have been lost. The oldest are two, three, and four centuries removed from the original. It is probably well that this is so. For Christians are not the people of a book but of a Christ. His revelation in the manuscripts we have is fragmentrary and incomplete, yet it is sufficient for our needs.

Jesus Himself never wrote a book. He never wrote anything of which we have record except with his fingers a few words in the sand while the Pharisees were accusing the adulterous woman. The wind quickly erased what He wrote. It is doubtless well that we have no writings of Jesus else we might enshrine them and worship them. Christians are not people of a book, but of a Person. We do not worship a Bible but a Christ. His revelation in the manuscrpits we have is clear enough for our eyes to see the King in His beauty.

For many hundreds of years, the books of the Bible as well as all other books, were copied by hand. This resulted in many discrepancies in the manuscripts. No scribe, however expert, can avoid mistakes, sometimes changing a word, sometimes inadvertently omitting a line. It is only since the invention of the printing press in 1454 that we have duplicate copies of the Bible that are perfectly uniform.

Looking at the history of the canon and the translation and transmission of the Scriptures, we cannot fail to see in it divine guidance. The Bible has been examined and tested in every possible way, both by its friends and its enemies. It remains today the accepted, unique record of the people of God and the Savior of mankind. Apart from any theory of inspiration, or how the books came to their present form, or how much the text may have suffered at the hands of editors and copyists, the Bible remains God's Word, in a sense that no other book is God's Word.

There are many ways of reading the Bible, most of them helpful. Probably the least profitable is to start at Genesis and read through, word for word, to Revelation; though many have done so and been blessed by it. One indispensable way is to read it devotionally, using well selected passages, dwelling upon them, inwardly digesting them, letting them speak to the heart, and finally memorizing them. Another very important method is the historical, taking one book at a time, learning all one can of its background, its authorship, its message to its first readers, and to us. There is no better way, probably, than this historical study of each book.

We need a revival of Bible reading. Christian people in wide areas are lamentably ignorant of the contents of the Bible. They are living on the religious heritage of their fathers and mothers who were Bible readers. But a religious faith which is severed from its roots will ultimately fade out and wither like cut flowers. The fruitful Christian is rooted and grounded in the Word and delights in meditating upon it day and night.

Universal Bible Sunday should be a day of rejoicing in our possession of the Holy Book. It should stimulate a deeper dedication of ourselves to its regular reading and result in a fuller obedience to its timeless message.

An Appeal for the Family Altar and Bible Reading

by C. C. Wedel

"Till I come, give attendance to reading, to exhortation, to doctrine." I Timonthy 4:13. This is an admonition which St. Paul gives to Timothy, his own son in faith, as he lovingly calls him. Now Paul has not any reading in literature in mind when he gives this instruction, but a particular reading. In the beginnig of the letter he warns him not to give heed to fables and endless genealogies. In giving his advice to Timothy to attend to his reading, Paul meant the Scriptures. God called Israel again and again through Moses to remember his commandments, to speak thereof in their homes, or on their way.

The Bible has been the cornerstone of the best homes. This has been the case always and everywhere. It was the home where the Bible was first used by Christians. In the early stages of the church its members met in homes.

The schools likewise first met in homes. In the course of time, the schools have outgrown the home, and our particular school system, as we have it, has more or less outgrown the Bible, as the Bible has no place in the curriculum of the public schools. Whether we admit it or not, this situation affects the Christian home. The church school movement came into being principally because the Bible was neglected in so many homes. Too much cannot be said in praise of the church school and the vacation Bible school.

But far more can be done for the development of a Christian character through the use of the Bible in the home than anywhere else. Every parent wishes the best for his child, the best in health, in education, in opportunity, in companionship and most of all, in character. Homes are established to insure just these things. The daily program of the home influences the development of the character of the child. The stream of parental influence, which cannot be compared with anything else, can surely be sweetened by the parents high estimate of the Bible and by the daily reading of the Scriptures. Children unconsciously grow interested in the interests of their parents. Parental enthusiasm for music, for flowers, for art, is contagious. Likewise parental enthusiasm for the Bible will influence the child. That the Bible may hold its redemptive place in the home, certain points on the daily program of the home, must not be neglected. The Bible must have a regular place among those things which the family does together. The family eats together. Now if every meal begins with saying thanks to the giver of all good and perfect gifts, this custom will reflect the Bible's teachings. Then family worship either in the morning or in the evening, or both, is a tremendous family tie.

The daily family altar service may have its difficulties in our time of activities. Yet it is possible in thousands of homes, and if not each day, there can always be found at least some time each week the family may gather about the Bible and its message.

Is there an intelligent parent who does not look anxiously into his child's future? Everything today points to the fact that life will be more difficult for the next generation. We are anxious to make our children's life secure, but we know it is impossible to give them the security of material possessions. What seems secure today is shaky tomorrow. But there is one kind of security we can give them. It is the pearl of great price. We can give our children the priceless possession of a trust in a heavenly Father, and a love for his way of life. But this can only be done by magnifying religion in the home. We must be willing to give some time and effort for religion. The family altar service will take some of our time. But unless we take time to be holy, we will not be able to magnify religion in the home. Paul tells of his faithful follower Timothy, "From a child thou hast known the holy scriptures." As we study the life of Christ, we feel sure that Jesus owed his familiarity with the scriptures to his early training by his mother in the scriptures.

If we bring the thought to realization that whenever we read the Bible then God is speaking to us, we will feel the close connection with the divine. For he is not only the God of power, but also the God of his people, and the personal God of the individual. Not only is he high and lifted up, but he is the tender father who pities his children. Who can read the majestic lines in Psalm 90, "from everlasting to everlasting thou art God," and not be led to contemplate the eternal majesty and faithfulness of God? For the eternal happiness of man it is absolutely necessary that he read the Bible. The Bible speaks about man in Genesis in a way that no other book does. He who reads the record of creation, the fall, and the divine promise about man in Genesis, finds himself face to face with man's biography and that of his race. Yielding to the forbidden fruit, man is made aware of the inner break between himself and his God. He knows guilt and the consequences, both individually and socially. But from reading the Bible we note that the seeking God does not leave man to his lonely flight from God his creator, but finds him and brings him face to face with himself. It is only when man is linked up with the eternal God, that he possesses lasting significance and worth.

Were Timothy living today and ministering in one of our churches, he no doubt would make it his great aim to get church members interested in reading the Scriptures, and in giving the family altar its deserved place. St. Paul speaking in our day would say, "Timothy, my

(Continued on page 8)

Mrs. Petter's Jubilee of Mission Service

by **Rodolphe Petter**

(The following message by Dr. Rodolphe Petter was read at the fiftieth anniversary of Mrs. Petter's entry into mission work among the Cheyennes.)

Mrs. Rodolphe Petter upon graduation from college.

In the Word of God it says, "Thou shalt remember all the way which Jehovah thy God has led thee . . . ." Today, here on the Montana Cheyenne mission field in and our churches special remembrance is made before God that Meneha (the Cheyenne name of Mrs. Petter which we like to use in connection with her Jubilee) entered her mission service among the Cheyenne on September 24, 1896, thus fifty years ago to-day.

She has just related how she was brought to the mission work and what her activity and experiences were during the past fifty years. For her this day is one of inner joy and blessed remembrance of all that God manifested to her in her service for Him among the Cheyenne. And we rejoice and praise God with her to have been led and kept in the work for which she had devoted her heart and life for half a century and in which she still desires to remain active as long as God allows it.

It was in 1890 that my first wife and I left our folks and friends in Switzerland with the purpose of bringing the message of salvation to the Cheyenne in Oklahoma. It was in 1891 that we began mission work among them, having our quarters in the Mennonite Mission School at Cantonment, Oklahoma. It was there, five years afterward, on September 24, 1896, that Meneha (then Miss Bertha Kinsinger) landed to begin her mission career, as teacher of Cheyenne and Arapahoe children. This teaching implied not only the usual grades of American school education, but also instructing the Indian children in the word of God, Christian faith and life. After a large government boarding school was erected and our mission school ceased to be, the religious work of Meneha continued in the new school, in the form of evening services for Cheyenne and Arapahoe children.

After the close of the mission school our Mission Board appointed Meneha as Bible woman or missionary among the Cheyenne homes and camps, a help that was greatly needed. For such work, among Indians unacquainted with the English language, it was absolutely necessary to approach them in their own language. Knowing this and eager to read the Word of God to the Cheyenne in their own mother tongue, Meneha determined to become thoroughly acquainted with the complicated speech of the Indians. She studied it with great zeal, in contact with them and also with the help of the language material which Missionary Petter had thus far collected during some nineteen years. That material included very many Cheyenne words or sentences which needed classification or alphabetical arrangement. Thus, part of the time of her Cheyenne study, Meneha devoted to copying all the word material in alphabetical order. It meant 373 large pages longhand writing, or approximately eleven to twelve thousand words. She started a similar task for a Cheyenne-English collection, but this could not be fully carried out. This arranged copy or nucleus of Cheyenne words became useful to me when the much larger dictionary of 1,126 pages was worked out and printed in 1915.

In becoming well acquainted with the Cheyenn language Meneha's activity extended to teaching younger, even some of the older Indians to read in Cheyenn and understand the translated Bible portions. One o these older Indians otherwise fully unacquainted wit English reading, learned to read so efficiently in Cheyenne that he sat up a whole night to read the Cheyenn translation of Bunyan's *Pilgrim Progress*.

Then came the time when Meneha felt able and eage to give the needed instructions in Cheyenne to Indian who desired to become Christians, also help such wh had become Christians to be used as native helper later on. Meanwhile my life companion who came wit me from Switzerland, and stood faithfully at my sid in the mission work for eighteen years became seriously sick and was called to the heavenly Home in 191 I was left on the mission station with a young daughte and a son who both needed a good school education. I this situation I felt handicapped and wondered ho God would provide for my further mission servic Some two years later I realized what He had intende for me, when Meneha became my second life companio one well prepared for God's service among the Cheyenne; it was the Meneha who had proved a faithful and devoted mission worker for fifteen years. From then on during the past thirty-five years until today, she labored at my side with faith, devotion, zeal and unending patience, doing her utmost to serve her Master among the Cheyenne and persuade them to accept God's message of Salvation. She had an inner satisfaction and joy in leading the Indians to reach out for that which is their only true welfare for this life and that beyond.

In 1916 our Mission Board transferred us from Oklahoma to this Montana Cheyenne Mission field; and here, in the Lame Deer district Meneha lived and labored, carrying on the work she had done among the Southern Cheyenne but with the scope of her duties and activity greatly increased on the mission station, in the Indian homes, at the hospital; also coaching our Cheyenne helpers in their Bible preparations for the Sunday Services. Her duties in all these lines increased in the measure that Bible translations claimed much of the time and strength of her husband. And when finally missionary Petter had to give up his active service because of heart ailing, Meneha shouldered the share of his work with devotion, eagerness and great patience.

On the side line of her mission activity she tried to give the Indians a good example for creating better homes and surroundings for themselves. Look at the lawn, the flower beds, the shrubs, the cedar trees, and the shade trees surrounding the house, the church and the premises. They are all the planning and planting of Meneha with Indian help and irrigation facilities, God giving the growth to nice trees and shrubs on this place which in 1916 (only three years after the mission station had been built) had only prairie grass and sage bushes. You see how it looks now and what was made possible by labor spent at odd times to adorn the premises around this place. Well, a much greater zeal, devotion and labor was applied by Meneha to foster in the Cheyenne hearts, homes and tribes the growth of Christian faith and spiritual life. She carried and sowed the precious seed, the Gospel of Christ's salvation, with the assurance that God would make some of it grow unto a harvest to take place at His own appointed time.

That is why we rejoice and praise God today, that He granted His maidservant (Meneha) a service of fifty years for Him, among the Cheyenne. Half a century is a long stretch of time in carrying and sowing the Gospel of salvation and what it means or includes, God has long ago made plain in the Bible, saying this in Psalm 126:5, 6, *"They that sow in tears shall reap in joy.* He that goeth forth and weepeth, carrying precious seed for sowing shall doubtless come again, bringing his sheaves with him," God has said.

Thus we sum up fifty years of mission activity as a sowing of precious seed with the promise of a glorious harvest. Yes indeed this seed that has been carried and sown during fifty years is precious, but the sowing implied labor on unpromising soil, amidst rocks or thorns, exposed to evil elements and opposed by many people. All that is calculated to destroy the precious seed, or disappoint and wear out the sower, is brought forth so as to burden and grieve his heart. That is what is meant, when the Word of God tells, "They that sow in tears shall reap in joy." *Without* the toil, burden, pain and heart disappointments in the sowing, there can be no joyful harvest, and if the sower of God's word goeth not forth in bearing the precious seed, he will never experience the joy of bringing in his sheaves.

During the fifty years of her mission work Meneha became acquainted with the tests and trials of sowing the Word of God, the Gospel of salvation among the Cheyenne, but she held herself to God's promise namely that a joyful harvest would come, made sure and possible by Him.

Of what she sowed day after day, for many years, many a seed fell into the heart and life of this or that Cheyenne girl or boy, in this or that Cheyenne home and brought there something of Heaven, of God, which had not been heard nor known before to them. When the great day of God's harvest come it will reveal how the seeds grew and the sheaves were garnered. God's promise is as true as He is, and we have the guaranty of it in the Bible of Christian faith and life of young and older Cheyenne who became true Christians. In the course of the fifty and more years some were called to God's Home in Heaven and there we shall meet them again and praise God with them.

And today, as we celebrate Meneha's anniversary of fifty years' service in the Mission we rejoice with her and praise God for what she could sow and reap for Jesus, the Master of the harvest. We cannot wish her a return of another fifty years of activity, but we ask God to conserve her strength to further serve Him in the years He chooses to use her.

And may the Cheyenne, young and old, yea the tribe as a whole, recognize and appreciate that God cares for them in His infinite mercy has sent to them His message of salvation and eternal life.

NEW WORKER GOING TO MEXICO

The Home Mission Board is pleased to announce that on November 15 Rev. and Mrs. Frank P. Dick, Main Centre, Saskatchwan with his wife and child, started by car for their new field in Mexico. For some time the Mennonite Church, Cuauhtemoc Chihuahua, Mexico, has been without a regular pastor and for months the board has been seeking a minister who would be able to speak German fluently and who would also be able to do some teaching of German in the local school. Rev. Dyck has accepted the call, and he and his family are planning to go for a year at least, if the work goes well our hope and prayer is that they might even stay longer. The board solicits an interest in your prayers for this field. In Christian Fellowship, A. J. Neuenschwander.

MENNONITES THE WORLD OVER

By Cornelius Krahn

On Being Thankful. By the time these lines will be read we will, once again, have been reminded in a special way to be thankful to our Lord for all the blessings he has bestowed upon us. Generally it is comparatively easy for us to develop a semi-satisfied and thankful feeling at an occasion like this. We have been blessed bountifully with earthly goods. It is especially easy to be thankful when we compare our lot with the gloomy situation in Europe. Yes, we may ask, is there a feeling of thankfulness expressed in Europe today. Definitely there is. Many letters have reached this country that express that feeling.

Much Appreciated Packages Arrive. Holland was one of the first countries to which packages could be sent. France, Denmark, and other countries followed. For a number of months personal and CARE packages have been sent to Germany. Impatiently we waited for the acknowlegment of the receipts of these packages. In our eagerness to help we failed to realize how disrupted all communications were. But now the acknowledgements of the receipts are coming in. Here is one: "It is not only the material aid, which we will never be able to repay, but most of all, the realization that after a dozen years of isolation there is still some sympathy for us abroad which we were not entitled to expect. For this, indeed, we are very thankful." Thus we could continue quoting expressions of thankfulness.

Another Acknowledgement. Some weeks ago we mentioned in this column that a list of more than four hundred displaced Mennonite families had been received in order that Mennonite families here might establish contact with them and possibly send them Christmas packages. The response was most gratifying. Many families and congregations asked for addresses. By now most of the four hundred families can anticipate a package for Christmas. What a joy that will be for those poor people who once lived in abundance and now have nothing. May God bless you for this overwhelming response.

And thank you also for your interest and effort in providing many fine and much needed German books for our brethren in Mexico, Brazil, and Paraguay. You are doing a really significant mission work. It is especially gratifying to see that our conservative brethren of Mexico and the Menno Colony of the Chaco are beginning to ask for books. Thus far they have been using only the Bible, the songbook, the catechism, and the ABC book. If we have failed to acknowledge personally the receipt of books it is due only to lack of secretarial help. Within the next weeks large shipments of books will be sent to the MCC, Akron, Pennsylvania, whence they will be forwarded to their destinations. However, books for further shipments will be accepted throughout the winter.

A New List of Names. Elder Bruno Ewert and Rev. Walter Gering recently sent us, in addition to the above mentioned list of four hundred another list of some three hundred needy Prussian Mennonite families, now scattered throughout the British and American zones. How fine it would be to mail a package to each of them before Christmas! Who would like to help? Addresses of needy families and blanks for CARE packages can be received from the following places: Miss Katie Andres, 414 East 4th Street, Newton, Kansas; Mennonite Publication Office, 722 Main Street, Newton, Kansas; and Mennonite Relief Clothing Center, 220 Main Street, Newton, Kansas.

AN APPEAL FOR THE FAMILY ALTAR AND BIBLE READING

(Continued from page 5)

son, attend to your Bible reading, for here is where God speaks to you. Here are the words that have built the church, and have guided it through days of tempting triumph, but also through nights of dark defeat. Here in the Bible are the words that guide men to real freedom, to that freedom with which Christ makes men free. Here are words that had their power yesterday on man's soul that contact him today, and will do so tomorrow. Lay them up in your heart, Timothy, that you may not sin against God. Read these words, Timothy, with a prayer in your heart, that you may hear them aright and that you may not be a hearer alone, but a doer of them. God speaks to you in this book, my son. Attend to your reading."

WORLD-WIDE BIBLE READING THANKSGIVING TO CHRISTMAS

Thanksgiving	Genesis 8:20-9:17 (Noah)
November 28	
Friday	Genesis 12:1-9; 17:1:8 (Abraham)
Saturday	Genesis 32 (Jacob)
December 1	
Sunday	Genesis 37 (Joseph)
Monday	Exodus 3 (Moses)
Tuesday	Ruth 1 (Ruth)
Wednesday	1 Samuel 3 (Samuel)
Thursday	1 Samuel 16; Psalm 139 (David)
Friday	I Kings 19:9-18 (Elijah)
Saturday	Nehemiah 6 (Nehemiah)
December 8	
Sunday	Zechariah 4 (Zerubbabel)
Monday	Isaiah 1:1-20; 6 (Isaiah)
Tuesday	Isaiah 52:13-53:12 (God's Servant)
Wednesday	Jeremiah 1.1-2:13 (Jeremiah)
Thursday	Daniel 6 (Daniel)
Friday	Luke 1:26-56 (Mary)
Saturday	Matthew 3:1-17 (John the Baptist)
December 15	
Sunday	John 3:1-17 (Nicodemus)
Monday	Luke 10:30-42 (Good Samaritan; Mary of Bethany)
Tuesday	Luke 15:11-24 (Prodigal Son)
Wednesday	John 13:1-17 (Jesus)
Thursday	John 17 (Jesus)
Friday	Acts 2 (Peter)
Saturday	Acts 6:8-15; 7:44-60 (Stephen)
December 22	
Sunday	Acts 9:1-9; 13:14-43 (Paul)
Monday	2 Timothy 1:1-18 (Timothy)
Tuesday	Hebrews 11:24-12:2 (Heroes of the Faith)
December 25	
Christmas	Matthew 2 (Jesus)

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Bible Study That Satisfies

by Jacob J. Enz

The Barrier

When one picks up a Bible he is much in the same position as many a service man in some far distant land or CPS camp who picks up his stack of letters from the home community or the homeland and sits down to read them. The letters are written by different people in different places at different times and under different circumstances, but they all concern him. Does he take the pile as it is handed to him by the mail distributor and read the letter that happens to be on top of the pile first and the others as they come? Seldom. Does he begin reading without noting the return address or signature? Of course not! Does he ignore the time and place of its writing? Usually not. Does he read them through at the rate of one page a day or even one sentence a day? Certainly not! Does he run to someone else to ask the meaning of the writing? Not if he can read!

The Bible is a collection of books which are called God's Word. All the books concern man in one way or another. They were written by different men in different places at different times and under different circumstances, but they all speak to man's common spiritual need. It cannot be said, however, that it is the usual procedure of the Bible reader to follow a simple procedure like the one implied in the questions in the preceding paragraph. This is true largely because a valid emphasis upon the uniqueness of the Bible has been abused to the extent that the Bible is used like magic.

Perhaps it is to overcome this attitude that the publishers of the recent Revised Standard Version of the New Testament have dispensed with the traditional black-covered, double column, fine-type, each-verse-indented volume and have given the world a book, which in its attractiveness takes its place with the other books on the shelf. People would be inclined to read such a volume as they would any other book. The various 'books' of the New Testament are comparable to the chapters of the ordinary book. The chapter and verse divisions in the traditional Bible fade into the background having value largely in terms of quick reference. This is as it should be, for diligent students of Scripture know that the paragraph and the book rather than the verse and the chapter are the basic units of study in the Bible.

All of this, however, must not be taken to mean that we can place the Bible's message on a level with the message of other books. Surely the Bible as it is interpreted to us by the Holy Spirit will ever hold the prominent place as the infallible rule for faith and practice. On the other hand it must never be forgotten that the Bible is like any other book in that it has employed words of various kinds, sentences of various kinds, illustrations, paragraphs of prose, stanzas of poetry, chapters and plots; in this it is exactly like any other book.

A failure to approach the Bible as one approaches any other books in the sense described above results in a barrier between the people and the Word of God. The Holy Spirit cannot make His full direct impact upon the soul or personality. The channels are blocked.

Surmounting the Barrier

What is it then that people do when they read other books than they don't usually do when they read the Bible? To ask such a question is to ask a still more basic question, "What is reading?"

Reading is the exact opposite of writing or speaking. In writing the great prophets and apostles of old started with some great revelation or idea or message from God that had impressed itself upon their minds. The Spirit of God impelled to share it. To do this they had to use the words, expressions, sentences, and forms that were familiar to the people. In other words the idea or revelation was translated by the use of language and composition (words and combinations of words) from something inward and restricted to one person to something outward which all could grasp.

Reading is the exact opposite of this process. The reader begins with the words, sentences, and paragraphs on the printed page; if the material is well written the reader will conclude by getting back to the same revelation or idea of the one who wrote.

December 8 has been designated as Bible Sunday, a Sunday set aside for special consideration of the Bible, its significance and meaning to the Christian life and the Church. In consideration of this special observance, Rev. Jacob Enz, of Nappanee, Indiana, graduate of Biblical Seminary, New York, and pastor of the First Mennonite Church, Nappanee, Indiana, has written on reading the Bible, giving some pointers, methods of approach, and concepts which have proven meaningful to him as he uses his Bible.

In light reading this is not a difficult process; but in heavy reading and especially materials of the Bible which are read repeatedly the process is more difficult. The comparison is similar to the appreciation of popular songs compared with symphonies.

If reading, then, is simply the reversal of writing, an understanding of what happens when anyone writes should be helpful. For example, one of the most important processes in writing is the selection of words. If the reader knows this then he will note the words used and particularly those that are repeated. This law of selection is a certain clue to the message of the writer. Outstanding examples of this are the words **Holy Spirit** in The Acts, the word **life** in the Gospel by John or the word **faith** in Romans. The thought of the entire book may be gathered up into one word. It is a worthwhile study to try to sum up the thought of each book in terms of a word or phrase. This is but one of a host of ways in which words are a key to understanding the Bible. Words that are names of great leaders of the Bible suggest character studies. Words that are names of places suggest maps which should be drawn. Words suggesting the central truth of the Bible such as salvation, faith, love, sin, etc. may be studied within a given book or traced through the various books.

Another important process in writing is composition. By themselves words mean little but put artfully together they become inspiring. Words are to the author what colors are to the artist or what notes are to the composer; process of combining them to produce beauty whether in art, music or literature is known as composition. Applying this to the study of the Bible it implies simply nothing how the various writers put words together to convey their message. Thus phrases, clauses, sentences and the forms that they take may provide clues to the author's message. The author may choose to express his thought in verse rather than prose; whether he writes in prose or poetry, however, his message is conveyed by units of thought called paragraphs in the case of prose or stanzas in the case of poetry. Each unit of thought is in some way related to preceding units and units that follow so that the entire writing presents one central thought. In careful Bible study, therefore, each paragraph is studied for its own thought and then related to its neighboring paragraphs; it will be found that groups of paragraphs will be related; then groups of groups of paragraphs are related to give the central thought of the entire book. In some books like The Acts the central thought is found in one of the verses (Acts 1.8). The same is true of John (20:30, 31). But in most books the task of finding the central thought is left to the reader.

It must be obvious by this time that this is not an attempt to advocate some new method of study; it is but a group of suggestions which will help one read thoughtfully; and what else is true study but just that—**to read thoughtfully?**

The Method Applied to Genesis

Applying this method to the first book of the Bible the results would probably be as follows.

Of course the words **God** and **Lord** are most prominent as in most every other portion of Scripture; God is Creator, Law-giver, Judge, Covenant-maker, Sustainer, Provider, and Redeemer. Yet other books of the Bible also incorporate these truths to a greater or lesser extent. How is Genesis different? A word that is repeated that gives us a clue is the word **generation.** This word suggests the central thread of Genesis (note likeness of the two words). There are "the **generations** of the heavens and the earth" in Gen. 2:4; the **generations** of Adam (5:1), of Noah (6:9), of the sons of Noah (10:1), of Shem (11:10), of Terah (Abraham 11:27), Ishmael (25:12), Isaac (25:19), Esau (36:1 & 9), Jacob (37:2). **Gerneration** then is the key word in analyzing this book.

This observation leads to several others. First, important as God's creation of the world may be, that thought is not uppermost in the thought of the writer; he is interested in people, and in a certain selected group of people. Of all Adam's posterity Noah is selected to carry on the story; then it is Shem, Terah and Abraham; then Ishmael is briefly mentioned while the story continues in Isaac; Esau is briefly mentioned as the story continues in Jacob; and, Joseph is the dominating figure among the twelve sons of Jacob. This observation in turn leads to a study of the characters to see why some are prominent while others are apparently cast aside; the prominent characters, especially Abraham, Isaac and Jacob are found to be in the "line of promise." The story of these three men takes up three-fourths of the entire book in sharp contrast to the many **generations** noted in the other fourth. In any case there is a single thread running from the promise to Adam and Eve of triumph over sin in chapter three to the final promise to Jacob in chapter 46; this is the thread of **regeneration.** Beginning with chapter three and continuing throughout Genesis, as well as the entire, the thread is God's **regeneration** for man's **degeneration.** Genesis, then, marks God's first working through the **generations** of men by means of **regeneration** to overcome man's **degeneration**; Genesis is the first chapter of redemption.

From the foregoing it is increasingly evident that the family, not a class, race, or nation is the basic unit of society in which God's program of redemption begins; the word **family** is prominent in the repeated promises. Though the family is the basis for the preservation of the promises, in almost every case it is noted that the heritage is not sustained by all the members of the family; the chief examples are Cain, Ishmael, Lot, and Esau. These stand in contrast to the faithful line and point out God's method of winning the world back to him. That method is finding a responsive and obedient man, giving him a vision of the glorious destiny of righteousness, and then giving him a son into whose life may flow this glorious hope and from whose life it will flow to his children and eventually to the ends of the earth. "In thy seed shall all the nations of the earth be blessed." All hopes for bringing the world back to God spring up **in the home.**

Conclusion

In conclusion it should be stated that there are many methods of Bible study. This article is not a suggestion that any of them should be abandoned. It is merely a presentation of an approach to the Bible through **efficient reading** that will enhance any legitimate method that may be used. Without **efficient** reading—the kind in which we follow the common sense approach of the service man with his letters—the Bible will remain a locked book to us. If, however, we approach this unusual message written in ordinary words with an ordinary openness and alertness of mind, the Spirit of God will surely speak from the Sacred Page.

It Maketh Rich

"There is always a peculiar feeling in our minds when we listen to Solomon talking about happiness. We are sure that he knows what he is telling us about when he declares where happiness is not to be found. Much that was bright and pleasant he had found, but yet the sum of life for him was vanity. All the time he had been haunted by the knowledge that there was something better which he might have if he would. It is out of this experience that he bursts forth with this proverbs, "The blessing of the Lord, it maketh rich; and he addeth no sorrow with it."

"We talk of all this, but I think that Solomon knew it all better than any of us. He had tried life on every side. He was a man who knew what the world could give and how its gifts came always backed and haunted by a sorrow. He knew something else. He knew what God could give. He knew how God's gifts differed from the worlds gifts. "The blessing of the Lord it maketh rich and he addeth no sorrow with it." Do we not see how much these words contain? It is the purity, the freedom from mixture and alloy, the absoluteness and simplicity of God's blessings, that seems beautiful and precious to him. And oh, how often that is what seems so precious and beautiful to us! Not to be very rich, but to hold what wealth I have so purely that it shall do nothing to me or to my brethren; not to sweep across the world with my influence, but so far as it does reach, in the little circle which it does cover, to have it an influence absolutely for blessing and not a curse to any man,—that is the kind of desire which I think grows strongest in the true man's heart. Not greatness, but purity; not a vast range, but a complete sincerity,—these are what we want. And then Solomon says that those come only by God's gift, I think there are two different regions in which we can consider the truth of what he says. First, there are the things which men take from the world, and find to be haunted by sorrow. These same things, taken from God's hand, are robbed of these sorrow and become sources of pure joy. Second, there are the things which the world cannot give at all, which God must give and which, therefore must bring only happiness."—**Phillips Brooks**

Full Time Christian Service?

Frequently we hear the term "full time Christian service" used. It is meant to refer to those who devote their whole time to the work of the church as pastors, missionaries, educators or in some other similar task. Thus, it distinguishes between these workers and implies by inference that there are those in part time Christian service. Although not mentioned by name, these then would be the "lay" people who are active in one or another life occupation and are the supporters of the church as well as the ones who devote free time to various church activity.

Although used usually in a quite unaccusing and innocent way, there is reason for one to think about the use of this term. In church history the gradual development of the "clergy" and "laity" took place. In the first century, the church was a brotherhood with no differentiation of believers. Anyone who felt so moved could speak, read, exhort. The idea of a duly ordained minister authorized to officiate over the ordinances of the church had not yet developed. Anyone in the fellowship could officiate. The fact that there were varying talents and interests and those serving as leaders made way for different church offices.

Later, the need for duly ordained officials arose, and the "apostolic succession" resulted in which officials would trace their ordination back to the apostles. A result of this was the "clergy" ruling over the "laity" and thus the division of Christians into these two groups. The inference also carried that the clergy were of a higher order than the laity.

A similar development can occur in regard to the designation of Christians as being "full time" and "part time." When in reality regardless of occupation, one can and should be on a full time basis. It is not the occupation that makes the difference, it is the person. Let us ever give due emphasis to the individual and his spirit. Let us de-emphasize the outward things of employment, status in the social and religious organization, and give emphasis to the inner spirit which will result in outward fruits of the proper and desirable kind.

C. P. S. at a New Low

News comes that C. P. S. will soon be reduced to approximately 205 men when, on about December 10, the men inducted in 1945 will be eligible for discharge. The only M. C. C. unit remaining open will be Powellsville on that day. Gulfport, Bartow, the Material Aid work, and Puerto Rico, it is hoped will remain functioning. This comes as a rather significant day to some ten thousand men who at one time or another devoted their energies to this program.

It will be of great interest to see what a generation, a century or two will decree about this effort, so tiny and insignificant when faced with the accumulated might of the nations. Will such a tiny testimony to the will to love our neighbors to the utmost ever penetrate the hearts of men changing them and their brutality, replacing it with genuine love and concern for other men be they black, white, yellow or brown, and irregardless of their faith or lack of it? Some say such a hope is beyond the grasp of time and mankind. Others almost grimly cling to the hope that it will be realized.

It is hardly our position to decree the success or failure of an effort such as C. P. S. and the faith it represents. There are enough such judgments already made! Of far greater significance is our own spirit and attitude day by day, how well we measure up to our commitments, how we use our strength and influence in daily living, how we use each day. For if what we do today fails to take us toward the goal we so desire, but rather away from it, no matter how much we desire the goal, in reality we are denying it.

Looking back at history there is another consolation for those who put their faith in a power other than that of the gun and the bomb. For, although very imperfectly history shows that the first century Christians by heroic faith and martyrdom finally won out over the might and power of Rome. They did not have as their prime objective the crushing of Rome. Instead theirs was an effort to live sincerely the Christian faith that burned in their hearts.

Items of Interest

At a recent White convention of Baptists in Georgia, an invitation was extended to the Negro convention to sit with them. When the word reached the Negroes, a spontaneous parade through the streets resulted with joyous shouting. The Negro delegation marched into the convention hall, sat with the Whites in meeting there. There is reason for such joyous shouting on the part of all men's barriers are overcome and brother can embrace brother in Christian fellowship. It is hoped our churches would also extend the hand of fellowship to other racial groups if the opportunity presented itself.

* * * *

Years ago prior to the Civil War, when most Americans were accustomed to the idea of slavery, Mennonites in the East are said to have refused to be slave holders. John Woolman, a Quaker, in his personal diary recounts an experience in which he met with some 'Mennonites' who, because of Christian principle, refused this practice. Today, it is said, that such pioneering is not so evident — the general attitude of the Church is pretty much the pattern of the Church in general on this point.

* * * *

The challenge of so setting our inner spirit that we can in all honesty reach out and clasp the hand of our fellow men in a spirit of true fellowship be they rich or poor, debased or of beautiful character, or of any race is an opportunity for anyone devoutly committed to live as Christ called men to live.

* * * *

It is said the leader of the Untouchable caste in India, Dr. Ambed Kahr, is thinking of leading his caste into Mohammedanism rather than Christianity, which he had seriously considered, because Christians have a caste system and the Mohammedans do not. It is because of such reason that the fact that Georgian Baptists at least were able to meet, white and black in convention is reason for shouting and rejoicing.

* * * *

Recently a public business in a Kansas town advertised its business, including in the ad the statement that Mexicans were not allowed. This meant that Negroes, of course, were not permitted. It is not only the South that makes race distinctions. This particular town is in the heart of a settlement of Mennonites.

* * * *

A poll recently conducted among 250,000 United Auto Workers gave the following testimony. The best safeguard for world peace, these auto workers said, is a "return to religion." Also suggested were "more tolerance" and "better understanding among men."

* * * *

Ten thousand of the one hundred thousand students in Chinese universities, colleges, and technical schools are in Christian colleges.

* * * *

The Lutheran Church has never had separate synods for Negro and Whites. The first white Lutheran church in New Jersey was built on land donated by a Negro member.

* * * *

The Norwegian government has offered to establish a center for up to two thousand Jewish children between the ages of seven and sixteen. The camp is for unaccompanied Jewish children.

O Lord of Heaven Earth and Sea

By Christopher Wordsworth

O Lord of heaven and earth and sea,
To Thee all praise and glory be;
How shall we show our love to Thee,
Who givest all?

The golden sunshine, vernal air,
Sweet flowers and fruit, Thy love declare;
Where harvests ripen, Thou art there
Who givest all.

For peaceful homes and healthful days,
For all the blessings earth displays,
We owe Thee thankfulness and praise
Who givest all.

O Thou from Whom we all derive
Our life, our gifts, our power to give,
O may we ever with Thee live,
Who givest all.

RELIEF

"In school the malnutrition leads the children to fatigue quickly. The teachers complain that pupils lose their ability to concentrate even with short lessons . . . Anemia has made a sharp increase. The skin of a large portion of the children is flabby and pale . . . Especially the refugee children suffer anemia. Also startling are the many highly nervous children." These are the words of Dr. Druhlem in a report of CRALOG operations in Land Greater Hesse submitted to us by Robert S. Krieder.

Bro. Kreider states that "the misery among the refugees is so general that practically every refugee has to be cared for . . . Supplies are absolutely insufficient for all the persons requesting help . . . It is depressing to refuse help again and again because we just do not possess the means. One example speaks for itself: The Deanery Herborn has received 19 sacks of flour. With these 19 sacks we have to help 34,227 persons. This impossible. Therefore, we have to select only those cases where the need is most urgent. The community, for example, must assist 100 children of severely endangered health condition. But living in the same community are 50 old people who are sick and who are in danger of starvation without additional food. Who should receive the first help?" . . .

"Among the everyday difficulties of administering a district relief program are: The lack of office paper (Again and again there is not enough paper so that important work must be delayed) . . . the lack of gasoline and motor transportation (Places of need must be visited and the program personally supervised.) . . . the need for typewriters. The most urgent mail cannot be answered because, for example, the district office has only one typewriter."

"But it is not necessary to speak about all of these difficulties of the daily life. They cannot make us lose consideration for the essential parts of our work. In spite of the huge extent of the need we cannot forget that the material need is not the most essential, that the spiritual need is much more severe and cannot be overcome easily . . . . We cooperate on this material-spiritual problem not to gain people for any political or confessional attitude, but in the knowledge that the only way for the solution of this problem is 'the Christian-social deed' " . . .

News Briefs

Oric O. Miller arrived in Amsterdam on November 17 for several weeks commissioner work in connection with the overall future of the Mennonite European relief program.

Harold Leichty and Fred Troyer arrived in France on November 19.

Edmund Zehr who for the past three months has been working in the lab at La Plata arrived at his new field of service in Asuncion, Paraguay, on November 18.

The following workers arrived in Paris on November 18: John Oyer, Arthur Smucker, Elon Eash, Harold Weaver, Marvin Wasser, Jonas Classen, Frank Shirk, Mrs. Orlo Goering, and Bro. and Sister Delbert Gratz.

J. Harold Sherk, who for the past two years has been director of Mennonite relief interests in India, arrived at his home in Kitchener, Ontario, on November 16.

Bro. and Sister David Hoover arrived in the Philippine Islands on November 21.

THE HANDICAPPED WORKER

Surveys made of work records show that the handicapped worker and the disabled veteran match the output of unimpaired workers. In fact, the handicapped worker has a higher attendance record and a lower accident rate. From this has come the slogan, "Hire the Handicapped—It's Good Business." Elizabeth Carmain of the U. S. Employment Service calls upon employers to: 1. Hire a physically handicapped worker for a job which he can do. 2. Judge him by his ability—not his disability. 3. Survey your business to see where physically handicapped workers can best be used. 4. Match the job to the capabilities of the handicapped worker.

The Reader Says:

Editor, **The Mennonite:**

Under the "Reader Says' in the Nov. 19th issue, Rev. Stoneback gives the reasons for the disintegration of the Peace Testimony among the Friends. I think he is right that the same reasons apply equally to us Mennonites. But I trust that there is still a minority among us Mennonites who have sufficient spiritual depth to put a Peace program in action. At present I am distributing the pamphlet: "I'm an Ill-Adjusted Veteran" and the leaflet: "Choose you this day", both are published by the Fellowship of Reconcilliation, 2929 Broadway, New York 25, N. Y.

The pamphlet is written by a GI Edgar L. Jones, who has broken with the war spirit, has joined The Fellowship of Reconciliation, and who has told the story of his experience in a very effective way. He makes a very strong appeal to his fellow-Veterans to also join the F.O.R. and forsake the war methods forever. He did such a fine job of it, that I wish every one who reads these lines will order as many pamphlets as it is possible for him to distribute among the GIs. This man needs help in order to get his message to every GI in America. Will you help him dear reader by doing your part? Write to the Fellowship of Reconciliation, 2929 Broadway, New York 25, N. Y. 15 for $1.00; 50 for $3.00; 100 for $5.00; 500 for $20.00. Write for this literature today. Every churchgoer knows of church people who are uneasy about their part and the country's part in the war. It is important to give these people, many of whom know little or nothing of the pacifist position, an opportunity to face it and understand it, and consider its application to themselves.

Yours for Peace Action
J. P. Baehr

College and Seminary News

BLUFFTON COLLEGE

Rev. Paul Kuhlman, Dean of the Grace Bible Institute, Omaha, Nebraska, was the chapel speaker Thursday, November 14. On Friday evening, November 15, Rev. Harry Yoder was the leader in the faculty prayer and devotional service. The coming Bible Lectures were especially remembered in prayer. The discussion centered around the question as to what the constituency expects of the college. Bible Lectures during the week of November 17 were well attended. On November 22, 23 President Ramseyer represented the MCC and the Council of Mennonite and Affiliated Colleges at a National Conference on International Educational Reconstruction, held in Washington, D. C. The meeting was attended by representatives of the leading educational and service organizations of the nation.

FREEMAN JUNIOR COLLEGE

The first quarter ends this week and Thursday and Friday are the days for final examinations. The second quarter begins on the second of December. Some adult education evening classes will be offered during this quarter. Among these; classes will be offered in commercial subjects; problems in church music and choral conducting: Vacation Bible School and Sunday School teaching methods; and mechanical arts courses in forging, welding, and woodworking. Rev. H. J. Brown, who expects to return to China soon, was a chapel speaker on Monday. Rev. Emerson S. Schwenk, the Mid-west Secretary of the Fellowship of Reconciliation, was on the campus for two days conducting conferences with interested groups. The Students' Association decided to commemorate another "white Christmas" this year. They plan to make the Grace Childrens' Home the recipient of their gifts this year.

BETHEL COLLEGE

Coinciding with the close of the first quarter, Thanksgiving recess began Tuesday evening, after two days of final examinations. The second quarter opens December 2 with an increase of forty students. The annual all-school Thanksgiving dinner, with places laid for 350, was held in the dining hall on November 20. Throughout this quarter faculty members have been filling speaking engagements in local churches and in more distant communities. In the past weeks President Kaufman, who will teach at the Biblical Seminary next quarter, returned from California; Harry Martens from Oklahoma; Willis Rich from a field trip into the Northwest; Dr. Fast from Iowa, where he addressed the National Convocation on the Church in Town and Country; and Dr. Krahn from Pennsylvania, where he illustrated his week of lectures with slides from among the thirty sets in the Historical Library, a service used ever more extensively by the churches.

MENNONITE BIBLICAL SEMINARY AND BIBLE SCHOOL

The first quarter of the term ends November 27. With its end several students are leaving the fellowship and study at the seminary to enter the fields of service to the Lord and the brotherhood to which they have been called. Rev. La Verne Rutschman completes his seminary work and will devote his full time to the pastorate at Comins, Michigan, the Central District Conference church to which he has been called. Mr. and Mrs. Ernst Harder are leaving preparatory to going to South America and Paraguay. Prior to leaving for Paraguay, Ernst will be ordained into the ministry. Ernst has spent six years in the States preparing himself for greater service with his people in Paraguay. His many friends in the States will wish him God's blessings until they meet again.

Dr. A. Warkentin spent the week of November 10-14 at the minister's conference of the Northern District held at Freeman, South Dakota. Rev. Ed. Miller spent the first part of November in the Eastern District.

A Foodless Banquet was held November 8 sponsored by the Bethany Boarding Club. The purpose of the banquet was to meet and think and share of substance and prayers with less fortunate brethren of the world in these times. Four Dutch students with Dr. Miller of Goshen College partook of the banquet consisting of a small bowl of thin soup.

Meintze Kuitze, one of the Dutch students, talked about the '"Mennonite Youth Movement in Holland." Jan Matthyssen, missionary candidate to the Dutch East Indies, told of the "Relief Needs in Europe." His account of personal experience and the great challenge for Christians to share of their wealth, thus sharing of the spiritual treasure of Christ's love deeply, moved the banqueters. Dr. Glen Miller introduced the speakers. Immetze Terwey and Lenze Meinsma were the other two Dutch students present.

On November 18, thirty-five people gathered at the Seminary for the monthly meeting of the Mennonite Student Fellowship. This fellowship includes all Mennonites studying in the city. A period of hymn singing, talks and visiting made the afternoon an enjoyable one.

The Contributors

Rev. C. C. Wedel for many years a minister in the large Alexanderwohl Church, Goessel, Kansas.

Rev. Lester Hostetler pastor of the Bethel College Church, North Newton, Kansas.

Dr. Rodolphe Petter for many years missionary among the Cheyennes.

Jottings

—**Miss Martha Burkhalter and Miss Anne Penner** have arrived safely in India according to a cable received at Conference Headquarters on November 27. The cable was sent from Bombay on November 26 and bore the message, "Arrived well and happy."

—Richfield Mennonite Church, Richfield, Pennsylvania: The evening of November 15 brought to a close a series of almost two weeks of evangelistic meetings with Rev. A. J. Neuenschwander, Quakertown, Pennsylvania, as the evangelist. Many rich and spiritual blessings were experienced through the messages based on the book of James and the parables of Jesus (Matthew and Luke). The following Sunday, nine young people were baptized and taken into church membership. The Sunday School purchased one hundred Mennonite Hymnaries.—Ruth Hoffman, Corr.

—First Mennonite Church, Monroe, Washington: Three new members were taken into our church on November 17, two by letter and one by baptism. All of the city churches have joined together and are conducting an evening Singspiration every two weeks. The Women's Missionary Society is presenting the play "Garib" Thanksgiving evening. —Mrs. Geo. Kopper, Corr.

—Bethel Mennonite Church, Winton, California: We have installed two Butane floor furnaces, which have proved to be a fine heating system. One day was set aside on which several men from the church gathered to paint the church, which had never before been painted. On November 3. the annual Harvest Mission Festival was held. Rev. Clarence Hofer, from Fresno, was the guest speaker. An offering of $233.00 was collected for missions. On November 9, Rev. and Mrs. Glanzer returned from a six weeks trip to South Dakota. The report was that an enjoyable time was had.—Lorraine Heppner, Corr.

—First Mennonite Church, Mountain Lake, Minnesota: Our annual harvest festival was held on Sunday, November 17, with Rev. George K. Dick, from Bloomfield, Montana, as our guest speaker. Rev. Dick is continuing with special services every evening until Sunday, November 24. On Friday, November 15, 483 cans of pork were canned for relief at the Lakefield canning center. On Thursday, November 21, three more beeves will be processed and canned for overseas relief. Our annual business meeting is planned for Tuesday November 26, and all members are urged to be present.—Mrs. Willmar Loewen, Corr.

—Topeka Church, Topeka, Indiana: A tract rack upon which are a number of tracts and which was presented by a friend has been placed in the hall of the church. Our pastor, Rev. Wilmer S. Shelly, spent several days recently at Philadelphia, Pa., on business of the Mennonite Seminary in Chicago. The annual Thanksgiving service, under the auspices of the Women's Missionary Society, was held at the church Sunday evening, November 17. Miss Mable Sander, recently returned missionary from the Congo Inland mission field in Africa, spoke and showed pictures of her work as missionary to the Congo. Rev and Mrs. Jerry Sander and family of Grabill, Indiana, were also present for the service. Mrs. Sander appearing on the program.—Miss Opal King. Corr.

—Eden Church, Moundridge, Kansas: We were privileged to enjoy inspiring evangelistic messages, led by the Rev. David C. Wedel, the week of November 17 to 22.—Corr.

—Bethel College Mennonite Church, North Newton, Kansas: Dr. R. C. Kauffman filled the pulpit Sunday, November 24, in the absence of our pastor, who attended the Minister's Conference in Ohio. In the evening Dr. Cornelius Krahn showed a silent motion picture on the Dutch Youth Movement from the Bethel College film collection. Piet Doves, college student from Amsterdam, a former chairman and leader of the movement, explained the pictures as they were shown.—Eldon Graber, Corr.

SERVICE OF ORDINATION OF
MR. AND MRS. ERNST HARDER
BETHEL COLLEGE CHAPEL

3:00 p. m., December 8, 1946

Opening Service in charge of Chairman
Ordination Sermon — Dr. A. Warkentin
Choir Selection — Bethel College A Capella Choir
Ordination Ceremony — Rev. J. M. Regier
Charge of the newly ordained — Dr. Henry A. Fast
Response — Ernst and Ruth Harder
Choir Selection — Bethel College A Capella Choir
Prayer and Benediction — Chairman

Friends of Mr. and Mrs. Ernst Harder are cordially invited to share the blessing of this service

—Butterfield Mennonite Church, Butterfield, Minnesota: Our pastor, Rev. Paul Tschetter, attended the Minister's Conference in Freeman, South Dakota. November 21, Mrs. Edward Kintzi was laid to rest. She was seventy-two years old. Her six sons were pall bearers and Rev. Tschetter officiated.—Mrs. Gust Miller, Corr.

—First Mennonite Church, Nappanee, Indiana: For our last Sunday evening service we had a showing of the film "The Kindled Flame" which showed the triumph of the early church over paganism. The topic for the November Worker's Conference for Tuesday evening is "What Every Teacher Should Know about the New Testament." The ladies of the church shipped 125 pounds of goods for relief last week. We now have thirty-one women of our church who are members of the College Women's Auxiliary. A week ago last Sunday, twenty-eight of our church attended the service at Goshen planned by the five-church Brotherhood. They are making plans for their project which is to help the Mennonite refugees. —Mrs. Loyal Corwin, Corr.

—First Mennonite Church, Colfax, Washington: Donald Aeschliman, student at the Washington State College and son of Ira Aeschliman, is serving the Methodist Church in Palouse, Washington, as supply pastor. The Sunday School has started a fund for the purchase of a sound projector to be used in the various organizations of the church. We hope these visual productions will give us a deeper meaning of missions and gospel truths. We are looking forward to a blessed Thanksgiving Day, with services in the morning and fellowship dinner following. Rev. P. D. Unruh is speaking one day this week during the mid-morning chapel hour over station KWSC. Wolford Johnston,

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American Union Sunday School missionary, spent a Sunday evening with us recently, showing gospel pictures and telling of his work.—Mrs. Alvin Rubin, Corr.

—**Herold Church, Bessie, Oklahoma:** Sunday, November 24, was a great day for our church since it was the day when our new minister Rev. Paul Dahlenberg was installed. Rev. Henry Hege brought the installation sermon. His topic was "Work, Watch, Wait," taken from Haggai 2:4; Mark 13:34; I Cor. 15:58. The Women's Missionary Society had its annual sale on November 13. Total proceeds amounted to $630. This money will be contributed to relief and missionary causes.—Mrs. Jacob Penner.

—**Grace Church, Dallas, Oregon:** Rev. P. A. Kliewer brought us the message on the morning of November 17. In the evening De vern Fronche and his co-worker from the Youth Center in Salena brought us a good program in song and sermon. Great things are done for our youth through the youth center and the youth rally held every two weeks in Salem. The Gideons will bring the sermon on November 24, and William Bartel of Portland will sing. Rev. Sam Neufeld brought the morning message on November 10 and also the evening program. The Ladies Aid and the missionary societies will have their mission sale on December 6 at 7 P. M. We expect Ma and Pa back by then. Mr. and Mrs. Leisy are holding meetings at Pretty Prairie, Kansas. The funeral of Ferdinand Wiens, son of Jake Wiens will be held in the church on Wednesday.—Mrs. Dave Balzer, Corr.

—**The Stirling Avenue Mennonite Church, Kitchener, Ontario,** held its Second Annual Missionary Convention, November 17-24. Dr. and Mrs. H. E. Dester spoke at the special mission services held November 22 and 24. Mr. C. J. Rempel of the M. C. C. also spoke.

The Mennonite

Volume 61 — December 10, 1946 — Number 49

(Bethlehem as it appears today. Photo by Philip Gendreau, New York).

". . .in the city of David a Saviour,"

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Mich 5:2.

Salvation is something that all people want even though it may not appear so and even though some in their search for it turn their backs upon it. Today, as in the days of Micah, men want the gift of life and they want to be saved from the evil which threatens and destroys life. Men are very much interested in salvation, but generally it is not referred to in religious terms. The peoples of the world sense the evil of the hour and they dread the destruction that may be loosed upon the morrow. They are convinced that humanity must find the answer or else perish. There seems to be a growing conviction that there is a Way above man's ways of today that must be found and obeyed and that there is a power to which he must re-

(Continued on page 13)

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

THE NOBEL PEACE PRIZE is something that ought to be thought-provoking to Mennonites. The 1946 prize for "notable service to peace" has been awarded to Dr. John R. Mott, a Methodist, and to Emil Green Balch, a Quaker. Thus one of the Historic Peace Churches is represented in this award, but not the other two. This raises the question as to how Mennonites should stand in regard to this award. Certainly the award has significance and represents some good thinking. It reminds one that the peacemakers are blessed. But how great a peacemaker is any individual Mennonite? Ought there not come out of the Mennonite Church a man whom the world would recognize as having contributed a great deal towards more harmonious human relationships? Have the Mennonites not been practical enough in their efforts? Has their intense divisiveness handicapped them in their peacemaking? Have they run away from the world instead of bringing it a message? Maybe the Mennonites have done more sound work for peace than is evident on the surface. Yet the award of the Nobel Peace Prize raises some questions.

A CHRISTMAS AMNESTY for objectors to war should be announced by Mr. Truman as President. The Constitution of the United States places great emphasis upon the right of the individual conscience. "It is inconsistent with the spirit of our laws and Constitution to force tender consciences." So said Thomas Jefferson speaking about paroles. In the prisons of America there are today from five hundred to a thousand men "whose only crime is that they obeyed their consciences rather than the state in the recent war." The 5,000 or more "other men who have been released after serving prison terms for placing their convictions above the law still suffer the civil disabilities which normally are inflicted only on felons." The United States has been freeing thousands of Germans and Japanese who once fought against it. Some of these former enemies have been put in positions of influence. They are looked upon as "victims of circumstance." The men of conscience imprisoned by Hitler, if alive, are free today. Most of the major church bodies which have met in recent months have asked for such an amnesty. Mr. Truman does not hold back from standing forth as a Christian layman. That coupled with his Baptist heritage ought to help him see the rightfulness of a Christmas amnesty. One writer asks, "When will this action come? Is political expediency the point of judgment rather than justice or Christian ideals?" Another editor asks, "What has happened to the American sense of justice, to our respect for minority rights, to our regard for freedom of religious opionion, that we should for so long allow those to rot in prison whose only crime is that they conscientiously refuse to participate in carnage? We rightly hold the Germans to be accessories to nazi guilt because they did nothing when their rulers sent men like these to concentration camps. But are we not tarred with the same stick when we do nothing about our own prisoners of peace?" Two leaders of the Commitee for Amnesty state: "We hope also that prayers for amnesty may be included in the Advent devotions of all Christian people."

THE BIENNIAL MEETING of the Federal Council of Churches of Christ, held in Seattle, Washington, Dec. 4-6, was significance to a great many Christians of America, for the Council represents twenty-five denominations which have a total membership of 27, 749,967. Denominations belonging are: National Baptist Convention, Northern Baptist Convention, Church of the Brethren, Congregational Christian Churches, Disciples of Christ, Evangelical Church, Evangelical and Reformed Church, Friends, The Methodist Church, African M. E. Church, African M. E. Zion Church, Colored M. E. Church in America, Moravian Church, Presbyterian Church in U. S. A., Presbyterian Church in U. S. Protestant Episcopal Church, Reformed Church in America, Russian Orthodox Church of North America, Seventh Day Baptist Churches, Syrian Antiochian Orthodox Church of North America, Ukrainian Orthodox Church of America, United Brethren Church, United Church of Canada, United Lutheran Church (Consulative Body) and the United Presbyterian Church. Among the scheduled speakers were: Pastor Martin Niemoeller of Germany. V. K. Wellington Koo, and John Foster Dulles.

DIVORCE is something which about one out of every three couples in America now experiences, but it is also something which a great many of them never meant to live through when they promised to be true "until death do us part." A great many who come to this tragedy ask "How did this happen to us?" It must not be forgotten that the war did not help happy marriages along very much. It handicapped American youth of marriageable age tremendously, and the results are showing up today. To do something about divorce, it is also necessary to keep in mind the evil of war and the complex evils out of which war comes. People want to make the mark of a happy marriage; they need help toward that end.

Christ the Savior as I Know Him:

a symposium

A. J. DYCK, Elder of the Hoffnungsau Mennonite Church, Inman, Kansas, for many years:

In this joyous Advent season we hear anew the words of the Angel: "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a *Savior,* which is *Christ* the *Lord.*"

And as I think on this message of the Angel, I at once feel that it is *one thing* to know, that Christ is here, but quite *a more joyous, more significant, more far-reaching fact* to know that He is here as *my Christ,* the annointed of God; *my Jesus,* that is my Savior; or *my Lord,* to rule and dominate my life and living. To know that He is true God, virgin born, and true man.

This Jesus is mine not only as God's gift *to me* and to all believers, but is to be mine *in me* with the whole of God's essence. If this Christ Jesus is in me old things are passed away, behold all things are made new—body, mind and spirit. In Him I realize higher responsibilities in life; I have joy, joy of being reconciled to God, joy in service for Him, yea, even joy in tribulation and misunderstandings from others. He is *my salvation, my light, my life, my joy.*

We thus recognize Him as a personal Savior. The philosophy of this world has an utter contempt for individuals and individualism. It concerns itself with masses. God rules the universe, but the individual is a part of the masses. We are, on the other hand, so often told that the danger of society is in centralization. And certainly the danger lies in aggregation. But we as Christians emphasize a personal attitude and personal belief in a personal Savior. As such *I know Christ, I accept* Him. Only as such can I accept Him also as a world central power. In Him only can the world *become one* and *remain one.*

" 'Tis not enough that Christ was born
Beneath the star that shone,
And earth was set that holy morn
Within a golden zone,
He *must* be born within the heart
Before *He* finds *His* throne
And brings the days of love and good
The reign of Christ-like brotherhood."

J. C. KAUFMAN, pastor of the Emmaus Mennonite hurch Whitewater, Kansas:

Jesus Christ is, as our topic suggests, the Saviour. He ound me lost in sin and saved me. I know him as the ne who reconciled me unto God, through His blood ed on Calvary, given as a ransom for my soul. He gave me the assurance that all my sins, past, present, future are atoned for by his substitutionary, sacrificial work. This sacrificial work is a work in three aspects.

1. Through His death on the cross I am free from the *penalty* of sin, which came upon me through the sinfulness of the entire human race. Through the fall of Adam all men are sinners, and death the penalty is the consequence. Ezek. 18:20. The soul that sinneth it shall die. Rom. 6:23. The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. According to the last statement Jesus Christ did not only die for me and give his blood as a penalty for my sin, He rose again from the dead and thus became the source of eternal life to me. Rom. 8:11.

2. I know Christ as my Saviour, because He ascended into Glory, with his own blood, where he appears in the presence of God for me as my High Priest to make atonement and redeem me from the *power* of sin in my life now. Where the judgment seat of God became a mercy seat for me.

3. I know Jesus Christ the Saviour as the one who will some day save me from the *presence* of sin by the appearing *for* his own. I know my Saviour now has redeemed my soul and spirit. I am now a redeemed soul in an unredeemed body, but I know that he will one day, when he shall appear *for* His own, when the "*blessed hope*" will become a blessed reality, redeem this now unredeemed body and thus take away from the presence of sin. I John 3:2.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we *know* that when He shall appear, we shall be like him for we shall see him as He is also. I Tim. 2:5,6. Therefore, I know Jesus Christ as the one who saved me from the penalty of sin, by paying the penalty with his own precious blood. I know him as the one who saves me from the *power* of sin as my High Priest and Advocate. And, lastly, I know him as the one who will save me from the presence of sin by His appearing for his own.

HUGO MIERAU, pastor of the Bethany Mennonite Church, Freeman, South Dakota:

The earliest Christians in their initial message of Christ did not include details. It was a sheer announcement that "He Lives" coupled with the faith that the resurrection was not an isolated event but the total of a historic process ("according to the scriptures"). It was guaranteed by the appearances to trusted individuals. What was the nature of these appearances? From the records—apart from the Gospels—we gain only the scantiest information. Acts records three times the experience of Paul on the road to Damascus. According to these accounts, Paul was overwhelmed by a blinding light, heard a voice commissioning him, and was convinced that it was the voice of the risen Jesus. Paul himself, in his own writings is even more silent: "it was the good pleasure of God . . . to reveal His Son to me, that I might preach him among the Gentiles" (Gal. 1:15, 16). Words seemingly could not express just how these Christians knew Christ as their Savior. Christ was to them an ever-present, living and indwelling experience.

When you and I commit ourselves to Jesus as our Lord and Master, His AGAPE love takes the place of all that has been bad and ugly and false in us (our SIN); and he helps us to want and to follow the Way of Life Eternal.

Of all the wonderful words that Christians have used to describe Jesus, the greatest is "Savior." Its meaning becomes richer as the years go by. Here are three things that anybody can know and understand:

(1) Jesus shows us that the Father loves us enough to FORGIVE us when we sincerely are sorry for our sins and confess them to him.

(2) Jesus shows us what God wants us to be like. That is, he is our PATTERN for the way God wants us to act living as His true children and as brothers of one another. Jesus saves us by making us want to live his way and to bear bravely whatever ills we suffer from others.

(3) He saves us by giving us the POWER to do what is right. People usually want to do right, but fail because they are not wise enough and strong enough. They are like hikers who miss the trail and get *lost*. Full commitment to Christ helps them to stay on the trail. We share his strength and purpose, so that we can live more abundantly.

Furthermore, if we are to experience the "Living Christ" we must have a religion of persons and not only of books, as do Islam and Mormonism. We want to experience that Spirit of the Living Christ and declare to all the world that "He Lives," as did the earliest Christians and hold forth Christianity as a universal, living religion.

ORLO KAUFMAN, pastor of the First Mennonite Church, Paso Robles, California:

I know Christ as a Person who confronts me in a Person to person relationship. It is unlike a person to person relationship only in that He is beyond space and time and in that He speaks with absolute authority. This authority is His because He is the Son of God, He died for the sins of the world, and is the hope of eternal life.

In this Person to person relationship I know Him as one who called me to repentance from sin. "Except ye repent ye shall . . . perish." I know Him as the One who confronted me with His great love, His power to cleanse from sin, and to give eternal life. "He that believeth on the Son hath everlasting life . . . " Being confronted by Him I either had to accept Him in faith or reject Him in unbelief, and having accepted Him and daily living by faith in Him, now, as a Christian I know Him as Savior, Lord and Master, and Companion and Friend.

I know Him as Savior for He saved me from the power of sin, made me a new creature, and gave me a new spirit, with new attitudes, interests, desires, and ambitions.

I know Him as Lord and Master who with authority commands, "Thou shalt love the Lord thy God . . . . Thou shalt love thy neighbor as thyself." "Seek ye first the Kingdom of God . . . " "Be ye therefore perfect . . . " "Go ye therefore, and make disciples of all the nations . . . " His words of authority are not limited to those He spoke on earth, but include those which He spoke through His apostles and faithful servants through the centuries.

I know Him as a Companion and Friend who is ever with me, "Lo, I am with you always . . . " As the One who through His Spirit guides into truth, "when he the Spirit of truth is come he will guide you into al truth . . . " As the One to whom I can turn in need ". . . ask what ye will (if you abide in me) and i shall be done unto you." And as the One in whom have hope of eternal life, "I am the resurrection and th life . . . "

OUR HOME MISSION TASK
BETHEL CHURCH—WINTON, CALIFORNIA

Therefore being justified by Faith, we have peac with God through our Lord Jesus Christ. Rom. 5:1. was just reading a short article on faith. How wonde ful to know we are justified by Faith! We are save by faith, we are kept by faith, we stand by faith et So we have been trusting the Lord so many years, an we surely have not trusted in vain. The Lord has be with us during this last year. We have been able meet every Sunday, morning and evening. Every oth week we have our Christian Endeavor. On the oth Sunday evenings we had preaching and singspiratio During the summer months we had union services wi three other churches here, M. B. Church, Old Menno ite and Presbyterian. We were blessed and draw closer together.

Every other Sunday a group of our young peo and myself go to the county jail and hospital in Merc to sing songs and give them a gospel message. Th has proved to be a real blessing to our young peop

We took a trip to South Dakota in October. Duri our vacation different ministers helped with the services.

Our church received a new coat of white paint a a new furnace was installed. Christmas will soon here. Let us all rejoice that a Saviour, Jesus Christ our Lord, came to save us. Pray for us.—Your servants in Christ, Mr. and Mrs. J. R. Glanzer.

The Usher -- Host in the House of God

by Ellis Graber

The role and mission of the church usher is that of a host in the House of God. In this high calling one of his chief concerns is that of his guest who has come to worship. He holds his guest in high esteem and strives to make him comfortable so that he may realize that worship experience for which he has come. He wants to make his guest feel truly welcome, at home in the House of God, and eager to return.

Meeting the guest—The guest should be received graciously and courteously, with sincere warmth and friendliness. The way a person is met at the church door will often set for him the mood and temper for the entire worship service. Simple acts like the following are meaningful: 1. Look into his face as he is greeted. 2. Offer a pleasant, genuine smile. 3. When advisable a handshake or friendly word is effective. 4. Call people by their names as they are greeted. 5. Learn and use the names of strangers who come through your door.

Seating the guest—Having welcomed the guest the host-usher must attend to his comfort. This must be done quietly, efficiently, worshipfully. Considerations such as the following should be kept in mind: 1. The keynote of an efficient usher is forsightedness. He is familiar with the area in which he works and knows every seat available. Thus he will plan ahead at all times. 2. Guests will be usered to their seats at such times as will least interfere with the worship service. The time of ushering in guests should be agreed upon in consultation with the minister, but *never* should they be ushered in during scripture reading, prayer, special musical numbers or responsive reading. 3. The usher should gauge his stride to that of the guests. Awkwardness often results from an usher racing ahead of his people. This can with little care be easily avoided. 4. Conduct a guest to his place, never direct or point. The usher should stand by until everyone is comfortably arranged in the pew. 5. If there is indication of preference in location of seating, that should be complied with, if advisable. Older people should usually be seated toward the front. (Gentle assistance by the arm is often appreciated by a feeble guest) 6. Strangers can be made to feel at home by seating them in front so that they must mingle with people as they go out; or else they should be seated in a pew occupied by the church members, and if fitting, introductions should be made. 7. A late-comer may be helped by indicating to him the point of procedure in the order of service. 8. The guest is the usher's responsibility for the entire service. He should have everything he needs—hymn book, program or order of worship, fan, proper ventilation and other necessities for his comfort.

The guest leaves—The pronouncement of the benediction does not necessarily mean that the usher's work is done. The farewell may mean as much as the initial greeting. In rural churches where the congregation is as a family mingling after the worship service, the work of the usher is greatly minimized, yet in every church visitors and strangers are often present and these should be sought out and spoken to. To such people a friendly word at departure may mean much. "Glad to have had you with us this morning." "We hope you enjoyed the service," We hope you can be with us again soon," are some typical expressions that may be meaningful.

Church Hospitality is indeed a goal for which we should strive. Every member in every church should make that his own personal mission. Any group of people who leave the work of welcoming and receiving strangers to the ushers alone will never be a warm, inviting church. It may be said, however, that in many cases where such hospitality is lacking the ushers can be a great influence and help in improving such a condition by their own personal example and by making people conscious of their obligations.

Finally, it must be said that the work of the usher is not simply that of attending to various duties. Undergirding these duties should be the ever-conscious thought that he is leading men and women into the presence of God. Everything about him and everything he does should be motivated by that underlying goal. His personal appearance—well-groomed, neatly but simply dressed in white shirt and dark suit; his bearing and manner—quiet, calm, dignified but friendly, are all significant, not to attract attention to himself or for personal glory or demonstation, but to create an atmosphere of worship and together with the pastor and the musical ministry lead men into communion with God.

Being a host in the House of God is a noble calling. Let no one be unworthy or unfaithful in his mission.

ELLIS GRABER is pastor of the Zion Mennonite Church, Souderton, Pa. The ushers of this church meet monthly to work out their tasks and to have a social hour together.

Mrs. Bertha E. K. Petter's Letter to Her Friends

(Mrs. Petter wrote the following letter to her friends very shortly after the celebration of the fiftieth anniversary of her entry into mission work. For program of celebration see next page.)

September 24, 1946

Dear Friend:

My day is over. My husband and our guests have retired for the night. The house is quiet. I sit alone with my thoughts, and my brief case of more than eighty heart-stirring messages that came to me thru the mail . . . God is near and I am blest. Tho it is almost midnight, I open and read the last that came today and for which I have not had time. A telegram came from Chicago, one from Ft. Wayne and another from Freeman S. Dakota, just as we were going over to the church for the morning exercises. One phone call came in.

It is indeed worth fifty years of service among a heathen people to live thru a day like this. In such an hour of bliss, all the wearinesses of the years, the labors, disappointments, yea, even the sins drop as by magic into a sea of oblivion, and only the high lights of victories, and the privilege of thus having served as an ambassador of Christ stand out in bold relief. However, the Psalmist put the right word in my mouth when he says, "Not unto us, O Jehovah, not unto us, but unto thy name give glory, for thy loving kindness and thy truth's sake.

September 27

I continue now. The fall equinoctial rains had been unusually heavy. The ground was thoroughly soaked. Jack Frost threatened and we held our breath as it were. However he relented, and all the gladioli, snap dragons, asters and other fall flowers in the Lame Deer gardens stood erect and expectant. Kind ladies from government circles here at the Agency brought huge baskets of plants, flowers, vases and doilies on the day before the celebration, and completely transformed the little old log chapel of sacred memories into a bower of unusual loveliness and charm.

Tuesday was a perfect day. The sun shone in all its glory. It was warm as a summer day. The morning exercises were in the Cheyenne language, and addresses were made by missionaries and Indian Christians. It gave me inner joy to face this audience and again tell them,"Etovevo nanooto navohestoto. Naoxhoneta oha zenesetanotos Maheo. nahesse-nethozeohe Zestano" . . . "For your sake I left home, friends, relatives, even tho they sought to hinder me because God called me to this work. I now feel more at home here among you than anywhere else in the wide, wide world. You have become as kin to me, especially those of you who have accepted the Lord Jesus Christ as your Saviour." A prominent old Cheyenne chief in Oklahoma often said to me, "Meneha my Cheyenne name) nizesta, nizessinisz, nieszesta" which means: "Meneha, you are Cheyenne, you speak Cheyenne and therefore you are Cheyenne and belong to us."

An ample noon meal planned by the mission workers, to which others contributed was served on the lawn around the outdoor fire place, as we all sat, Indian fashion, in a semi circle on the ground. We especially enjoyed the "vizcevhano" or "Indian bread" which one of the Christian Indian women had baked.

The evening service was entirely in the English language, and was also well attended both by whites and Indians. After Mrs. Wenger's fine musical prelude on the piano, the opening song by all assembled, "Praise Him, Praise Him, Jesus our blessed Redeemer Sing oh earth, His wonderful love proclaim" struck the key note of the service. Praise, prayer and thanksgiving rang thru every message and we were blest.

The solo by Milton Whiteman, our native evangelist, "My Jesus I love Thee, I know Thou art mine" was so fittingly chosen, and found a deep response in my heart as I accompanied him on the piano as I have done so many time thruout the years.

When called upon to review the activities of my fifty years among the Cheyennes before this kindly audience it was just natural to stress the call of God heard while I was a student at Wittenberg College, Springfield, Ohio, where the entire course of my life changed. In that fine cultural and spiritual atmosphere, the claims of the heathen mission fields of the world were often very effectively presented, and I just could not escape their appeal. After a long struggle, I was graciously led to say very definitely in the words of these beautiful hymns.

"My life, my love, I give to Thee.
Thou Lamb of God, who died for me,
Oh may I ever faithful be
My Saviour and my God.

Oh Thou who died on Calvary
To save my soul and make me free
I'll consecrate my life to Thee
My Saviour and my God.

I'll live for Him, who died for me
How happy then my life shall be
My Saviour and my God.

I'll go where you want me to go dear Lord
Over mountain and valley and sea
I'll say what you want me to say, dear Lord
I'll be what you want me to be.

Since the above was written, the mail has daily brought more heart-warming messages, and I take this way of thanking you who sent them, thus also giving you a brief report of my day until fuller accounts appear in our church papers.

Sincerely,
Bertha E. K. Petter

Report of Festivities

Report of Festivities Held in the Log Chapel at Lame Deer, Montana, in honor of Mrs. Bertha K. Petter on the Fiftieth Anniversary of Her Entrance into the Mission Work among the Cheyenne Indians, September 24, 1946

Morning Service, 11:00 o'clock

English Song by congregation, "Praise Him! Praise Him!"
Cheyenne Song, "O Worship the King"
Scripture Reading by Rev. Malcolm Wenger, Psalm 96 Cheyenne and English.
Prayer, Rev. Wenger
Cheyenne song, "Now Thank we all our God"
Message by Rev. Alfred Wiebe, Upland, California. based on Jeremiah Ch. 1.
A personal message by Meneha (Mrs. Bertha Petter)
A message from Rev. Petter written in Cheyenne read by Mrs. Petter
A testimony by Emma King based on Rev. 1:3
Telegrams of congratulations sent to Mrs. Petter and read by Mrs. Alfred Habegger
Testimony from Mesko (Milton Whiteman)
Message from Rev. Alfred Habegger given by Mrs. Habegger due to Rev. Habegger's illness)
Closing prayer by Rev. George Dick, Bloomfield, Montana.

Dinner at the outside fireplace. Sixty present.

Evening service, 8:00 o'clock

Prelude by Mrs. Malcolm Wenger
Song "Come Thou Fount of every Blessing"
Scripture reading and prayer, Rev. Leonard Wiebe, Moen Copi, Arizona
Quartet, Mrs. Wenger, Mrs. Habegger, Rev. Wenger, Mr. Aldrich "Praise to the Lord"
Message written by Rev. Petter read by Rev. Wenger
Piano selection by Amy Petter
Talk by Rev. George Dick, Bloomfield, Montana, Hebrews 4:16
Solo — "My Jesus I love Thee" — Milton Whiteman
Talk by Mrs. Bertha Petter
Cheyenne hymn — by Indian children
Reading of letters and telegrams to Mrs. Petter by Mrs. A. Habegger
Chalk drawing — "Day is Dying in the West" — Mrs. Leonard Wiebe accompanied by piano by Leonard Wiebe and songs by the quartet.
Closing prayer by Rev. Alfred Wiebe
Benediction in Song by the quartet — "The Lord Bless you and keep you"

Iced punch and cookies served to the guests during the fellowship hour which followed when congratulations were extended to Mrs. Petter.

The church was beautifully decorated by friends with fall asters, gladioli, snapdragons and potted plants.

Reported by Mrs. Alfred Habegger

MENNONITES THE WORLD OVER

By Cornelius Krahn

Overwhelming Joy is the main note in many letters received from Germany for the receipt of CARE and parcel post packages. This is a portion of a typical letter. "My, what a surprise and great joy it was to receive two packages! I wonder if you can possibly imagine what this help means to us. We, my husband, my youngest son (the only one left) and I were deeply moved when we unpacked them. How understandingly each item had been chosen! How useful to us in greatest distress! I wish you could have heard the exclamations of joy when we unpacked shoe soles, shoe strings, thread . . . soap, powdered milk, the plastic water glasses, the honey, and the many other items with which we were no longer familiar. Dear Friends, a person has to have experienced real need in order to be as over-joyed about material things as we are. But above all we cherish the feeling that we have good friends in a strange land who remember us and help us and express their Christian love on a plane far above hatred, struggle, and misunderstanding. Let me thank you for the help in physical need also for the spiritual strengthening."

In the Ruins of Emden. The above lines were written by Mrs. Fast, whose husband is the pastor of the Mennonite churches of Emden, Leer, and Gronau. The following is a description of their losses. "We were bombed out several times. Our homes burned down. And just before the collapse we lost all personal property including my husband's library and that of the congregation. It is a miracle that we were saved. The church of Emden is burned down and that of Emden destroyed. Our family has dwindled. The oldest son died in a hospital and the second was killed in Sicily. My mother was killed in an air-raid . . . . Thus our ties to our earthly life have considerably loosened . . . We often faced death and sometimes it seemed easier to die than to continue to live. At present, to provide ourselves with the necessities of life takes almost more strength than we have. Last winter it was above our strength. I underwent two operations and my husband was ill because of too great strain. During the summer we recovered a little and now we hope to gain our strength again."

. . . . **The Houshold of Faith.** It is being reported that around Emden, Ostfriesland, there are some two thousand Mennonite refugees from Russia and two hundred from Prussia. There are considerably more in the vicinity of Hamburg. All of them call on the Mennonite ministers of these areas for help. Rev. Schowalter from Hamburg writes: "The desire to migrate is like an epidemic around here." It effects not only the displaced persons, who have no home, but also our local young men who see no future here." And Mrs. Schowalter writes concerning the few packages that have reached them: "We have started to distribute the food packages but it is very difficult to select the needy from the most needy. There are some two thousand five hundred Prussian and some five hundred

Russian Mennonite refugees in this vicinity . . . . Inspite of all our attempts we have not yet been able to secure any aid or help from **Ev. Hilfswerk** for our Mennonites. CRALOG does not operate here even though Cornelius Dyck has arrived here as its representative. . . . . The need among these families is very great. Especially needed are shoes and warm clothing. These items still do not get through to us through official channels . . . Therefore we are so thankful for everything that comes directly to us. But so far we have received no clothing. Would it not be possible to send us parcel post packages with clothing to be distributed among the most needy refugees?"

The homeless, cold, and hungry refugees mentioned here are those of whom we have lists and whom many of our readers and congregations have sent CARE packages. By the time these lines will be read some eight hundred families on the list may have received one CARE food package. What about starting the list over again and sending these needy people a package of warm clothing and shoes. Thousands of tons of clothing have been shipped to Europe by Mennonites, but because of the complicated conditions over there little of it has reached those of "the household of faith." For addresses and information about the packages write to Miss Katie Andres, 414 E. 4th St., Newton, Kansas. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Eph. 6: 10)

College and Seminary News

FREEMAN JUNIOR COLLEGE

The past week there was no school. The first three days the faculty attended the South Dakota Educational Association meeting at Sioux Falls. It is interesting that at the annual sessions of this organization in recent years the outstanding speakers have been men with deep religious convictions who did not hesitate to give fine spiritual messages to their audience. It is encouraging too that the teachers of the State have shown their appreciation of this type of message. Thanksgiving Vacation occupied the rest of the week. Thursday evening Rev. Sam Goering gave a report of his relief work in Germany and of conditions in that country at the present time. The Gym was filled to capacity to hear his message. Sunday evening the Swiss Choral Society of the community will again present the "Messiah" in the Gym.

BLUFFTON COLLEGE

The Bluffton College Choral Society will present the **Messiah** in the Bluffton High School Gymnasium, Sunday afternoon, December 15, at 3:00 o'clock. This is the forty-fourth season for the Choral Society, and the Messiah has been given annually since 1913. It is Mrs. Mann's thirty-seventh season as pianist, Mr. Hauenstein's thirty-fifth season as director of the orchestra, and Mr. Lantz's eighteenth season as conductor. Soloists for the occasion are Mildred Agner Hilty, Soprano; Opal Berry Stauffer, Contralto; Herbert Baehr, Tenor; and G. A. (Dad) Lehman, Bass. The concert is to be recorded by the Findlay radio station and will be broadcast on Christmas day from that station. Miss Annetta de Graaff, student from Holland, will give a concert Tuesday evening, December 10. She will be assisted by Lawrence Burkhalter and Elizabeth Waterstraw. Proceeds from the concert are to go toward the Student Auditorium-Physical Education building fund. The original goal for this fund was $1000.00, but more than $1,300.00 has already been turned in.

BETHEL COLLEGE

The annual meeting of the all-Mennonite Bethel College Corporation was held on the usual day, the Friday after Thanksgiving, in Memorial Hall, with a good attendance. After a devotional period conducted by Arnold E. Funk, secretary, the president of the Board of Directors, J. M. Regier, gave an opening address on the contribution made by Bethel College to our church life and program. A major part of the sessions was devoted to President Kaufman's report of the school year 1945-46, with supplementary remarks, when requested, from various faculty members. Attention was repeatedly focused on the generally crowded conditions on the campus — in classrooms, the library, and dormitories — and on the urgency of an immediate, forward-looking building program, in which the Farm-Shop building stands foremost at present. A goal has been set to equip the College to serve five-hundred students by the sixtieth anniversary in 1948. A. J. Dyck and Sam Goering were elected to the Board of Directors from the Western District Conference, and Phil A. Wedel and Max Smith from the Corporation.

MENNONITE BIBLICAL SEMINARY

Central in a school's academic life is the library. It is through the books telling of the thoughts, lives, and experiences of countless lives and generations that the students become acquainted with his field of interest. This is particularly true of the seminary student. His growth in knowledge and understanding comes through the riches offered in the books in the library.

The Seminary has at present a small library of about two thousand books. Many additional books are needed to round out and complete the different areas such as doctrine, theology, history, Bible, ethics and so on. There are two ways in which these additional books can be obtained. One is by purchase of new and second hand books. The other is by the donation of books from the libraries and shelves in the homes of interested supporters of the school.

There are very likely many books in the homes which are no longer being used. The seminary would appreciate receiving such books with the understanding that they would be used in a way most beneficial to both the church and the school. In case of duplication, or for any other reason, those books are not usable by the seminary library would either be sent to Europe or Paraguay wherever they could be of genuine usefulness or in other ways handled in order to serve the seminary and the church to the best advantage. Donors interested in making presentations of books in this way are encouraged to do so.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

Why I Wouldn't Want To Be a Missionary

by Mary Becker

How many young people have said, if not to others then to themselves, "Missionary? No, sir, that's one thing I wouldn't want to be!"

"Why? Most of them probably have never defined their motives, at least not their real motives. If they did, perhaps they would find that they are very unworthy ones. For instance, when I was very young I used to think that missionaries could never wear clothes any more recent than those of a decade ago. Nothing about them should suggest any modernity, and I hated to think of being outstanding in that manner. Of course, that was a foolish idea. Closely allied to this was the idea that a missionary could not be a normal person—he had to be almost perfect for one thing, and he had to talk and "walk" sanctimoniously. How many young people are there who have this erroneous idea today?

Why I wouldn't want to be a missionary. If you, young people, would write out your reasons, would they be something like this?

1. I don't want to be a missionary because I would have to leave my home and family and go into a far country—and, of course, going into a far country means living among less civilized people with very few conveniences and really with no challenge to a normal life.

As far as leaving home is concerned—there aren't very many young people who don't have to leave home to continue their studies or to take up their work; and with the development of air travel, there really are no points in the world that are very far removed from each other. As far as living among uncivilized people and having few conviences is concerned—this may have been true in ages gone by and may still hold true in some secluded areas; in general this would not hold true now; but maybe you have to go to the mission field to realize this. Why, missionaries **can** be normal people and live normal lives; in fact, often the situations are more ideal than at home.

2. I don't want to be a missionary because I would have to learn a new language and I could never do that. It is a difficult task to learn a language and speak it acceptably, but with the Lord's help it can be done. And, to tell the truth, this feeling of inadequacy and incapacity is an assest in the learning of the language, for it makes for greater diligence and care; and to learn the language poorly, of which even missionaries have been guilty, is unworthy of the great work of our great Lord.

3. I don't want to be a missionary because I wouldn't be satisfied with wasting my special talent or my specialized training in doing generalized work or on people who couldn't appreciate it. (And, of course, I wouldn't tell anybody this—but, I just couldn't refuse the higher bids here in the homeland.)

Wasting your training, your talent! Where is there more need for it than on the mission field—regardless of what your talent or training may be?

Are you an architect? Architects or constructors can render an inestimable service on the mission field if their interest is to be of service and not mainly to earn a lot of money. Your name may go down in history of a people as having shown them new and better methods of building, or be engraved in the more durable structures that you erect; and what is that service compared to a few paltry dollars more earned without real service rendered, and this in competition with many others of the same occupation who may need those dollars worse than you do?

Are you a trained farmer? Perhaps Jesus would make a parable of you if He were on earth today—"Behold, a farmer went forth to farm," showing the revolution brought about by the example of a Christian farmer who considered the land as the "Lord's Acre" and tilled it as such, utilizing the power the Creator has laid within the earth to give the undernourished, malnutritioned, and underclothed "his daily bread" too. What a sermon can the farmer preach here!

Are you a doctor or a nurse? Endless is the service you can render—often in spite of the fact that there are many doctors around—doctors who do not have the vision and the ideals and the desire to serve suffering humanity, and who prefer a cup of coffee in the cafe' or a week-end at the country home to service they can render. Oh, you have visions of becoming one of the great surgeons of the States? In competition with a lot of other excellent surgeons? Of course, that is a noble motive. But, consider again, when here it is a matter of life or death with no one to care. How short our lives are to make unworthy or selfish motives the dominating factors in our lives!

Mary Becker is serving in Colombia, South America, as a missionary.

Are you a teacher? Why flood the market some more when the competition is so stiff already? Why not pull out and give your place to someone **almost** as capable of handling it as you are and dedicate your talent where it will really be needed and appreciated, and where you can put your initiative to work to the nth degree? Whereas at home your years of service might be remembered by, "Oh, yes—Let me see, he (or she) was a pretty good teacher;" here many generations would rise up to call you blessed because you were the first one to open new vistas and put new meaning into life for them, and who introduced them to a new and abundant life in Christ.

Can you still say, "I wouldn't want to be a missionary because . . . . "? Every consecrated young Christian must ask himself the question, "Why **shouldn't I** become a missionary?" letting the burden of proof rest upon him in this manner rather than by asking himself. "**Why should** I become a missionary?" For the need is known, and the amount of service to be rendered far surpasses that of the homeland.

If the Lord shows you through your convictions or in any other manner that you should become a missionary. (somebody with a mission) and not lose your talents or training among many with as much talent, be ready to say, "Here am I, send me."

Asia and the Gospel

by P. W. Penner.

India outside of Burma bosoms 389 millions according to the last census. Of these, 270 millions are Hindus. Population increases about 5% annually. In some sections there are 2000 per square mile. A good many have turned to Christ since Carey landed in India. Nevertheless many still wait the message to reach them. Roughly speaking, there are now 8 millions Christians, 3 millions Protestant, the remainder Roman Catholic. There are some-what over 2,000 ordained Indians and some ten thousand officially recognized as ministers to the 21,000 congregations.

Some quite alarming facts loom up distressingly. Let us point out a few.

1. Out of a total of 552 native states, only partly under Britain's control, almost 500 are still closed to the Gospel, because the ruler of the state does not wish his people to become Christian. Some of these have not yet been penetrated at all. Out of the 655,000 villages about 500,000 villages have not been as yet reached.

2. Lands to the north of India—Soviet Central Asia with 17 millions, Afghanistan 9 millions, Tibet with 3 millions, Nepal with 6 millions, Bhutan with one fourth million are **entirely closed** to the Gospel, because of the opposition of their governments to the Word of God. In a certain area of India are living 41 millions who have no resident missionary among them.

3. Only 12% of India's population—47 millions—can read or write. This percentage is a trifle higher among Christians. There are though 14 literacy committees working ardently to make India literary.

4. Acrosse a, sub-continent which it takes five days to traverse from north to south one experiences many different types of climate. The worst is the over-bearing heat of the desert areas which preclude work at a certain time of the year when precipitation is entirely nil, the thermometer registers so-to-say daily above 115.

5. The small missionary force for evangelistic work available. One time the number of missionaries peaked way beyond 6,400. The decrease came after 1933, reached its lowest point in 1936, since then a gradual increase was noticeable, nevertheless the working force is only about 3,350. There are 3,050 institutions, nearly all of them under personal supervision by European missionaries. There are 14,655 primary schools. Direct evangelistic missionaries are comparatively few. On the average about 9 missionaries among a million people. **Where will this end?**

Looking over this situation the challenge of the hour is evident, namely, to **return to widespread evangelism in the power of the Holy Spirit (Zech. 4:6), to reach the unreached wherever they may be spotted, whatever that might cost, and disseminate the Gospel far and wide.**

This is India at large. Our General Confernce Mennonite Mission field is needy to limit as this year's composite discloses again.

—India Calling

Hold Fall Rally in Eastern District

by Mrs. Robert M. Landis

The Fall Rally of Eastern District Young People's Union was held in the Saucon Mennonite Church. Incidently this church celebrated its 211th anniversary two weeks ago.

The speaker of the afternoon was Rev. Wayne Soliday from the Hilltown Baptist Church. His message was based on Colossians the second chapter. The theme of his message was the "Wobbling Christian."

The Projects reported by the individual societies were mostly connected with relief, one society reported giving Bibles to negro migrant workers in the vicinity.

The President Ralph Lewis presided and the Lansdale church had charge of devotions. Rev. Herbert Fretz had charge of the song service, and The Souderton Church and East Swamp Society furnished the music.

There is no common cold; it is really at least two different diseases. So reports the **Pathfinder.** The cold which travels from nose to throat may really be a pair of colds, caused by different viruses. Experiments with guinea-pig C. O.'s showed that nose colds could be produced in twenty-four to forty-eight hours, but that throat colds might take as long as five to seven days for incubation. Throat-colds seemed to give a temporary immunity against reinfection. Nose-colds did not.

The Evangelical Youth Fellowship

by **Raymond M. Veh**

(This continues a series of articles presenting the organization and activity of youth in other denominations. Ed.)

History was made for the youth of the Evangelical Church when an equal number of leaders and youth met in Chicago, Ill., Februray 23-27, 1944. During that period the council of the new Evangelical Youth Fellowship was organized. Programs and materials were outlined. Far-reaching steps to insure the voice of youth being heard in the Evangelical Church were taken.

For twenty years there had been agitation for a single, strong, unified work for youth in the Evangelical Church. With the approval of the General Conference of 1942, the boards of education and of missions through a Committee of Fourteen on Unification developed constitutions on the general, annual conference, district and local church levels for a work to be known as the Evangelical Youth Fellowship. The statement of purpose as outlined in the constitution is as follows:

1. To lead youth to an understanding and appreciation of Jesus Christ and the acceptance of him as Savior and Lord in all areas of life and conduct, and into a progressive development of well-rounded Christ-like character.
2. To unite all youth of the church in one fellowship.
3. To provide opportunity for youth to serve the purposes of the kingdom of God through the Evangelical Church.
4. To unite youth for Christ and the church and unify their activities into a comprehensive, integrated and cooperative program based upon the interests and needs of youth.
5. To make youth useful in the service of God by training them in all forms of Christian work.

On the local level the Fellowship is an inclusive program. The constitution carefully provides for this, specifying that all young people are "potential members of the Fellowship and become actual participating members not by "joining," but by subscribing to the purposes in its activities. The age limits, 12-24 years or grades 7 through college in educational grading) are fixed, but provision is made to interpret these flexibly and to departmentalize the organization of the Fellowship according to the experience of the age grouping. Thus there are intermediate, senior and young people's departments within the Fellowship for churches that have sufficient youth for these several divisions. Churches with smaller groups of youth may have one or a combination of these departments.

The former Evangelical Leagues of Christian Endeavor and the Young People's Missionary Circles have now become the Evangelical Youth Fellowship. The church school as a school is still responsible for the instruction of the young people's classes, but the organizational activities of such church-school departments and classes are thought of as integral parts of the total Youth Fellowship program. The evening devotional-discussional meetings, the through-the-week youth recreational and service activities are now included in one effective, strong program.

In the past two years the Evangelical Church has found a transition from several youth groups into one Evangelical Youth Fellowship to become a satisfying reality. The Fellowship has joined thousands of young people into unified loyalties, permitting them to think and work as one body. It is meaning much to the cause of Christian education. There are four commissions in each of the levels—the Commission on Spiritual Life, the Commission on Missions, the Commission on Recreation and the Commission on Social Action. Worship, study and recreational programs are similar to those of all fellowships.

Probably the most unique phrase of this denominational Fellowship is its missionary work. Dr., Paul H. Eller in the History of Evangelical Missions states:

> "Jacob Albright, the founder of the Evangelical Church, was fundamentally a Christian missionary, assuming as every missionary does, that men need God more than they need anything else in the world. Albright's ministry not only conformed to a sensible and ecumenical conception of Christian missions, but his faithful service was undergirded with all the motives which continued to inspire Christian missions and missionaries."

The Commission on Missions plans a program to interest young people in the missionary program of the Evangelical Church and in the Christian world community by imparting missionary information, cultivating interest and participation in missionary ac-

Pictured here is Miss Myrtle Wasser who has been appointed as Secretary-Treasurer of the Young Peoples Union. Miss Wasser is completing the term of Mrs. Ernst Harder, formerly Ruth Ewert, who is leaving for South America with her husband to serve in the work in the Chaco, Paraguay, among the Mennonites there. The Harders will be leaving early in 1947.

Miss Wasser's home is Bedminster, Pennsylvania, and she is a member of the Deep Run Church. At present, Miss Wasser is a student at Bluffton College, being a Sophomore. She will finish out the term of service Mrs. Harder is unable to complete.

tivities, sponsoring reading of missionary literature and promoting study classes in missions. It also promotes the interests of the World Service Fund. This Fund has the following objectives.

Spend-a-Day plan	$15,000.00
Appreciation Offering	10,000.00
Self-denial Offering	5,000.00
Lincoln Pennies Offering	1,500.00
Special Mission Projects	12,000.00
Kentucky Hospital Fund	2,500.00
Memorial Gifts	2,000.000
Kingdom Service Fund	12,000.00
Denominational and Interdenominational Relief Projects	5,000.00
	$65,000.00

Spend-a-Days at two dollars each are solicited from young people to help support missionaries in the field. Every annual conference E.Y.F. has one or more Evangelical missionaries assigned. The other offerings help maintain missions abroad and in the homeland.

One of the developments of the last meeting of the Fellowship Council held in Chicago in September, 1945, was projection of youth service on a subsistence basis. This will call young people to render service in home mission areas and in overseas areas. The plan is presently in the process of development.

In recent meetings of the General E.Y.F. Council, church-wide objectives have been established, an emblem, colors and motto adopted, and many materials developed. The General Fellowship itself will meet quadrennially when a great Convention of Christian Education is held for the denomination in the summer of 1946. The Council, composed of ten young people and ten adults, meets annually. For the twenty-four annual conferences of the church across the United States and Canada a similar set-up is maintained. This utilizes many youth.

This denomination now looks forward to the union with the Church of the United Brethren in Christ which will take place late in 1946. Its organization may be altered somewhat, but there is belief that young people will find real challenge through the program and activities of the youth work developed for the new denomination—Used by permission of **Youth.**

Items of Interest

In several places in the country, the question of the relations of church and state have been raised in the form of proposed legislation that parochial schools use state funds to finance bus transportation of school children. In twenty-two states such legislation is reported to be enacted. In Wisconsin a referendum on such legislation was decisively defeated by a sixty-seven thousand plurality. This legislation, supported and naturally wanted by the Catholic church, looks quite innocent on the surface, but actually challenges a basic position the reformation movement took which is the separation of church and state with no state funds being used in support of the church. It is expected this issue will arise in other ways again.

* * * *

A number of individuals, churches, and other interested groups have been urging that President Truman grant amnesty to conscientious objectors in prison and Civilian Public Service Camps. It has been pointed out that the President has granted full pardon to several thousand ex-convicts who had served in the armed forces. C. O.'s continue to reside in prison—at present one thousand are reported in prison.

* * * *

The state of Alabama, in the recent elections, empowered the legistlature to enact legistlation which would discriminate against Negroes in such a way that they would be unable to vote. Reports out of the South indicate that the race issue is a heated one. Likely it will be for some time in the future.

* * * *

An interesting and challenging report comes out of Europe about the work of Phillipe Vernier, a Belgian minister in a small mining town tucked away in a corner of Belgium. Vernier, who faced many trials because of his C. O. position during the war, is now working with German war prisoners as well as with his own church. The prisoners are mining coal and the little Protestant church, under Phillipe Vernier's charge, strives to serve them. Those that work in the mines take extra lunches for them. The prisoners sang in an Easter Day program at the church. An aged miner, suffering from the dreaded and fatal silicosis, continues to go down in the mines against doctor's orders because he feels he can keep the foreman from being so cruel. The miners, after working in the mines all night, go to church on Sunday morning.

* * * *

The Zondervan Publishing House Grand Rapids, Michigan, has announced an "international Christian fiction" contest. There are to be three prizes awarded for "evangelical Christian material," the first of $7,500, the second of $2,000 and the third of $500. The deadline for manuscripts is December 31, 1948.

THE SPARROWS

I have found great solace in the sparrows
That chirp their tuneless songs upon the air:
Their little, drab, inconsequential flittings,
Their busy stirrings are a cure for care,
As I recall the gentle words of Jesus
To His disciples on that far-off day:
"Are not two sparrows sold for a farthing?
And are ye not more valuable than they?"

And "Not one falls except the Father sees it."
I draw strange comfort from these simple words,
For often through gray days I am companioned
By these watched-over, numerous small birds.
It comforts me to know that day and night
I, too, am kept within the Father's sight.

—Grace Noll Crowell.

FOUNDERS DAY AT FREEMAN JUNIOR COLLEGE

Dr. Ralph C. Kauffman, Professor of Psychology and Sociology at Bethel College, will be the guest speaker at the annual observance of Founders Day on Saturday, December 14. Dr. Kauffman is one of our own graduates, has an enviable reputation as a teacher, and has proved to be a most stimulating speaker. His recent two years experience as a relief worker in India will enrich his presentations, and we are anticipating a record attendance. The plan for the day is to have Dr. Kauffman speak twice, in the morning at 10:30 and again in the evening at 7:30. His subjects will be (morning) "Education for Character," and (evening) "Relief as an Aspect of Missionary Work."

The afternoon program will begin at 2:00 o'clock and will be in charge of Ernest Lichti, Director of Music at the College. It will be a musical program. The customary lunch during the noon hour will be served by Miss Ratzlaff and her Home Economics Department.

MENNONITE CHURCH DONATES 100-TONS FOOD TO A. R. I.

To help overcome the tremendous food shortages so apparent today on all sides among forty-five million people in Italy, the Mennonite Central Committee of the Mennonite Church, of Akron, Pa., is contributing thousands of pounds of foodstuffs to American Relief for Italy.

As a part of its relief program, the Mennonite Central Committee has already shipped through A.R.I., the following essential food:

From its warehouse at Silver Spring, Pa., a total of 32,270 pounds of canned goods including vegetables, dried vegetables, meat, whole milk in powdered form and flour.

An additional contribution of 1,231 cases of canned foods that were collected by the Mennonites at Reedley, California.

A third contribution represented by six hundred bags of flour that came from Baltimore and was consigned to the New York warehouse of A. R. I. These generous donations represent the combined efforts of Mennonites in various parts of the United States to share with the starving people in Italy their food supply.

These shipments are a part of the relief program which the Mennonite Church has organized to fill a quota of 100-tons of foodstuffs to alleviate the hunger and distress of the Italian people.

". . . . in the city of David a Saviour,"

(Continued from page 1.)

late himself. Internationally, politically, economically, man is seeking for salvation. This is also true of the individual. Note the wide-spread interest in the application of psychology to personal problems. Consider the millions which turn to the cults. The people of today want life; they want it abundant and eternal; they are looking for salvation. In general the Church seems to be comparatively ineffective in the situation. Men of government and business make the news which excites the readers. The Church seems to determine little of that which so vitally affects the daily and future welfare of the multitudes. And so the millions of the earth look for salvation. God grant that the time in which we are living may be the Advent Season of a great salvation through Jesus Christ and His Church.

Deutches Weihnachtsprogramm At Bethel College

For a number of years the German Department of Bethel College, assisted by the French and Spanish classes and the Music Department has been giving a German Christmas program. The singing of old familiar Christmas carols and the playlet have found favorable reception with young and old. This year the playlet will be given by our Dutch students who will portray a Christmas celebration in Holland. The program is scheduled to be given Thursday, December 12 at 7:30 P. M. in the chapel of the administration building at Bethel College Everyone is welcome.

SASKATCHEWAN MINISTERS CONVENE

About forty ministers, a small percentage of all those in Saskatchewan, attended the Ministers' Conference held at Herschel, October 23, 24. Dundurn, Hanley, Drake, Watrous, Leroy, Saskatoon, Langham, Rosthern, Glenbush, Rabbit Lake, Rhineland, Eyebrow, Superb, Fiske, Osler, and Hague were represented. A service on the evening of October 22 was designed to prepare the hearts of all present for the conference. Rev. H. T. Klaassen of Eigenheim preached on Acts 1:1-8 and Rev. H. T. Klassen of Rabbit Lake on Hebrews 12:1-3. They dwelt upon the unfinished work of the Cross.

Chairman of the conference was J. J. Thiessen, and J. J. Schellenberg and H. T. Klassen acted as secretaries. A conference sermon and prayer preceded the business session. Reports were given on mission work in the home, the church, and in the schools. There still is a shortage of teachers for the Junior College and for the Bible schools at Swift Current and Rosthern. Much has been done to fix up the Bible School at Rosthern, but Swift Current is in dire need of a new location. Nothing definite is known about the new Bible College, "but plans are being made to locate a position in Winnipeg for the purpose. The location is desired in Winnipeg so that it might be well centered so students from other provinces may attend." The report on home missions by G. G. Epp of Eigenheim showed but few workers active in the area now, whereas in the summer months all districts were contacted and five men served the outlying districts. The community of Prince Albert Region is starting out on its own.

Rev. J. G. Rempel is again in charge of a minister's study course for the coming year, and all "ministers are requested to attend and refresh themselves with new methods and ideas of the work."

The report on foreign missions, by P. Schroeder of Drake, emphasized that more missionaries on furlough should visit the Saskatchewan churches.

In the evening service those present were "admonished to prepare for the coming of Christ . . . ."

It was agreed that there should be no canvassing of old people for the homes for the aged, that "wherever possible they should be cared for by their children.

H. W. Friesen reported on the work of the Youth Farm and the Youth Organization. The organization may soon be debt free.

The two-day conference closed with a treatment of the topic "The Reward for Faithfulness" by Rev. J. J. Friesen.—The foregoing is a summary of a report by Ferd. Ediger

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REV. B. H. JANZEN TO SERVE AS FIELD WORKER FOR THE WESTERN DISTRICT CONFERENCE

November 1, 1946, Rev. B. H. Janzen began his work as Field-Worker for the Western District Conference. Brother Janzen has, for the past ten years, served as pastor of the Lehigh Mennonite Church, and will, for the time being, serve the Conference on a half-time basis, devoting the other half of his time to the Lehigh Church.

The Executive Committee was authorized by the Conference at both the 1944 and 1945 sessions to secure a field worker who would promote the various conference activities and help to coordinate in general the work entrusted to our Conference.

Brother Janzen will be available to churches and organizations upon request. All committees and organizations desiring the services of Brother Janzen should contact the Executive Committee.

The prayerful support of the churches of the Western District is solicited for him as he undertakes his new task. —THE EXECUTIVE COMMITTEE, Henry Hege, President; Henry Fransen, Vice-President Ronald von Riesen, Secretary.

Jottings

—**Bethel Church, Fortuna, Missouri:** On November 21, Rev. and Mrs. Aron Jantzen showed slides on India and gave a challenging message. Their visit was much appreciated. Yesterday, December 11, Brother, Ed. E. Lehman and Carrie Welty Lehman celebrated their golden wedding anniversary in our church. A program was given and refreshments served in the church basement. The Men's Brotherhood is having an auction sale of live stock and other farm products next week. Proceeds to go for relief.—Corr.

—**First Church, Hillsboro, Kansas:** Rev. P. A. Wedel, pastor of the Alexanderwohl Church, conducted a week of very inspirational services here. Themes for the week were: "The Way to the City," "The Gold of Heaven," "The Overcoming Life," "The Church," "God's Guidance," "The Successful Christian." Our Thanksgiving offering of nearly six hundred dollars has been used to purchase beef for relief. This will be canned Thursday. Letters received from abroad in response to relief efforts are a real incentive to more such projects. The extension courses offered by Bethel College to this community of Mennonite churches are well attended. Dr. R. C. Kauffman, Dr. H. A. Fast and Rev. D. C. Wedel teach the classes.—Mrs. B. A. Goertz, Corr.

—**Zion Church, Souderton, Pa.,** The Candle-Lighters, girls of the Junior Sewing Circle, sponsored a tea-display and sale on Saturday afternoon, November 9, to which all the ladies of the church were invited. A short program was given after which tea, coffee and cookies were served. The quilts, toy dolls, blocks, scrap books, etc., which the girls had made during the year were laid out for display and other articles were sold. The proceeds are to contribute to the furtherance of their work.

—**Deep Run (Pa.) Church:** Mr. and Mrs. Ely Fretz have returned home after a delightful trip by auto for two months throughout the west. Four hundred dollars was contributed by our members to the Mennonite Seminary in Chicago through the Field Secretary Edmund Miller. Word has been received that our relief worker Marvin Wasser has safely arrived in France after a calm ocean voyage. On Thursday the ladies of the Missionary Society met and twenty-one children's dresses were made and completed for relief.—Mae Gross. Corr.

—**Mr. B. Bargen,** Manger of the Mennonite Publication Office, recently spent four days in Topeka, Kansas, where he set up a correspondence filing system for the state civil service commission.

—**Apostolic Mennonite Church, Trenton, Ohio,** held its annual Thank-Offering Service, Sunday morning, November 24. This was sponsored by the Missionary Soceity. Mr. Delvin Kirchofer brought an interesting mesage having recently returned from relief work in Egypt and Europe. The offering that was taken was for relief work under the M. C. C. A collection of good used clothing was also brought to the church.—Lydia A. Augspurger, Secretary and Treasurer

—**Gospel Mennonite Church, Mountain Lake, Minnesota:** About 250 relatives and friends gathered at our church on November 24 at 2 P. M. in honor of Mr. and Mrs. G. T. Nickel. The occasion was their silver wedding anniversary. They were the recipients of many gifts. A lunch was served to all present. We observed our harvest festival on Thanksgiving Day. Rev. H. H. Dick and Rev. Marvin Dirks spoke in the morning on home missions. After an elaborate meal served in the church basement, Rev. Marvin Dirks and Missionary Anna Quiring spoke on foreign missions. Rev. H. H. Quiring led both services.—Rudy Janzen, Corr.

—**Johannestal Church, Hillsboro, Kansas:** We had a week of very inspirational services November 18-22, conducted by Rev. Albert Gaeddert. Sunday, the twenty-fourth, Rev. H. B. Schmidt finished the week with a good message in the morning and another in the evening after the C. E. program. On Thanksgiving Day morning we were privileged to have the two boys from Holland in our Church. They also read to us two Dutch letters which Rev. J. M. Regier, our pastor, had received recently.—Mrs. Arnold Plenert, Corr.

—**Fairfield Church, Fairfield, Pa.,** was favored by an address from Dr. R. C. Kauffman on Thanksgiving evening. His address on "Causes for Famine in India" gave us a new insight into some of the problems confronting India and what needs to be done to make India strong.—Henry Burkhard, Corr.

—**First Church, Beatrice, Nebraska:** During the week of November 26 to December 1, Professor Walter H. Hohmann was in our midst to direct a music clinic. On Sunday evening a musical program was rendered, under the direction of Professor Hohmann, consisting of congregational singing, girls' trio, piano solo, and several numbers by the choir. The music clinic was sponsored by the Young People's Fellowship group. Rev. Edmund J. Miller, field representative of the Mennonite Biblical Seminary, Chicago, is here to present the work and the needs of the school. On Sunday morning, December 1 he brought a challenging message on "God Plans Our Lives." —Margaret Albrecht, Corr.

—**Bethesda Church, Henderson, Nebraska:** We have now started with our catechism and church history classes. Those taking part in the catechism class are of junior high school age, and those taking church history are of senior high school age. On December 4 the Senior Mission Society will pack clothes for relief. The offerings on Thanksgiving Day amounted to: Junior Sunday School, $1,383.91; Senior Sunday School, $4,459.21. The Young Women's Mission Society sale in November brought $585. Mrs. W. C. Andreas of Beatrice is coming to visit the women, young and old, of our church on December 10.—Mrs. R. H. Friesen, Corr.

—**Grace Mennonite Church, Pandora, Ohio:** Prof. Russell Lantz of Bluffton College conducts a monthly evening hymn sing, at which time favorite hymns are sung, and new hymns from **The Hymnary** are learned. The annual Mother and Daughter banquet was held November 29. Miss Annette De Graaff, of Holland, student, at Bluffton College told of customs of Holland, war experiences and what the M.C.C. has done for Holland. The Men's Fellowship, including all the men and boys of the church was held December 3. Mr. Ralph Miller, Social Science instructor at Findlay High School, was the speaker of the evening. Rev. Harry Yoder of Bluffton College filled the pulpit recently in the absence of our minister, Rev. Ernest Bohn, who assisted in a dedication service at the Warren Street Mennonite Church, Middleburg, Indiana. The choir under the director of Prof. Russell Lantz will present Handel's "Messiah" December 22. The church this fall canned and contributed for relief forty-three cartons and ten cans, making a total of 1,042 cans. During the Thanksgiving season, a total of $1588.94 was raised for missionary purposes $439.70 was the amount received from the annual missionary sale, of food products and linens sponsored by the missionary socieites, and $1149.24 was given as a thank offering at the Thanksgiving morning service. Five Christmas bundles were also sent by the children of our Primary department to children of various European countries and China.—Mrs. S. W. Steiner, Corr.

—**Akron, Pa.,** Robert Kreider, our MCC relief worker in Germany, has recently been given the assignment of taking care of CRALOG publicity work in Germany as well as assisting the MCC relief program in Germany. His new address is: Robert Kreider, PH & W. Division IA & C, OMGUS, APO 742, c/o Postmaster, NYC.

—**Russians ask churches for relief:** To save the lives of sixty thousand children the Russian military government in Germany has turned to the material resources of the Protestant churches, Dr. S. C. Michelfelder, relief executive of the World Council of Churches, reported to the national conference of Church World Service directors recently.

—**"Church Ushering"** is the name of a sixty-one page booklet by Paul H. D. Lang that "takes up practically every possible ushering problem and adequately demontrates how to cope with each one." It may be secured for twenty cents from the Concordian Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

—**Grace Church, Lansdale, Pa.** Stewardship Sunday was observed in our church on Sunday, November 24. Forceful messages on tithing were given at the morning service by a guest speaker, Capt. John Baergen, a chaplain in the Army, and at the evening service by our pastor, Rev. John J. Plenert. The tithes and offerings presented at the altar at these services amounted to $1,854.00. This money will go into the fund for a new church building. Thanksgiving Day in our town is celebrated annually by a union service in the Methodist Church in which all of the churches participate with the exception of the Roman Catholic. The Thanksgiving message this year was brought by our pastor, Rev. Plenert.—Ruth E. Fretz, Corr.

—**The First Mennonite Church, Newton, Kansas:** We are glad to report advances made in aiding the suffering brethren in Europe. Sunday, November 17 was designated as "Relief Thank-Offering Sunday." The offering in Sunday School and in the evening services were for relief. The drive that was on for some time

NOTICE

The General Conference Peace Committee very much appreciates the support our churches have given the C. P. S. project. Men have now been discharged rather rapidly. Camps have been closed from time to time.

The quota basis for the support of C. P. S. camps was 25 cents per member for the two months of October and November. We would encourage those churches wishing to contribute unpaid balances to do so.

At its last meeting the MCC Executive Committee decided "that in view of declining C. P. S. and the balance on hand, the C. P. S. quota for December be suspended and the matter of future C. P. S. financing be referred to the annual meeting (January 2 and 3, 1947)."

Any extra funds can and will be used for special projects.

H. T. Unruh, Chairman
A. M. Gaeddert, Secretary

C-6

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NEWS ARTICLES MEDITATIONS POEMS BOOK REVIEWS SYMPOSIUMS

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reached its climax when nearly two thousand dollars were contributed and enough wheat pledged to make up the balance of a carload of flour. November 13 the Native Indian Missionary Family gave a program in our church. Rev. and Mrs. Daniel Schirmer and the lovely girls Ruth and Elaine contributed, stirring our heart with the need and a desire to help in the work in Hopi Land. Nov. 28 Missionary and Mrs. Aron Jantzen from India were with us in our Thanksgiving Services. Mrs. Jantzen spoke to the boys and girls about thanksgiving in India. Our Sunday School children than brought their special thank-offering. Then Rev. Jantzen gave a challenging message, presenting the need and asking for more workers. "Lift up your eyes and look at the fields, for they are white unto the harvest." —Corr.

—**First Mennonite Church (north) of Butterfield, Minn.** "Fishers of Men," "The Autobiography of a Tract", and "The Man Who Forgot God" were the audio-visual films which Mr. and Mrs. A. E. Sukau showed in our church on November 22. A reception was given in the church basement in honor of the Sukau family at the close of the evening. They left this area the next day to engage in full-time highway and cabin tract distribution in Texas and other areas. Rev. S. T. Moyer, missionary from India spoke at the three sessions of our annual Harvest-Mission Festival held on November 24. Rev. Paul Tschetter of the Butterfield Mennonite Church, our neighboring church, also spoke in the afternoon. On November 26, Rev. Alvin Becker, who represents the Northern Bible Society, was with us for one service. Rev. and Mrs. W. W. Carr of Washington were in charge of the service in our church on November 27. The numbers in music, as well as the spoken message, were inspirational.—Mrs. C. S. Harder, Corr.

The Mennonite

Volume 61 — December 17, 1946 — Number 50

Courtesy Official Information Bureau of Switzerland

Christ Christians Christmas

Christmas festivities in the little church above must be a happy occasion for the Swiss Christians who live in the valley where it stands. But there was a time when there were no such festivities in this valley; there was no singing of Christmas songs, no reading of the Christmas story, no giving of Christmas gifts, no Christmas joy shining in the eyes of young and old. The mountains towered up towards the blue as they do today, but there was no quaint little church nestling in the valley below.

Before there could be Christmas in a church there had to be the Christ. And in the fullness of time it came to be that men could declare: "For unto us a child is born, unto us a son is given: and that government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Christ was born, but it took more than his birth to make Christmas possible.

It took Christians. Before there could be a Christmas, Christ had to be born in the hearts of men and women such as we are. Only as these Christians embodied the Spirit of the living Christ, the same yesterday, today, and forever, could there be the joy of Christmas among an ever enlarging circle of mankind. It takes Christians full of the Holy Spirit to make possible to others a Christmas full of deep meaning. The birth of Christ alone never insures a joyous Christmas for anyone.

(Next page, please)

"Though Christ a thousand times in Bethlehem be born,
Is he not born in thee thy life is still forlorn."

Before Christ could be born in any one of us, He first had to be born in someone else who made The Way clear to us. The meaning of Christmas today depends upon how well Christ is embodied by those who are named after Him. The person who has been helped to release, peace, joy, and power finds the birth of Christ in his own life, a very joyous fact. For it he may thank Christ and one or more people named after Him.

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

THE BLEAKEST CHRISTMAS since the Middle Ages may be the experience of the people in Central and Eastern Europe this winter according to an MCC worker who writes, "From all reports, Central and Eastern Europe will have perhaps the hardest winter since the Middle Ages. With continued malnutrition, together with hopelessness, the door for widespread disease is wide open. April and March are now thought to be holding the prospects of being the worst months. Germany and Austria, as well as Hungary, Poland, Roumania, Bulgaria, and also the Baltic states are in a very sorry plight. The same thing is true of much of Russia we believe, and Italy is having difficulty getting back on her feet. What miserable and sorry stories come from Europe!" While America prepares for a super Christmas much of Europe may face its bleakest. Once American Christians could not help the starving of Europe because the doors were closed. Now the doors are open and aid can be sent through church contributions through the MCC through CARE packages, through personel parcel post packages, etc. Was Herbert Spencer right when he wrote,

No one can be perfectly free till all are free;
no one can be perfectly moral till all are moral;
no one can be perfectly happy till all are happy.

Can there be a perfect Christmas for anyone as there is a "bleakest" Christmas somewhere?

THAT CHRISTIAN LOVE is a very inclusive matter is readily evident in that great proclamation that begins, "For God so loved the world . . . " That includes everybody. Yet as Christians we are sometimes puzzled as to how we can love everyone. How can we have a feeling of intimate affection for those who have little use for us, for those who seem to make colossal mistakes at the expense of the welfare of one or more nations, for those of a different religious faith, for those who advocate a different economic and social system than we believe in, for those who seem to make it harder for us to obtain the necessities and luxuries of life, and for those unseen millions who are not of the Christian faith? One renowned minister points out that such inclusive intimate affection is not expected of the Christian. He makes clear that the term "love" as most used in the New Testament means "understanding, redeeming, creative goodwill." We cannot bring about intimate affection by the exercise of our will power. But it is plain that we can choose to understand every individual and all people in such a way as to offer good will that reveals the good where others see no good and that makes for a solution of the problem by taking into consideration the welfare of all concerned. Such inclusive loving is one of our Christian opportunities and duties.

" '. . . PEACE among men with whom he is pleased!' " This is the way in which Luk 2:14 ends in the Revised Standard Version of the New Testament. Throughout the bloody centuries the world has depended very much upon military men to bring about those conditions that would make for peace. Wars were fought and then the "peace" was concluded. In general the world has regarded the warriors as being the peacemakers. Even now face to face with the atom, many are still insisting that the way of military preparedness and might is the way to peace. The atomic bomb is treated as "just another weapon." Strategists, who seek to be realistic plan future wars along the line of atomic might and destruction. For many peace is still to be found among men who are well armed. But there are indications of a change of thought. It is now being pointed out that there is no defense against the atomic bomb. Dr. W. A. Higginbotham, administrative head of the Federation of American Scientists has stated in *The New York Times Sunday Magazine:*

"There is no defense against the atomic bomb. In a future war one atomic attack could do as much damage to Europe's capitals as was done in six years of the last war. J. R. Oppenheimer, who helped to develop the bomb, estimates that atomic weapons might kill 40,000,000 Americans in a single night.

"Will our military leaders be able to say to us: 'At last we have perfected measures which will prevent destruction of your cities and homes.' The answer of science is that they will never be able to say this. No scientist sees any possibility of defense, for two main reasons:

"(1) Because atomic energy is the basic energy of

(Continued on page 4)

Christmas Preparations

by J. N. Smucker

We are in the midst of Christmas preparations. We are sending our greeting cards, selecting our gifts for friends and family, planning how to spend Christmas day. Our homes will undergo preparations too. We will set in order cluttered rooms, dust and clean the house, and perhaps add various decorations or Christmas trees to give it the atmosphere of the season.

Let the preparation be complete. May it be not only an outer decoration for the observance of a certain day, but also an inner preparation of heart and soul that we may joyously welcome again the Christ-child into our lives. May the tragedy of the Inn-keeper of the first Christmas,—"no room,"—not be repeated again in our own lives.

The weary keeper shook his head,
There was no room, no humblest bed;
In after years, all he could say:
"I turned the Baby Christ away."

Now it could easily happen that we might be so busy and our lives so crowded that the Christ would find no room. So it is important to make inner preparations as well as outer, and so enter into the real joys of the Christmas season. To help us in this preparation we need a humble mind, a repentant heart, and an awakened life.

A Humble Mind

We are inclined to be a proud, self-sufficient, over-confident people. We trust too much in machines and material things. But a proud mind is usually a closed mind. This is a time to put up the shades of our minds that the light of God's love may flood in and drive out the darkness of negligence and selfishness and greed and doubt. We have been stubborn and self-willed and followed our own whims and desires. But Christmas is no season to be haughty and snobbish. We need to bring humble and receptive minds before God and invite Him in to take complete charge. We need to be keenly aware of our own nothingness apart from Him, and our great need and dependence upon Him. This does not mean degrading ourselves, it simply means that we have learned our place. We are aware that apart from Him we can do nothing lasting. Our wills have veered to and fro with the winds of the opinions and wishes of men. We need to anchor them in the greatness and goodness of God. We are made humble by laying our little minds along-side of the great mind of God. We should be humble and receptive and teachable as a child, that God may enter in and find room to fill us with His completeness.

A Repentant Heart

Not only our minds but even more our hearts need preparation. For all the darkness of sin we need the light of His forgiving love. From all our selfishness and greed and hate and prejudice, we need his cleansing. We need to pray in the words of Phillips Brooks great Christmas Hymn:

"Cast out our sin, and enter in,
Be born in us today."

Our hearts need adjusting. Even as a violin needs constant tuning so our hearts need constantly to be brought in tune with God. Christmas is the time to let the melody of the celestial music sweep through our hearts and set them singing again the great theme of peace and good-will. How easily our hearts become cluttered up and over-crowded with second-rate things. This is the time to bring repentant hearts before God that He may cleanse us from all unrighteousness. Then will our hearts be pure enough that we may see God in this Christmas season. Perhaps our hearts have become hard and unresponsive. May God sensitize them so that we may be quick to respond to His love and accept His great Christmas Gift as our personal Savior and Lord. For He came into the world to save those of repentant hearts and to make His abode with them.

An Awakened Life

We need to prepare for Christmas with a humble mind, a repentant heart, but also with an awakened life. How easily we become dull and listless and indifferent to Christ and His claims upon us. The Bible has numerous references to the importance of being awake and alert to all true values. May not this Christmas day be observed only as another Holiday but let us be awake to its real meaning. We are celebrating the Lord's birthday, not merely another occasion for self-indulgence. We need to be awake to the wondrousness and the joyousness of the true Christmas. We must recapture its awe and beauty and thrill again to its good news. Let us awake out of our indifference and be alive and sensitive to the great message of "Glory to God, Peace on earth, Good-will toward men." Let us waken to our responsibilities and opportunities as Christians; be sensitive to the world's needs all about us; alert to the will of God for our lives.

May we really prepare for Christmas with humble minds, repentant hearts, and awakened lives, that the Christ may find room and come in and make His permanent abode with us.

Rev. J. N. Smucker, President of the General Conference, serves the First Mennonite Church, Bluffton, Ohio.

MENNONITES THE WORLD OVER

By Cornelius Krahn

The Mennonite Press

In Holland. For many decades the Mennonites of Holland published a weekly paper entitled **De Zondagsbode** which was the offical organ of the brotherhood, in addition to many local and district papers. During the war this weekly was discontinued and **de Noodbrug** served as a small emergency substitute. Along with many other re-organizations of the brotherhood the press has also been affected. A few issues of the new weekly called **Alegmeen Doopsegezind Weekblad,** of which Rev. S. H. N. Gorter is the editor, have appeared. The editor has had ample opportunities heretofore to prove his literary and editorial abilities. For many years he served as pastor of the Rotterdam Mennonite Church and headed the Dutch Mennonite relief agency.

The new weekly gives a very attractive impression both in content and format. Well written articles in the realms of devotion, religious instruction, missions, worship, conference organizations, young people's work, and theology appear in this four-page weekly. According to plans, items from local churches will be added in order to eliminate the necessity for printing many local papers. Holland, in its emphasis on quality rather than quantity in religious journalism, sets a good example for other countries to follow.

In Germany. All Mennonite publications of Germany were discontinued either before or after the collapse of the country. Mainly because of lack of paper, they have not been able to resume any of them. The official Mennonite periodical of Germany for many years was **Mennonitische Blaetter.** Steps have been taken to revive its appearance as soon as possible. Rev. Otto Schowalter of the Mennonite church of Hamburg has been appointed editor. He too is well known for his literary abilities and will do his best to provide the Mennonite congregations with the much needed spiritual nourishment and medium of contact. He writes: "We would get the permission to publish the periodical if only there was some paper available. Recently we had an English church delegation in Hamburg under the leadership of the Bishop of Chichester. Representatives of all churches begged for paper. The **Jugendwarte** can also not be resumed as yet. . . People are starving for good literature and above all, for a good Mennonite periodical. So much could be done now in re-education and handing proper information to our churches." What a mission American Mennonites could perform by helping our brethren in this very significant project as soon as possible.

DUTCH MENNONITES AT WORK

Significant Meeting in Holland. It has been previously reported that the **Algemeene Doopsgezinde Societeit** of Holland General Conference) in process of reorganization lost its capable chairman, Rev. C. Nijdam. In a recent meeting of the executive committee this vacancy and others were filled. Rev. J. Dozy, the vice-chairman, opened and addressed the meeting pointing out that our day demands leadership and authority but that we should not lose sight of the typical Mennonite characteristic of individual responsibility.

Dr. W. F. Golterman of Amsterdam was chosen the new chairman. Previous to this he was one of the pastors of the Mennonite church of Amsterdam and has also recently been appointed professor of the Mennonite Theological Seminary and the Theological Department of the University of Amsterdam. Among the new committees to function are those that will enable the organization to put greater emphasis on spiritual leadership and to coordinate and absorb the existing movements such as **Gemeentedagbeweging** with its center in Elspeet as well as the Youth Movement.

Liturgy in Worship was the topic on which Dr. W. F. Golterman spoke at his inauguration as instructor at the Mennonite Theological Seminary and University of Amsterdam. According to the speaker worship consists in spoken words and actions through which the congregation expresses her faith with the purpose of leading to a deeper and closer fellowship with God. The order of such a service is called liturgy. In a very interesting way the speaker pointed out that there is a general revival of liturgy even among those churches that were historically opposed to it, including the Mennonites. One of the points made reads thus: "A Mennonite liturgy would put greater emphasis on the preaching of the Word of God and would avoid the tendency toward mere moralistic preaching in worship."

(Continued from page 2)

the universe and its crushing force is all-powerful.

"(2) Because man will always make mistakes in the operation of any defense system.

"Neither of these factors will change. There can be no defense against the atomic bomb."

A group of General Staff experts recently "advised that the only sure defense of the country is political." Had the world not better find out with what kind of men God is pleased?

NEW MISSION WORKERS ARRIVE IN MEXICO

For sometime the Board of Home Missions has been searching for a couple to take up the work in the Hoffnungsau Church in Cuauhtemac, Chihuahua, Mexico. Rev. Frank P. Dyck, Main Centre, Saskatchwan, accepted the call to be the leader of this church.

On November 15 Rev. and Mrs. Dyck and daughter set out by car for Mexico. They arrived at their destination on November 28. Although that day is not regarded in Mexico and in Canada as official Thanksgiving Day, we feel certain it was a day of thanksgiving that they arrived safely, giving thanks to God. It is expected that Rev. Dyck will do some teaching in the school in addition to his religious work.

We request our mission friends to remember these new workers and their new field in prayer at the throne of grace.—A. J. Neuenschwander, Sec.

Shall We Compete or Plan Together-- Which?

by Walter H. Dyck

It is commonly said, "Competition is the life of trade." But is it also a worthy Christian virtue when applied by conference boards and committees in soliciting financial support for each of the various phases of our mutual task? Should we not be looking to a Christian answer to this question?

We must frankly face the fact that the providing of an adequate support for our many worthy avenues of service presents certain problems. We who come to the church service week after week sometimes wonder: "Will there be enough Sundays in the year to make possible a regular offering for every cause that asks and deserves support?" Someone has said, "Why do all of the drives have to come one right after another?" And still anothers, "How urgent is this need?"

There is a sense in which appeals do compete for attention. And it is the sacred right of each individual to designate how much he wishes to give, also where his gifts should be applied. But how is the donor to judge the merits of any particular appeal? There needs to be some guidance in this matter.

Occasionally our office receives a letter, with check enclosed, requesting, "Apply where most needed." Are we, at the headquarters office, to designate the area in which gifts are most needed? Invariably we then write a letter listing a number of pressing needs, requesting the donor to decide. It can be stated frankly that missions and relief have had the stronger appeals in our constituency, and, no doubt, rightly so. This bleeding world needs food, clothing, and shelter for the body; it needs, and will continue to need, first and foremost, the Bread of life. But are we fair to other needful areas of service?

From the angle of the conference we should be careful lest strong appeals seemingly complete for the giving power of the churches. District conference causes may sometimes be overshadowed unfairly by General Conference or M. C. C. appeals. Besides missions and relief, there are the hospitals, the schools, the homes or the aged, mutual aid, ministers aid, Bible distribuion, the Christian Peace witness, the need for mental est homes, missionary rest homes, student exchange, he publication work, and many others. All these require noney in varying amounts. We are now well able to do ll this, and even more. But lack of planning either y the General Conference in cooperation with district onferences, or on the level of the local church and individual donor, has sometimes made it seem that we are attempting more than we can carry out.

In the current issue of the "Gospel Herald" the editor makes a worthwhile suggestion under the heading "Coordinated and Planned Giving" as follows:

"All of our boards believe in the work which the others are doing. Their causes are all interrelated. They do not wish to appear as competitors. But in order that they may not appear to compete, they need to plan together. There would seem to be small reason why one special solicitor should closely follow another in any one community. Budgets of necessary expenditures need to be made, and then properly related to the giving budgets of our congregations. Some representative committee needs to study this whole question, and present to the church a workable plan. The church should undoubtedly give more than she is now giving, and can be stimulated to do so. The war years have opened our eyes to the possibilities. But our hit-and-miss methods of asking for support are against our highest giving efficiency. The time is here for coordinated budgeting, both in what we ask and in what we give. The Lord's work deserves something better than mushroom methods . . . ."

At our last General Conference (June, 1945), a plan was adopted calling for an Annual Union Meeting of all Boards and Standing Committees "to provide clearance for common problems, to review the work of the Conference as a total effort and to decide on budgets . . . . ." This Council of Boards, endeavoring to "seek ways of cooperating with one another for their mutual advantage," and wishing to sense the needs in local churches, includes the presidents of district conferences. It is sincerely hoped that such meeting may help to bring us nearer to an answer to the question raised above.

We are now in the season of the year in which most of the churches plan their offerings in 1947. Last week we addressed a letter to the pastor or leader of each General Conference church, calling attention to the need for remembering each of our various confernce enterprizes proportionately. We trust that the Lord may honor such efforts toward careful planning.

God's provision of the manna in the wilderness, I believe, has a lesson for us in this respect. In Exodus 16:18, we read, "He that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating." The individaul needs varied, but each had enough. Those who had selfishly gathered too much, found that this unshared portion witnessed against them. Those who had gathered less, found that their needs were still met. It

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Walter H. Dyck is Executive Secretary of the Genral Conference. His address is 722 Main Street, Newon, Kansas.

emphasized their dependence upon God, as well as their interdependence upon each other.

Know that the Lord was anxious that all of the various needs in the early Corinthian church be supplied, the Apostle Paul refers to the above incident as he tells them, "For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want . . . . ." (II Cor. 8:13-15).

An illustration of our interdependence which might be applied in some way to any of the other boards and committees is this: Our Foreign Mission Board is becoming increasingly dependent upon our hospitals for well trained doctors and nurses, upon our colleges and the seminary for ever better prepared missionaries, upon the relief agencies for desperately needed supplies in famine areas, and upon each of many auxiliary organizations which help to promote missionary interest in the home churches in our home land.

You have assigned representative men from the various districts with the responsibility of promoting the missionary, the relief, and the educational phases of our mutual task. May it be that "now at this time your abundance may be a supply for their want?"

Christianizing Christmas

by **Ernest J. Bohn**

Nothing shows more how thin our common Christianity has become than the wholesale paganization of Christmas. The way we Christians go about observing a holiday of such great religious significance as that of Christmas tells the world we really think of it. Something has happened in the history of Christmas which biologists call reversion to type. It went something like this: Although it is very doubtful that Jesus was actually born on the twenty-fifth day of December, it seems to be not at all doubtful that the church began very early to commemorate His birth on the day of Saturnalia, a day of rank debauchery for the superior and well-to-do. But it was always a happy day for one class in that rotten old society—the slaves and the submerged folks who on that one day of the year were free to follow their own devices. And those whom Christ had touched took it to celebrate the coming of him who had set their spirits free all the year around.

That apparently is how Christmas was born. It was an old heathen holiday born again, rescued from the bondage of corruption by the transforming power of Christ. Alas! that it should have backslidden into that old slavery and have become a thing not of the spirit but of the flesh, a gross, vulgar sort of business. In a materialistic age when paganism always thrives best, it is reverting to the pagan holiday from which it once had been freed.

What we write here is specifically for Christian people who desire to live Christian lives. If only non-Christian people in America were responsible for the paganization of this Christian holiday, there would not be much point in talking to Christian people about it. It is to our church people to whom this article is being directed; at least that is what the editor of this paper must have had in mind when he requested an article on the subject. For a very negligible few outside of the regular readers of *The Mennonite* will ever read these lines.

We believe that our readers will be mostly people who are interested in the Christian way of life and are seeking to live it as consistently as they know how. But occasionally Christian people are almost unconsciously sidetracked by certain subtle influences so that they are taking part in some of the pagan practices about them before they are aware of it. May we then think of some of the positive things Christians may do to make Christmas more Christian.

They will be the things that are most fully in accord with the spirit of him whose birthday we celebrate on Christmas day. It goes without saying that we will need to give Him the first choice of room in our hearts. If we have given Christ a large enough place in our thinking we will relate him to all of our every-day living. We will reflect Him in all that we do. That then will be the key to the whole approach of our problem—begin with Christ in our hearts. That may seem trite to some, nevertheless, it is there where we must place the emphasis. It would be useless to talk of making Christmas a more meaningful holiday unless we could build on that experience in our lives.

May we observe then how such a Christian would be led to give expression to the Christmas season. We, of course, do not expect to give a certain rigid pattern or blue print which tells us just what to do. God save us from such spiritless legalism! But surely we can observe characteristics in a Christian's Christmas that

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will remind us of the spirit of Christ who guides us in all of our activities in such a way that they would most truly be in accord with His way if He were here in the flesh.

We will think of him first in the home. The home seems to be the most natural place to manifest the Christmas spirit. The Christmas spirit manifests itself in love, and the home should be a place where love is most evident.

Most certainly then there will be family gatherings, and most naturally they will eat together. What sweet memories it brings back to grown-up children, now married with children of their own, to gather around the old family table whenever that is possible. What better time than at Christmas. And if there can be traditional turkey or goose, cranberry sauce, plum pudding, and pumpkin pie, well and good. They are God's gifts. When grace has been said by grandpa thanking God for all needs supplied and asking His continual guidance; for His gift of love in the Christ child in Whose honor they have gathered; and they sing a song which recalls the great Scripture passage, "Unto us this day is born a Savior which is Christ the Lord," and the Angels' song, "Glory to God in the highest: on earth peace: good will toward men" it binds all the family closer together with ties of Love. Such family gatherings with that kind of spirit pervading the atmosphere are of priceless value in what it does to all present from the youngest tot to the oldest grandfather and grandmother.

The first Christmas (although unofficial) was in the family. There was joy and happiness there as the shepherds came in their rustic simplicity to worship the Christ child, and as the Wise Men came to bestow upon Him their adoration and gifts of love. Here was the expression of hearts of love in the best way that they knew how to manifest it. Christmas has ever since been a time of the expression of love to God and man. Thus the true Christian spirit has always been to make someone happy with a much needed and useful gift. With the gift has gone the giver—an expression of friendliness and love for the one to whom it is given. Thus parents, because of the natural love for their children, express it in the giving of useful gifts to them. Children, when they have arrived at earning age, remember their parents with gifts of love.

It is at this point that we would advance a word of caution. For another spirit has often crept in which has taken out of Christmas its original spirit of love and joy. It is a selfish spirit that caused Christmas to revert to a pagan holiday. Even Christian people have been affected by it. Much is made of buying gifts, but they are not for those who need them most. They are for a circle of friends from whom we expect to receive as much as we have given. When this circle is quite large, as it is for many, it literally becomes an economic burden. For most ordinary income families it becomes such a burden in expenditure of time, money, and worry less they be not able to keep up with the Jones' that the end of the Christmas season leaves them almost a nervous wreck. Yuletide of all the seasons of the year is a time when Christians may spread cheer to those people who need the interest, concern, and love of those who have been more fortunate in life than they have been, and who may never yet have learned to know the meaning of the love of Christ in their lives.

Certainly in those post war years, when nearly half of the world lies in ruins, physically, morally, and spiritually and many thousands actually starving physically and spiritually, we will have an eye on that part of the world while we do our Christmas shopping. With Christ in the heart Christmas shopping will be directed in a way which will bring the greatest blessings to those who need them most.

Then there is the manner in which we spend our time during this season. Needless to say that the people, who think of Christmas only as a time of revelling and satiation of fleshly lusts, characterized by a certain type of cheap entertainment, cocktail parties, and night-clubs, do not celebrate the Christian Christmas but only a pagan holiday. Instead of giving vent to all sorts of animal desires, with the inevitable hangovers, the Christian quite naturally turns to other ways of enjoying the birthday of our Lord. He will take advantage of the many opportunities that come to him through the radio and our churches to hear the programs of Christmas music and recitations by the children. The worshipping services with their Christmas carols and sermons, and the great Christmas music, such as Handal's *Messiah,* will all give inspiration for better and nobler living. They help to put Christ in the center of Christmas. And if we put Christ at the center of this season and day it will truly be a season of blessing and joy.

SPECIAL SERVICES AT PAINT ROCK NORTH CAROLINA

On Dec. 8 to 15 Brother Andrew Holliman, Cordell, Oklahoma, will hold special meetings at Paint Rock, North Carolina, Miss Elsa E. Grantland has labored there for some years and has gathered a nice Sunday School together. Recently there have been a number of converts that have asked for baptism. The Board of Home Missions took this as an indication from the Lord that we should look forward to establishing a more permanent work on this field. The Board has asked Rev. J. J. Plenert to go to the field while Brother Holliman is there.

Brother Holliman and his wife have indicated an interest in mountain mission work. We trust and pray that early in the new year the Hollimans might move to Paint Rock and assume the active leadership.

All those interested in mountain mission work are kindly requested to remember this work in their prayers. —A. J. Neuenschwander, Secretary, Quakertown. Pa.

College and Seminary News

BETHEL COLLEGE

Thirty-two teams from thirteen colleges entered the annual pre-Christmas debate tournament held on the campus December 6, under the direction of Dr. Gingerich. Bethel I (Roland Bartel and Dean Stucky) was one of the three undefeated teams, while Loris Habegger and Ralph Bargen (Bethel II) won three out of five rounds. A good representation from the Conference churches around Hillsboro has been meeting Thursday evenings for courses under the Adult Education extension program, in charge of Erwin Goering. Classes dealing with the development of Christian character, techniques of Christian education, and the Life and Letters of Paul are being conducted by Professors R. C. Kauffman, D. C. Wedel, and H. A. Fast. R. C. Kauffman who recently returned from Souderton, Pa., is also filling speaking engagements in Mountain Lake, Minnesota, Freeman, South Dakota, and Beatrice, Nebraska. D. C. Wedel has been visiting churches in western Kansas.

BLUFFTON COLLEGE

The Men's Gospel team will travel through the Pennsylvania church territory during the Christmas vacation. Rev. Harry Yoder is working in the Indiana-Illinois territory in the interests of the building fund. The Christmas vacation begins at noon on December 20 and continues to January 7. The fuel situation is serious in Ohio. Unless the coal strike ends there is doubt concerning the length of time that schools in this area can continue to operate. The Faculty Club met in the Lincoln Hall lobby Monday evening, December 2. A high school group presented a Christmas play, and members of the club sang Christmas carols. Students, on their own initiative, have raised a fund of over $1,400.00 for the building program. This was raised through individual contributions, by a student work day, and through benefit programs. Dr. Harry M. Gage, formerly president of Lindenwood College and Coe College, was on the campus December 4-6. He was invited to the college to act in an advisory capacity.

FREEMAN JUNIOR COLLEGE

A number of new students have enrolled for the Winter Quarter. The Academy Basket Ball team won its first conference game against Northwestern of Orange City, Iowa. Miss Kaufman, Mr. Graber, and Mr. Neufeld attended a meeting at Hull, Iowa, to make plans for this years Inter-State Forensic and Athletic Meet. Two new kitchen sinks were installed in the Foods Room. Miss Ratzlaff and her Home Economics students have been very busy during the pre-Christmas season. Several boys are again enrolled in this department. The beginners' class in Foods has just finished the breakfast unit. The Home Economics II and III classes will prepare and serve the noon lunch to the Founders' Day guests. The latter class will also prepare and serve the annual faculty Christmas dinner.

MENNONITE SEMINARY NEWS

The winter quarter began December 3 with two new students joining the student body. Leonard Lawrense, student from Holland arrived from Amsterdam. He has had three years of work in the University at Amsterdam for his candidate for theology degree. He has come to America to continue his training for religious work. Arthur Isaac from Aberdeen, Idaho, has joined the students in the Bible school.

Dr. Ed. G. Kaufman of Bethel College has joined the faculty for the winter quarter teaching a course on Modern Missions. The course will first survey the Biblical basis for mission work, the mission activity of the church through its history, and center mainly on present day motives, needs and approaches to the church's work of spreading the Gospel. With the new and rising interest and zeal in mission needs and work, the course promises to be of special interest.

With the Christmas season approaching, the school will have its vacation from December 13 to 30 convening again on the thirty-first. There will be a certain solemnity to the season's joy over the coming of the Saviour for in our land of plenty, there is the realization that people in other lands will observe the joyous season of the Saviour's birth with hunger and want as their lot.

How Far to Bethlehem?

"How far is it to Bethlehem town?"
Just over the Jerusalem hills adown,
Past lovely Rachel's white-domed tomb—
Sweet shrine of motherhood's young doom.

It isn't far to Bethlehem town—
Just over the dusty roads adown,
Past Wise Men's well, still offering
Cool draughts from welcome wayside springs;
Past shepherds with their flutes of reed
That charm the woolly sheep they lead;
Past boys with kites on hill-top flying,
And soon you're there where Bethlehem's lying,
Sunned white and sweet on olived slopes,
Gold-lighted still with Judah's hopes.
And so we find the Shepherd's field
The plain that gave rich Boaz yield;
And look where Herod's villa stood.
We thrill that earthly parenthood
Could foster Christ who was all-good;
And thrill that Bethlehem town today
Looks down on Christian homes that pray.
It isn't far to Bethlehem town!
It's anywhere that Christ comes down
And finds in people's friendly face
A welcome and abiding-place.
The road to Bethlehem runs right through
The homes of folks like me and you.

By Madeleine Sweeny Miller

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
6201 South Carpenter
Chicago 21, Ill.

"Glory to God"

"Glory to God in the highest, and peace on earth, good will to men." These were the words of a celestial choir on the birthday of our Lord. They epitomize the spirit of Christmas. They hold the promise of fulfillment for the deepest yearnings of the human soul. Centuries before the angels sang, Micha had prophesied that "this man shall be our peace." The angels here added a divine "Amen." And from that distant day to this there has been peace for the hearts of "men in whom God is well pleased." Across the centuries star-gazers, shepherds, tentmakers, kings and rulers have gathered to look upon Bethlehem's babe and departed "all glorious within." And not these alone, but humble folk of our own ilk—uncertain, incompetent, and oftentimes afraid—have found their lives remade as wonderingly they stood before the miracle of God-incarnate. Those were not idle words the angels sang; Micah's prophesy was not the "baseless fabric of a dream." Truly, the Christ-child brings with him peace, and the hope of peace. He brings the peace of understanding for those who desperately seek a purpose and a meaning for their lives. He brings the peace of goodly hope to those who fear that there is to be no bright tomorrow. He brings the repose of spirit that comes from the knowledge that here is One who is able to save us from ourselves and make us better than we know. He brings the peace that comes to all who behold the Divine and know it for what it is. When Christmas broke upon Simeon of old, he spoke;

"Now lettest thou thy servant depart, Lord,
According to thy word, in peace;
For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all peoples;
A light for revelation to the Gentiles,
And the glory of thy people Israel."

So let it be.

—Robert Hartzler

A Christmas Party

Once we had a party for negro children. It was a special Christmas party for little five to ten year olds. It was lots of fun for everyone, and we felt it helped to prove to everyone that in Christ there is no East and West.

We invited a large group of children to the party. First we checked at the welfare office to find which families were the most needy. We discovered that the negro population was in much greater need than the white people. So we decided to have this Christmas party especially for the negro children. Invitations were extended personally to the children of each family.

On the evening of the party, we went around and picked the children up in our cars and brought them to the party. They were all very excited and happy. When we drove to a home, we would see somebody peeking out from behind the curtain. Sometimes we couldn't even get to the door — the children were out and ready to get in the car and go. When we got loaded, there were eleven children in our car.

At the party, we played a number of group games together, sang Christmas carols and had Santa Claus give presents. One tiny girl was frightened at Santa Claus and had to be taken to the far corner of the room until he left. After the party, everyone was happy and went home feeling they had had a rich experience.

There is one unfortunate thing about such a party. It was good because it gave an opportunity to cut across social barriers and, worse of all, racial barriers. But, it was so impermanent. The influence possible upon the life and condition of the new friends could not be great. The Church needs despartely to prove by its acts that it is not bound by race, or color. It needs to live the universal message it has. A Christmas party is a small thing, but a start in the direction of living out the inner conviction.

Source of Inspiration

By Ruby Chown

Most people have to live some time before discovering for themselves that inspiration is not so much something for which they must wait as something for which they must work. Inspiration and perspiration are said to go hand in hand.

Inspiration does not descend solely from above, but often comes from within. The subconscious mind is steadily at work. Therefore, keep mentally alert; be receptive to new ideas which should serve as springboards, starting us off on new chains of thoughts. Simply because an idea is strange or unfamiliar doesn't mean that there's nothing in it. Consider anything rather than sit still and vegetate. Even false ideas are not necessarily final. They can be changed, and frequently are. It is really remarkable, when you come to think of it, how our ideas can, and do, change. It is appalling, also, to arrive at the stage where one never acquires a new idea and never abandons an old one.

Imagination, the power of seeing with the spirit, is a prolific source of inspiration. Music, art and literature, too, are never-failing sources.

Treat reading as a stimulus to original thinking. Serious study and meditation, both in and out of school and college, prove stimulating and inspiring. Meditation in China is considered a privilege, not a penalty, and all Chinese children are expected to have times of thoughtful solitude. Occasionally we all need to withdraw from everyday activities and take time to think.

Cultivate new interests. Sooner or later life is sure to wear an altogether different face, so that unless we are to find ourselves helplessly at sea, we must become interested in new people and new things. Keen human observers see things entirely overlooked by those who are self-centered.

Bothe success and failure hold germs of inspiration, while lives of devotion of those about us afford continual stimulus, spurring us on to higher endeavours.

—Onward

Reading the Bible Thoughtfully

But there is danger of reading merely for the sake of reading. There is no particular point in having read the Bible through twenty times if nothing was going on in the mind while one read. That is the danger in measuring our Bible reading by numbers of chapters and numbers of complete readings. Some people get more from reading the Bible once than others do from reading it a dozen times. Here is a course where one may not race. Ground covered is not significant, but rather ground sowed and reaped. The farmer does not talk about how many times he walked round his farm; he does measure his success by the value of the crops he is producing. The whole purpose of reading is to get meaning. Running the eye along line of type and turning pages is not reading. We read when the thoughts symbolized by the printed signs become our thoughts. This is a relatively slow process. It is not a matter of how much you have read, but how well. Great literature deserves careful thought, and the Bible is the greatest literature of all. One should proceed in his Bible reading, thought by thought, rather than chapter by chapter or page by page. It is not good to be driven to reach a certain goal. Some tourists must go so far in a day that they haven't time to see the interesting things along the way. And so it is with some marathon Bible readers. If one verse gives one enough to think on for a day, one verse a day is what we ought to read. Thought is what we want—human thought awakened by divine thought.—**Christian Doctrine, October, 1946**

The West-Hill Services of Aalsmeer, Holland

by Adriaan Zwartendijk

(In a previous article, we had the privilege of learning of the activity of the young people in Aalsmeer, Holland. In this article, Adriaan Zwartendijk tells of another phase of their work. This time it is Sunday School work, and the ambitious program being conducted is worthy of wider knowledge.)

In a former article I told you something about the Mennonite Youth of Aalsmeer of sixteen to twenty-seven years old. This time I want to tell you something about the West-Hill, the organization for the Mennonite youth from one to sixteen years old.

The West-Hill is a graded Sunday School and has a special system for its services. There are eight grades of age. The first is the "cradle roll" for children in the age of one to five years. From the registrar of the civil administration we receive a statement of the births and to the children, whose parents are not a member of another church, a card is sent. Every year a card is sent on the child's birthday. When the child has become five years old, it gets an invitation to come to the beginners department — for five and six years olds. In this way we get many children of people who are not Mennonites. About 50 per cent of our children are of parents who are not members of a church. When the children are seven years old, they go to the primary department (seven to nine years), and then to Junior - 10; Senior D - 11 and 12; Senior C - 12 and 13; Senior B - 13 and 14; Senior A - 14 and 15.

When the young people are sixteen years old, they visit the youth church about which I already spoke in my former article.

You see that in this way it is possible to teach each child about our Lord Jesus Christ in a way it can easily understand because children of the same age are together. To a child of five years old we must speak in a way different from the way we speak of a fourteen-year-old.

What is the order of such a service? All these services have the same order, but the younger the children, the simpler the service. Every department has some leaders who have each about six or eight children in their groups. And every department has one main leader. The main leader begins with a prayer, and the group then sings a song. These songs are quite different. The seniors have a song book called "Young Are Our Hearts." The juniors and other departments have a book called "Children's Songs," with songs that children from six to ten can understand.

After the song, the main leader asks: "Which of you thought of the sick people?" The children often take an apple or a pear or some flowers with them for those who are ill, and bring this fruit to the main leader. The children who know a sick person may then take one of the gifts to that person. Thus the children are learning that they must do something for those that are ill.

The different leaders now tell a story, each in his own group, a Biblical story or a story of someone who tried to be a real Christian. Then the main-leader gives a short explanation of the story and tells something about the persons in it. Then the children give their own impression of the story either by a drawing, by answering questions, or in several other ways. With a prayer and a song the main leader ends the service.

The children like very much to visit these services. Even Roman-Catholic children visit them, although they must go to their own Sunday School in the afternoon. For this reason we have twenty-one departments in all. They are located in Aalsmeer and east, south and west. For all these services, we need many leaders. At the present moment we have about 120 leaders who are mostly sixteen to twenty-one years of age. They are working in the West-Hill services with great enthusiasm.

These leaders do not have a special training. One day a girl or a boy is asked to be a leader in a beginners or primary department. When they prove to be a good leader, they become a leader in a junior department. Sometimes they prove to be a good main-leader. The service is their training.

The services need much preparation, and every department meets an evening a week to prepare the service. The minister and the two teachers of religion lead these meetings.

Now I want to tell you something about the foundation of the organization. The founder of the West-Hill work was George Hamilton Archibald. who was born May 12, 1858, in Halifax. He became a Sunday School worker in the United States and later on in Canada. He went to England later on and here he organized the Sunday School in the way we now know as West-Hill. It is called West-Hill because Archibald, together with some English friends, bought a house with the name "West-Hill" on the gate. This was in the neighborhood of Birmingham, England. He named his school the "West-Hill Training Institute for Sunday School Workers." Today it is a large college and from there West-Hill came to Holland.

In Aalsmeer, it is a very large organization. Because so many children attend the services, it is the basis for our congregation. The children are brought nearer to God and to the Lord Jesus Christ in a way they can easily understand. Not only children of religious parents, but also children of parents who do not believe come. So, our West-Hill is doing missionary work in our own country, and children, who would not come to God perhaps now do come to our Father. We hope that we still will be able to do this work as well as people can do it, though we know that only God Himself can give us the strength and the power.

Items of Interest

A college education is to be awarded to a boy and a girl winning the 1947 Parshad Youth Week Award. This award is granted yearly by the United Christian Youth Movement, a movement representing most of the leading denominational churches in the country. In order to qualify the participant must have been active in Christian service and interdenominational cooperation in the local church, he must show evidence of Christian character in his life, he must write an essay on "The Meaning of the Christian Faith in My Community."

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German Quakers were able to hold an executive committee meeting for the first time since 1940 last October. The group met for worship and to plan future activity. They are sponsoring the printing in German of Thomas Kelly's Testament of Devotion.

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An organization called Students for Federal World Government is at present striving to get ten million signatures on a petition for a world constitutional convention. An organization originating in Luxembourg designed to bring all organizations interested in federal world government together was developed in October.

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Washington observers are of the opinion that the recent holiday is almost certainly an election maneuver. It is expected that renewal of the pressure for extension of Selective Service will be begun with elections over. A program, it is expected, of what will be called " six months service" will be submitted by the War Department. In reality the six months service plan splits a year's service into two parts. One part is in R.O.T.C. or the National Guard. The other is army service.

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Pastor Martin Niemoeller will be touring the U. S. in the winter and will speak in some of the major cities and at conventions.

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The American Friends Service Committee has been instrumental in bringing together two groups of Friends who had been split since 1827. The two Yearly Meetings in and near Philadelphia which have been divided since 1827 met in one body recently and organized the Philadelphia General Meeting.

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Because the press of the country these days is heavy in emphasis and fear of communisn and makes almost no mention of the opposite extreme of communism, fascism, makes George Seldes, student of propaganda, believe that the encroachments of fascism are nearer to the country's problems than communism.

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The ending of UNRRA on December 31, the fact that the food shortage has stretched over a period of years, and the continued dire need for food makes officials expect that the coming early spring will see even higher starvation deaths than before.

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For postwar rehabilitation Sweden has appropriated a total of $821,000,000; the United States $8,000-000,000. However, this means that each wage earner in Sweden has contributed through his government $417 as compared to the $58 for each American wage earner. (Worldover Press)

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The Gospel of John has been printed in Ancash Quechua, a language spoken by 300,000 people in Northern Peru, the American Bible Society reports. This is the first publication of any kind in this language.

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Spiritual and social programs were provided for ninety thousand migrant workers by the Home Missions Council during the past summer. At a cost of seventy-two thousand dollars, worship services, Sunday Schools, children's nurseries, personal counseling, recreational activities and leadership training were made available to native white persons, American Negroes, Jamaicans, Bahamians, Spanish speaking Americans, Mexicans and Puerto Ricans.—"Gospel Messenger"

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It is estimated 21 per cent of the Japanese have lost their homes. Damage to cities reaches 80 per cent. and living costs have gone up 350 per cent with the daily food ration in many areas standing at 1200 calories.

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Refugees are not entering the U. S. up to the quota that is allowable. Less than five thousand such people have entered the U. S. in ten months during which time 39,000 were eligible. The unfortunate thing is that the quotas are non-cumulative which means that 3,900 persons from Central Europe must enter each month or that many less will be able to enter the country. This is not law, but State Department policy, and they could change the policy without legislative action. At the same time, the President ordered that the entrance of displaced persons into this country be speeded.—Washington Letter No. 34.

THE BIBLE IN JAPAN

Toyohiko Kagawa, who is now chairman of the Post-war Relief and Rehabilitation Committee of the United Church of Christ in Japan, has written the American Bible Society a letter of thanks for the gifts of many thousands of Bibles in both Japanese and English. He says that there has never been a deeper desire for the Word of God or a deeper interest in the studying of it. This is especially evident among non-Christians. For example, in the little village of Yose, near Tokyo, "about one thousand non-Christian young people bought the Bibles, and they have organized by themselves study groups and secured teachers to teach them the Bible twice a week, paying three yen a month tuition." Some day we shall see the fruit of all this.—**The Presbyterian**

HELP NEEDED TO REHABILITATE MENNONITE WAR REFUGEES

A Statement Of The Problem

General Conference Mennonites will have noticed the MCC release in **The Mennonite** of November 19 relative to the 10,000 European Mennonite refugees who look to the Mennonites in America for assistance in finding new homes in new lands. In this release mention was also made of the newly created MCC subsidiary organization known as **Mennonite Resettlement Finance, Incorporated.** The new organization is created especially as a MCC agency to deal with the financing of the refugees' transportation rehabilitation expenses.

The 10,000 refugee Mennonites are scattered in the American, British, and French Zones in Germany and in government maintained refugee camps in Denmark. These people are in a very precarious situation. They cannot possibly return to their original home and the country where they now are is unable to absorb them. Many would like to go to Canada or to the United States to begin life anew and to find relatives and people of their own spiritual kinship. At present the opportunities for settlement in Canada and the United States are very limited. Opportunities for migration to Mexico and Brazil are being investigated now. Paraguay, however, has opened her doors to an unlimited number of these refugees. Many of them want to go to Paraguay at the first opportunity. The Mennonites in Paraguay on their part have offered to take care of 1,000 refugees. The MCC, therefore, is now completing arrangements for the transportation of about 2,000 refugees on a chartered ship of the Dutch government. The movement of these immigrants will not likely get under way before the middle of January.

What Will it Cost

Our people in the United States and Canada have often demonstrated their deep desire to assist these European brethren in their suffering and need, not merely by furnishing them with food and clothing but also by assisting them to a new start in a new land if necessary. How much will this cost? According to present estimates it may cost in the neighborhood of $400,000.00 to transport and settle the first contingent of 2000 refugees. It is the desire of the MCC to raise about ¾ of this in outright gifts and ¼ on a loan basis. In proportion to membership, the General Conference should contribute about $50,000.00 in gifts and $13,000 in loans. The average cost per person for the ocean voyage from Europe to Buenos Aires will be around $135.00. To this must be added the cost of transportation up the river from Buenos Aires to Paraguay and also the costs of rehabilitation which includes such items as land, building material, livestock, and minimum household utensils.

The Method of Raising Money

General Conference representatives from the Emergency Relief Board and the Board of Mutual Aid have met with representatives of other MCC constituent groups to discuss ways of providing assistance to the refugees. All were agreed that the same general methods of raising money should be used as were employed in raising funds to finance CPS. That is, each constituent Mennonite body would raise funds through its existing boards and committees. These representatives thought it best that 75% of the money be raised as outright gifts and 25% be secured as loans. These loans are to mature in 10 years bearing 2¼% interest.

In harmony with our Conference set-up, it is the responsibility of the Emergency Relief Board to receive and administer cash donations to the cause of relief. The Mutual Aid Board is to receive money for loans which it is to administer in accordance with its plan of operation.

Knowing the serious and desperate plight of these unfortunate European victims of war, we urge people in our churches to contribute a little extra for this special purpose so that our brethren may be helped to a new start in a new home. Please send cash donations to the General Conference Treasurer, Rev. Walter H. Dyck, Newton, Kansas, indicating clearly that the gift is intended for the Refugee Resettlement Fund. Contributions of money for loans should likewise to so designated but should be sent to J. W. Fretz, Executive Secretary of the Mutual Aid Board, North Newton, Kansas. Both of these Boards are setting up a special fund to be used in this resettlement program.

Since a good share of this money should be available by January 15, we hope our churches will give this appeal for special contributions their urgent and early attention.

In behalf of the Emergency Relief Board, H. A. Fast, Chairman; J. C. Mueller, Secretary.

In behalf of the Board of Mutual Aid, H. M. Detwiler, chairman; J. W. Fretz, Exec-Secretary.

FOREIGN MISSION BOARD MEETS

The members of the Foreign Mission Board met with the India Workers in the Kansas State Bank, December 7, with the following present: board members D. J. Unruh, A. P. Waltner, P. A. Wedel, Howard G. Nyce, and the Treasurer, Walter J. Dyck. Missionaries present were: Rev. and Mrs. P. A. Penner, and Mrs. J. R. Duerksen, Dr. and Mrs. H. E. Dester, Rev. and Mrs. Aron Jantzen, Rev. and Mrs. Lubin Jantzen, and Rev. S. T. Moyer. The following members of the Women's Organization were also present: Mrs. Frieda Regier Entz, Mrs. A. M. Lohrentz, Mrs. W. C. Voth, and Mrs. Rudolph Goerz.

This meeting gave opportunity for all board members, as well as missionaries, to meet the new workers, Rev. and Mrs. Lubin Jantzen, who are to leave for India shortly. The Secretary read a letter just received from Rev. Kreider, Chairman of the Board, who wrote from Calcutta, India.

The noon meal was served at the First Mennonite Church, and after the dinner Rev. P. A. Penner spoke on what the new workers might find in India compared to what they found forty years ago. The Board agreed that in the future we would recommend 35mm cameras to take pictures of the different fields and that the slides should be uniform 2x2 so that the same projector could be used to show pictures of all the fields.

The meeting adjourned about 3:30 and then the Board held a session until 9:15 P. M. and again Monday until 3 P. M.—Howard G. Nyce, Secretary

Jottings

—**Mennonite Church, Butterfield, Minnesota:** Our annual church meeting took place November 25. Rev. Alvin G. Becker, Field Representative of the Northern Bible Society, spoke here on Thanksgiving eve, in the interest of the Society. The women have been sewing for relief lately and have cut blocks and sent them to the Arizona mission.—Mrs. Gust. Miller. Corr.

—**Mrs. Rodolphe Petter writes.** "On April 7 of this year, the Lame Deer, Montana, church had the joy of receiving five new members by the rite of baptism. Last Sunday, December 1, seven more were baptized in the presence of a large congregation. One was a war veteran, who spent most of his three years of service on the Island of New Guinea, though never in actual combat. He is a stalwart Indian, over six feet tall. His parents and two sisters are Christian, and a younger brother intends to join as he gets older."

—**Dr. and Mrs. Rodolphe Petter** celebrated their thirty-fifth wedding anniversary on December 3. Present at the anniversary dinner were all the Montana missionaries and Rev. Howard Nyce, Secretary of the Foreign Mission Board.

—**C. H. A. van der Smissen,** who stays at the Bethel Home for the aged, Newton, Kansas, celebrated his ninty-fifth birthday on December 4. Three of his grandchildren who are attending Bethel College visited him that day. Brother van der Smissen reports that his sister Hillegonda, who is ninety-eight, still goes for walks with him.

—**First Church, Aberdeen, Idaho:** The Missionary Conference from November 24 to December 1 proved a great blessing to those who attended. Every meeting was very well attended. Our speakers were: Mrs. W. C. Voth, Missionary to China; Mrs. J. R. Duerksen, Missionary to India; and Rev. Howard G. Nyce, Secretary of the Foreign Mission Board. This is the first time a full week of missionary conference has been tried in our Conference, and I believe it will be well worth any churches time to try it. The offering for Foreign Missions November 24 was $378.68. The offering for the same purpose on December 1 was $1,028.13.—Arnold E. Bartel, Corr.

—**First Church, Nappanee, Indiana:** Last Sunday evening we had a half-hour showing of slides on "The Beginning of the Mennonite Church in Switzerland" and messages by two Dutch students attending Goshen College. One is a leader in the youth movement in Holland and the other is preparing for missionary work in Java.—Mrs. Loyal Corwin, Corr.

—**Grace Church, Enid, Oklahoma:** The Mission Circle Play, "Seedtime and Harvest" was given December 12. Rev. and Mrs. Ben Rahn went to Mountain Lake, Minnesota, to their respective homes for Thanksgiving celebrations. In the absence of our pastor, Rev. August Schmidt preached on the morning of November 24. Correction: Last time it was stated that Sam Jantzen had gone to the Western District Conference as delegate. Due to a foot injury his doctor advised him not to go. He was elected as delegate but could not go.—Corr.

—**John D. Rockefeller Jr.,** recently donated securities valued at approximately $53,800 to Agricultural Missions, Inc.

—**Johannestal Church, Hillsboro, Kansas:** The canner for relief is now in Hillsboro, and the different churches are busy canning meat. We worked together with the Mennonite Church of God. Together we had six beeves. Our four and one-fourth beeves gave 1,133 cans of meat, the cans being no. 2½ size.—Mrs. Arnold Plenert, Corr.

—**The "heifers for relief" project,** which was originated by the Church of the Brethren, will be continued for another two years.

—**Rev. Howard G. Nyce,** one of the speakers at the missionary conference recently held at the First Church Aberdeen, went there to the Montana mission field and then on to a Foreign Mission Board meeting in Newton.

—**Mrs. W. C. Voth,** one of the speakers at the Aberdeen missionary conference, also visited the Mennonite group at Caldwell, Idaho, where Rev. Menno Kliewer is serving as pastor.

—**Rev. and Mrs. Lubin Jantzen** recently visited friends and relatives in and around Newton, Kansas, attended the meeting of the Foreign Mission Board, and then visited in Oklahoma before returning to California. They report that they have the bulk of their packing done, but that they still have no sailing date for going to India, where they will serve on the General Conference mission field. The Lubin Jantzens also got to see the Aron Jantzens and the Albert Jantzens when these two families came to Newton. Rev. and Mrs. Aron Jantzen have been visiting some of the churches. Rev. and Mrs. Albert Jantzen are at the Mennonite Seminary, Chicago.

—**Dr. J. E. Hartzler** spoke in various Illinois towns from December 1 to December 8 under the auspices of the Anti-Saloon League.

—**Rev. Jacob J. Enz, Nappanee, Indiana,** is now in charge of the tract distribution which the Evangelism Committee of our Conference is carrying on. Orders for tracts should be sent to him.

—**Summerfield, Illinois:** Rev. and Mrs. Aron Jantzen missionaries from India, spoke at our church on Wednesday evening, November 20. They also showed some slides which were helpful to give us a better idea of the work they are doing and the difficulties they have to meet. The annual Union Thanksgiving service was held at the Evangelical-Reformed church this year, and the pastor of the Mennonite Church brought the Thanksgiving message. An offering for

A Joyous Christmas to All Readers

No "Mennonite" is printed during Christmas Week

European relief was taken and divided equally between the two churches.

—**Rev. Henry S. Gehman,** Head of the Department of the Old Testament at Princeton Theological Seminary and author of the Westminster Dictionary of the Bible, brought the morning message to the General Conference Mennonite Fellowship at Lancaster, Pa., on November 24. Rev. Don Smucker, who serves the Fellowship, could not be present because of examinations at Princeton.

—**Bethany Church, Quakertown, Pa.** While Rev. Edmund J. Miller, Field Secretary of the Mennonite Biblical Seminary and Bible School, was in this community, he visited some homes and solicited support for the Seminary. We are glad to report that so far $378.00 was contributed by our Bethany members. Real interest was shown. Sunday November 24 the evening services were in charge of the Ladies Society. We had our regular Thankoffering presentation. The mite boxes contained $81.40 which will be used for "Others." We also had interesting pictures of Missionary work in Africa. Our ladies are using mission study books on Africa. The union Thanksgiving service of the West Swamp Charge was held in Bethany. Henry Dettweiler of the Zion Church, Souderton, spoke to us on the work in the relief units in Egypt, Holland, and France. The offering went for our Mennonite relief work.—Mrs. Ed. K. Stoneback, Corr.

—**The Twentieth Joint Conference of Mennonites, Schwenkfelders, Brethren, and Friends** met in Philadelphia December 7. Each group made a contribution to the discussion of "What Is the Message of Our Churches to the World Today?" In the evening colored motion pictures and slides were used to trace the journey of a relief heifer from Montgomery County, Pa., to Macedonia, Greece.

—**Deep Run Church (Pa.):** Baskets of fruit were distributed to the sick on Thanksgiving Day.

—**Menno Church, Lind, Washington,** did not have its Home Coming this year, but the Harvest Thank Offering will be taken December 8. Rev. P. D. Unruh, Colfax, will deliver the morning message at this time. A total of 275 pounds of relief clothing were sent to the relief center at Newton, Kansas, last week, Rev. Haushauer, Odessa, brought the morning message on November 24.—Mrs. Henry J. Franz, Corr.

—**A "thousand or more" friends of Kagawa** are being urged to send a "thousand or more" food packages to the Japanese churchman for Christmas this year to be distributed to needy Japanese Christians through church groups or the National Christian Council.

—**West Zion, Moundridge, Kansas.** The Mission Workers plan to present a Christmas program on Sunday evening, December 22 at 8:00 o'clock. They have organized a ladies chorus and will present a short Christmas cantata, and a play entitled "On Holy Night." Missionary Daniel Schirmers were with us on the evening of November 7. Sunday morning, November 24, Rev. Frank Wenger, a member of the M. C. C. was the guest speaker at our Harvest-Thanksgiving Festival. The Portable Relief cannery was at Moundridge from November 14 to the November 18. We took the opportunity to can apples and meat for relief. The First Mennonite Church of Christian and our church united in a school of missions. We studied India on four alternate Sunday evenings. The ladies of the missionary societies served a light lunch in the basement of our church at each meeting. Following the meal there were three different group discussions, one for the children, a class for the young folks, and another for the adults. Following the class periods was a general assembly. The guest speakers were: Dr. R. C. Kauffman from Bethel College; Missionaries J. R. Duerksen and Milton Vogt from India; Dr. Fred Brenneman from Hesston and Mrs. Mariam Penner Schmidt from Newton, Kansas. Some beautiful flowers were placed in the sanctuary Sunday morning, Dec. 1st in honor and appreciation of Brother and Sister Jacob Isaac who observed their sixtieth wedding anniversary on Thanksgiving Day. The ladies of the Mission Workers entertained their husbands and guests at a delightfull meal in the church basement on November 21st. Mrs. J. R. Duerksen, a missionary home on furlough from India, was the main speaker.—Corr.

—**Salem-Zion Mennonite Church, Freeman, South Dakota:** On Sunday, December 1, we had our farewell services for Rev. and Mrs. H. J. Brown. They are leaving for China for the fifth time. We were glad to have Missionary Moyer and Rev. A. P. Waltner, a member of the Foreign Mission Board, with us for this service. In the evening of the same day the people of this community enjoyed the eighteenth rendition of "The Messiah." We are again starting our midweekly prayer meetings the first week in December. We are looking forward to the return of all our boys that served in C. P. S. Some have already returned and others are expected within a week or two. The Ladies Mission Society held their monthly meeting on December 5, at which they had a lunch and program in honor of Mrs. H. J. Brown. They also presented her with a small gift.

HEADQUARTERS OFFICE CORNER

The Committee on Doctrine and Conduct of the General Conference has arranged for a display of recommended literature which may be secured at either the Mennonite Book Store, 710 Main Street, Newton, or at the Mennonite Book Concern, Berne, Indiana.

This December display, set up at the Headquarters Office, was arranged by Miss Hermie Preheim, Freeman, South Dakota, now a student of Bethel College. —Walter H. Dyck, Office Manager

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Kansas

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—Hebron Church, Buhler, Kansas. On November 1, Rev. and Mrs. Daniel Schirmer and their two children visited our church and told of their experiences as missionaries among their own people at Hoteville, Arizona. December 1 Rev. and Mrs. Aron Jantzen, who are returning to their mission field in India soon, were our guest speakers. The younger children's Sunday School Classes are very busy working on their annual Christmas Eve Program to be given in our church. Elmer Franz and John A. Lohrentz are on their way to Europe with a shipload of mules. Thanksgiving Day Bertha Toevs and Martin Doerksen both of Inman were united in marriage. The net receipts of the Mission Sale held November 16 were $1,529.41.—Mrs. Arthur D. Neufeldt, Corr.

—First Church of Christian Mennonite, Moundridge, Kansas: The "School of Missions" has been a very successful project of the West Zion Church and ours. Four Sunday evenings of very informational an enlightened discussions following a fellowship suppe with Rev. W. F. Unruh, Dr. R. C. Kauffman, Rev J. R. Duerksen, Mrs. H. R. Schmidt, Missionar Milton Vogt, and Dr. Fred Brenneman of the Ol Mennonite Mission, as leaders. Our relief committe has been busy canning 362 cans meat and 490 can of apples.—Mrs. M. G. Stucky, Corr.

—The Student Volunteer group of Bethel College ha recently had the following on its program: "Th Place of Music in the Worship Service," "Our Chin Mission Field," "What Christian Service Means," an a guest program by students from Hesston Co lege. Committee members of the S. V. group share in inspirational fellowship at an evening retreat. Th main speaker for this retreat was Erwin Goerin An all membership retreat is planned for Januar 11.

The Mennonite

Volume 61 — December 31, 1946 — Number 51

So Shall I Enter . . .

My strength is small,
My weakness is so great . . ..
Yet New Year waits for me
With open gate,
With voice commanding
Bidding me to go
To paths untrod
And tasks I do not know.
O God . . . In weakness
Seeks my soul Thy throne:
Tell me again I am Thy very own,
That in me live not I
But Thy strong Son
Through whom Thy will in heaven
And on earth is done;
Tell me once more —
As in the years before —
That in Thy hand I am engraved,
That by Thy love I'm still enchained!
Whisper again
That in my weakness Thou art great . . .
So shall I enter boldly,
Unafraid,
This New Year's gate!

—Joanna S. Andres

"Other foundation can no man lay than that is laid which is Christ Jesus"

From the editor's point - of - view:

CHRISTIAN UNITY is one of the most encouraging factors in present-day church life. Churches are uniting. Several years ago the great Methodist Church became one. Just recently the United Brethren in Christ, with 454,000 members in thirty-six states united with the Evangelical Church of America, which has 260,000 members in thirty states, to form the Evangelical United Brethren Church. The union of church groups makes for a significant harmony, which carried out widely enough, should in the end have an influence on non-church groups which find it difficult to get together. How can nations get together if those in whom there is supposed to be the living Christ cannot get together? Every getting together of churches makes peace between larger groups of people just that much more likely, provided the uniting churches are full of the Holy Spirit. And at the present time it seems that much church union could never come about if it were not for a remarkable working of the Spirit. Furthermore, in the light of the fact that Jesus was so greatly concerned that they all might be one, it is very encouraging to note the growing conviction upon the part of Christians that this is something so important that it should overshadow the things which have prevented cooperation. Undoubtedly, some sincere Christians have not yearned for church union because they have not been made conscious enough of Christ's desire for unity. Then again such unions are very inspiring because human nature is of such a kind that harmony does not come easily to it. It is difficult enough to get a group of men to harmonize in a quartet; it is often more difficult to get men to harmonize in Christian worship. There is hardly anyone who can throw a stone at those who hesitate at church union when it is considered how hard harmony and cooperation come in such close and intimate areas as the home, the larger family the neighborhood, the community, etc. In fact, it is an achievement for any individual to be united within himself. Contemplating the difficulty of achieving unity may also suggest where it should perhaps have its beginning. Let church unity begin with integrated individuals. The individual who is at peace within himself can also be at peace with others, and his peaceful influence spreads through family, community, church, etc. Church unity, brought about by integrated individuals, who have been born of the Spirit, is inspiring.

THE WEEK OF PRAYER, which is to be observed by the churches January 5-12, will probably be significant to the extent that those who participate in it observe fifty-two weeks of prayer every year. The prayer of the other weeks of the year will largely determine the quality of this one week of prayer. One of the most helpful aids to spiritual growth is found in those periods of quietness when the heart is opened up to God in confession and searching and the ear of the Spirit is attuned to His voice. Yet in hurry-worry, Western America quiet, calm periods of prayer every day do not come easily. A good deal is made of formal prayers in worship services, the home, etc., but the more difficult type of quiet, hungering, personal prayer is something comparatively uncommon. A Methodist weekly paper carries an article on prayer in each one of its issues. This seems like a wholesome emphasis for those who ought always to pray and never faint. A week of prayer based upon weeks of prayer ought to be a week of significant experience.

A NEW YEAR ought to hold out the promise of maturing growth in the Spirit. There is satisfaction in growth. The individual feels that he is getting somewhere. Therefore the New Year is an appropriate time for a spiritual checkup. If life is not abundant, if one cannot feel "full of life," if conditions are pretty much as they were a year ago, then one may well ask as to whether there is growth, and if not why not. Life is bound to go stale for the individual who has an experience similar to that of a school teacher who had a record of "twenty years of experience," that is the skills and methods of one year repeated nineteen times. Growth means change. Change means seeing conditions as they are and as they ought to be. To see oneself as one is and as one ought to be is a most difficult spiritual achievement. However, it is also one most productive of growth, and consequently of joy and saticfaction. The prospect of a New Year should mean hope for growth.

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A New Year's Message

by Elmer Basinger

We have now entered upon a New Year. The old year with all its joys and sorrows, successes and failures, anxieties and struggles, is now behind us. It's record is made and we can not change it. Doubtless there is much in it we would like to change, some things that we have done that we are ashamed of, some left undone which we regret, but the page is turned, the year is gone, and its record stands for good or bad, for weal or woe, to shame or blame or praise as the case may be. But we have received a new sheet, we have an opportunity to make a new start, because we have not passed this way heretofore. Its record is still to be made. Its pages are still to be written. We should have profited by the mistakes we have made and with firm resolve go forward determined to do better this year.

As we stand on the threshold of this New Year, we do not know what it has in store for us. None of us knows whether we shall see its close. We know that some who are here today will have passed the portals of eternity before another New Year comes around. I suppose we can all be thankful that the future is hidden before our eyes, but of one thing we can rest assured that if Jesus is our Guide and Leader all will be well with us. How are we going to meet the tasks and responsibilities, the trials and burdens of the new year? Are we going to start out in our own strength or are we going forth in the strength of our Lord God like the psalmist of old? Can we say with the Apostle Paul: "I can do all things through Christ who strengtheneth me?"

We may prefer to choose our own path without consulting God or commit our way to him. God will not force his leadership upon us, but by bitter experience we shall sooner or later find out that our supposed wisdom is full. Only when we have the consciousness of the nearness and presence of God are we able to face the tasks and trials which loom before us. Only as we go forward in the strength of our Lord God shall we be able to cope with the trying problems that we will have to face this coming year.

Is it not a sustaining and comforting thought to know if we put our hope and trust in God as we face the trials, temptations, suffering, and difficulties, that he will be able to sustain us and that he has promised to supply all our needs. His grace and love is sufficient to keep us through all the trials and vicissitudes of life. We may not have an abundance of power on hand now, we may feel weak and insignificant to face the tasks and trials which are before us, but God has promised to supply our needs from day to day. Jesus taught his disciples to pray for their daily bread. God sent the manna to the children of Israel fresh every morning, and his promise to us is that his blessings shall be renewed to us day by day.

The locomotive generates the steam to drive it as it runs along the shining rails. If the effort were made to put into the boiler in the beginning of the journey sufficient steam to send it to its distant goal, I suppose the locomotive would be blown into a thousand pieces. And so God deals with us on the day by day basis and the hour after hour plan. Lord for tomorrow and its needs, I do not pray, just give me the strength, O Lord, that I need for this hour and this day. For I know that tomorrow will bring me a new supply of what I need to accomplish my task.

Have you ever thought how merciful and good God is to us in not allowing us to know what tomorrow or the future will bring to us? If for example, we would definitely know what blessings we are going to enjoy the coming year, would not the tendency be to spoil us and to make us indolent, careless and indifferent? Or if we definitely knew what griefs and sorrows were before us this year, would it not mar all our days?

When Rudyard Kipling, the great English poet, visited America some years ago, he played on the deck of the steamer on his way over with his daughter, Josephine. They had a most enjoyable time crossing the Atlantic. But shortly after their arrival at New York, Josephine was taken seriously ill. Soon afterwards his own illness became alarming. During its ealier stages, he frequently asked, "How is Josephine getting along?" Then his own illness became so serious, that for a time, the consciousness of his daughter disapppeared, the high fever made him delirious. When he was recovering from his illness, he again asked, "How is Josephine? Why does she not come to see me? "His friends hesitated to tell what had happened for fear he might get a setback and become worse again.

Finally, however, they had to tell him, that Josephine had gone home, not to her earthly home but to her heavenly home, that she had passed away through the dark valley of the shadow of death and that her body was now resting under the snow of an American winter.

Was God not merciful and kind that he hid these coming sorrows from father and child during their joyous days on the deck of the Atlantic steamer?

In view of the fact, that life is a discipline, a school in which the lessons of life and building of true character must be learned, would it not be to our advantage to adopt as our motto for the year, "I will go in the

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Elmer Basinger is pastor of the First Mennonite Church, Summerfield, Illinois.

strength of the Lord God," and "I can do all things through Christ which strengtheneth me."

Trials and sorrows are not a novelty in this world. This is a vale of tears, but "they who sow in tears, shall reap with joy." "Think it not strange," writes James, concerning the fiery trials which are to try you. Remember that the gold must be purified in the refiner's fire.

We know that Christ Jesus himself was made perfect through suffering. Shall the disciple expect a different career than his Master? We must enter into the kingdom of God through tribulation. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12:7 The psalmist confesses: "It is good for me that I have been afflicted; that I might learn thy statutes." This is the testimony of many of God's children who have passed through many fiery trials and severe hardships but by faith and the help of God were able to gain the victory. May the spirit of God lead and direct us, so that we may do his will and fulfill his purpose in our lives the coming year.

MENNONITES THE WORLD OVER

By Cornelius Krahn

Russian Mennonites in Western Europe. By now it is a generally known fact that the main Mennonite settlements of Russia no longer exist. Their formerly prosperous inhabitants are scattered all over the globe from Asiatic Russia to Western Europe. It is estimated that some 8,000 of them live in the American and British zones of Germany and some 10,000 in the Russian zone. Dr. B. H. Unruh, Karlsruhe, who has been the representative and spokesman of the Russian Mennonites for more than twenty-five years has compiled these statistics. He has been aided by many German Mennonites such as Crous, formerly Berlin now Goettingen and the leaders of the refugees themselves, and more recently by the MCC workers.

Living conditions. Most of these Mennonite refugees are women and children who live on farms and estates, only smaller groups being found in camps such as UNRRA camps. Those located on farms work for the farmers. Among them are some fortunate ones who receive board, but most of them receive only a mere pittance in addition to the ration alotted to them by food distribution authorities. Thus most of them are undernourished and become easy prey to disease. For the most part they use up their only clothing and shoes working for the farmers. A few have received some clothing from America.

Spiritual Fellowship. Scattered in a strange country among strange people who consider them "Russians," they long for fellowship with each other. Thus they have been organized into districts that are visited by ministers from their midst. Outstanding among them are Julius Kliewer. Heinrich Wiens, Franz Froese. David Klassen, and others. These men contact scattered families, help locate their relatives, and minister to their physical and spiritual needs. Hans Rempel, a young minister, is reported to be very successful in making the principles of Christianity acceptable to young people who have received an atheistic-communistic training in Russia.

Baptismal Services. The visiting ministers have been baptizing a great number of young people who received religious training. According to statistics sent in, these services, scatterd all over the British and American zones, were attended by nearly 2000 people. More than 1000 attended the Lord's Supper and 196 young people were baptized. Everywhere choirs sang, and the Mennonite women even managed to cook meals for 300 people at a time in spite of all the handicaps. At such an occasion in a camp north of Nuernberg while the congregation was eating "Borscht" and Grette Malk", Rev. Sam Goering walked in. Everybody was most eager to see and hear him and longed to hear the words, "Everything has been arranged for your trip to America." He could, however, not yet give them this good news. Again and again they are being asked to be patient. However, this visit by American Mennonites strengthed their faith and hope of a better future.

A New Year in a New Country. These poor homeless people had hoped to be in America, preferably in Canada, before the winter would set in. It is evident that they will spend at least a part of the winter in Europe, and very likely, only a limited number will reach Canada. It is possible that the majority will have to go to Paraguay. We can imagine that families of women and children who have close relatives in Canada, who would be glad to help them, are very reluctant to choose to pioneer in the Chaco. But the constant fear of being sent to Siberia will make them prefer the Chaco. These are the conditions under which many Mennonites from Russia will head for a new country early in 1947. They are in need of our prayers, fellowship and help. (Based on reports in **Der Bote** Nos. 44 and 49)

A Traveler's Tale

A traveler was crossing mountain heights of untrodden snow alone. He struggled bravely against the sense of sleep which weighed down his eyelids, but it was fast stealing over him, and he knew that if he fell asleep death would be inevitable. At this crisis his foot struck against a heap lying across his path. Stooping down, he found it to be a human body half buried in the snow. The next moment he held him in his arms, and was rubbing and chafing the frozen man's limbs. The effort to restore another unto life brought back to himself warmth and energy, and was the means of saving both. The same law obtains in the realm of the soul. In order that our spiritual vitality may quicken into new life, we must help others in highest matters of faith and hope.

—J. H. Hertz.

Rev. A. E. Kreider Writes from Calcutta

(Rev. A. E. Kreider, who is visiting M.C.C. relief centers throughout the world, wrote the following letter from Calcutta, India, on November 15. Rev. Kreider, who is Chairman of the Board of Foreign Missions, addressed the letter to Rev. Howard Nyce, Board Secretary.)

It is ten days since I arrived. The Lord has been wondrously good. The journey so far has been without any great difficulty. It is a great joy to be here in India. This is a land of multitudes. Everywhere one goes there are people. The need and wretchedness is seen on every hand. India needs Christ. It has been my great joy already to see the evidence of the power of the gospel to lift men and women up out of their sin and heathenism into the new life with Christ. "The Gospel of Christ is the power of God unto salvation." That is abundantly proven on the mission field. The first part of this week was spent at Champa. I met all of the workers except those at Jagdeeshpur. Mrs. Isaac and the Wengers had been to Korba and stopped at Champa for the first night that I was there. Mrs. Isaac bears her sorrow with great fortitude of soul. The Lord is sustaining her wondrously. She plans to remain on the field for the present. It was decided to have the Wengers move to Mauhadih, so that they may be on the station with Mrs. Isaac. That I feel was very wise. There is no missionary at Korba now. Brother Wenger plans to go to Korba every few weeks. An ordained elder is stationed there from the Indian brethren. Brother Penner is up and about and feels remarkably strong for him. He is able to complete his term as secretary and treasurer of the mission. By January 1, Dr. Bauman will take over the duties of secretary and treasurer. Orlando Waltner is the new chairman of the mission. There is a pressing need for additional workers. The illness of Brother Penner will make it necessary for him to lighten his load. Brother Isaac is gone on to his heavenly reward. There is no one to take his place. Brother Moyer had to return before his furlough time was due, and now Mrs. Moyer will follow him some time early in 1947. The workers are eagerly awaiting the return of Aron Jantzens. They are to go to Janjgir. In the southern end of the field, where there have been over six-hundred baptisms since the first of the year, the village work is under the supervision of Brother Ratzlaff. He has his helpers in Indian elders and evangelists. But the task and the extent of the area to be covered is too much for one missionary. The seed sowing of the past is bearing fruit. Thank God for the harvest. It is an inspiration to hear the report. Last Sunday a Brahmin and his wife, living in a village just east of Champa, were baptized. He has taken his stand for Christ, in spite of persecution and in spite of the possibility that he may lose his position, upon which he has depended for the livelihood of his family.

Early in December thirty-five lepers will make their public confession of faith in Christ and seal their vow by water baptism. The work in the Leper Home is growing. Brother Waltner spoke again of the urgent need for a missionary doctor who can give all of his time to the leper work. The Leper Home is efficiently managed. Joel Asna is a full time pastor in the home. Of the 560 lepers four hundred are confessed believers. The simple, yet beautiful, church which Brother Isaac built stands in the center of the Leper Compound. When one begins he hardly knows what to leave unmentioned.

This next week I will spend with Martin Schrag in Bengal, visiting areas in which the MCC is still carrying on a much reduced program. The period of the emergency is largely passed, yet there is continuing need. Then after that I will visit the following stations and areas: Korba with Bro. Wenger, Dhamtari; Jagdeeshpur; Mauhadih; Champa; thus aiming to visit all stations and as many out-stations as possible. The Church Conference will be held January 3 and 4. According to present plans Brother Schrag and I will leave for Java by about mid-January.

You might be interested as to the placement of the MCC personnel here in India. One nurse at the Mennonite Brethren Mission in Hyderbad; one nurse at Dhamtari and a second nurse will be placed there by December; Two men doing emergency work in the areas where the recent riots had been. One woman to go as teacher to the Woodstock School; one woman at Champa to assist Dr. Bauman in clerical work of the treasurer; one man to assist Brother Waltner in the management of the farm in connection with the Leper Home; one woman in the office here in Calcutta, and Martin Schrag the director. —Faithfully yours, A. E. Kreider

RESOLUTION BY HOME MISSION BOARD

The Board of Home Missions has adopted the following resolution on the matter of restitutionism. The Board asks that this be published in our church papers.

"With the Mennonite and other evangelical churches, the Board of Home Missions of the General Conferences of the Mennonite Church of North America, acknowledges as solely Biblical the teaching that salvation is by grace upon the forgiveness of sin and faith in the atoning sacrifice of the Saviour Jesus Christ, the only-begotten of God the Father; and therefore holds the doctrine of Universalism or of Restitutionism as unbiblical." —A. J. Neuenschwander, Secretary of the Home Mission Board

The "Live Wire" Sunday School Class Celebrates

The "Live Wire" Suday School class made up of young men of the West Swamp Church, Quakertown, Pa., observed the hundredth Monthly Meeting Tuesday evening, December 10, 1946, by a special program and a social. The families of all the members were included, and fifty-nine persons, including children, were present.

On February 6, 1939, the class was organized and twenty men attended the first monthly meeting. Warren Weiss, Quakertown, Pa. was the teacher at that time. The first officers were: Wilmer Rush, Pres. Ray L. Eisenhart, Vice Pres., Dan F. Meas, Sec. and Paul Mohr, Treas. For almost eight years the group met regularly. A resume of the activities as reported at this special meeting, showed that the class has been active in many directions, promoting social, benevolent, and religious activities.

Activities or Expressions of Interests

1. Naturally emphasis was always put on regular attendance at Sunday School and church, and active participation in class discussion. 2. During the years the class sponsored a number of musical programs at the West Swamp Church for the community. 3. The social life of the class found expression in annual picnics when the friends and families were invited and picnic dinners were enjoyed by all. 4. Skating parties sponsored by the class furnished wholesome social contacts for many young people of the community and the class members. 5. For more than three years the class furnished transportation to a large family of children, the men taking turns by the month to get the children for Sunday School and after church taking them home again. This was kept up until gas and tires were so hard to get that it was impossible to continue it. 6. The class furnished the *Upper Room* and the *Quakertown Free Press*, regularly for all the boys of the church in all branches of service. 7. The swings for children and the drinking fountain at the Eastern District retreat ground, "Men-O-Lan," were installed and are kept in repair. 8. Many members of the class were chosen as substitute teachers and in this way were "broken-in". They now serve as regular teachers and officiers in the School. 9. Annual program and "carry in" dinner for Guests of the Home for the Aged, Frederick, Pa. by class members and families.

The class received offerings at each meeting, and the total income recorded shows that a total of $681.94 contributed in eight years. The expenditures show a wide range of interest. Here are a few items: Toward drilling well on church property, $15.00, Holder and paper cups, $10.00; *Quakertown Free Press,* to boys in service, $100,24; *Upper Room* devotional booklets for boys in service, $19.34; Y.M.C.A. Dues for C.P.S. boys at Norristown, Pa.; State Hospital, $9.00; Dr. Harvey R. Bauman, India, $50.00; toward erection of "Over-Shell" Cabin at Men-O-Lan Retreat ground, $37.00; Honor Roll and Names for boys in service, $22.81; Summer Bible School, West Swamp Church, $35.00; Community Children's Home, Inc., Quakertown, Pa. $32.00; Fountain at Men-O-Lan, Retreat Ground, $34.36; two collection plates, $7.00; help to colored itinerant workers when they had a fire, $5.00. Naturally there are many other smaller items.

The Secret of Success

The class fills a religious and social need. Monthly class meetings are held with great regularity, and these consist of hymn singing, devotions by different members, business, discussion, and refreshments. The discussion period is the heart of the class and all members take part. Subjects used are: 1. What are the benefits of public worship as compared to private devotions? 2. How can religion be vital and attractive in the home? 3. Are "white lies" ever justified? 4. What kind of recreation truly satisfies? 5. What does the Live Wire Class mean to me? 6. What place does the Jew have in America now and after the war? 7. Is it right for a Christian to be a member of a radical Labor group? 8. Discussion on "Tithing." 9. Why do some churches make more progress than others? 10. What should our attitude be toward the Negro?

For the past six years Howard Shelly, East Greenville, Pa., R.R., has been the teacher of the class. Rev. A. J. Neuenschwander, Pastor of the church, belongs to the class and attends Sunday School sessions and class meetings when possible. Present Officers are Joseph M. Bast, President; Warren Sell, Vice President; Paul Mohr, Secretary; Samuel Myers, Treas. — Mrs. Earl Schmeck, Corr.

Condition of Displaced Mennonites in Berlin

Bro. Peter Dyck reports on the conditions of the several hundred refugees being cared for in Berlin. He states that health conditions are improving. Two to four funerals were held each week for several weeks when the camp first began. Of the twelve houses in the camp one is used for a hospital and comprises thirty beds, a first aid room, and several trained refugee nurses. A refugee doctor from an UNRRA camp spends the morning of each day at the camp. The group has its own school with some 300 children under 15 years of age and eighteen teachers are giving instruction. Bible school, church services, prayer meeting, and choir practices are held weekly. Sister Dyck has charge of the internal affairs of camp such as conferring with the house-fathers, the kitchen workers, the nusing staff, the teachers, and the cleaners. She is also responsible for working out the ration system of the camp. Bro Dyck says, "It is not possible to have a great deal of variety in the camp diet, but none of the people have hungered, although many of them

would like to eat more." A typical menu of the day consists of:

Breakfast:	**Tea (substitute) without sugar and milk Bread—three pieces and dry**
Lunch:	**Bean soup (one plate full only) Bread—one piece and dry.**
Supper:	**Milk soup with one piece of dry bread or three pieces of bread with minced meat.**

Active Group at Caldwell, Idaho

It is now four months that we have been on this field of service, and they have been four busy months. We have enjoyed the fellowship with our Mennonite people here. As for actual progress in the work, I do not know if we can report any; however we hope that we may have grown spiritually as we have fellowshiped together around God's Word on Sunday mornings and some evenings. Since it is so far out to the place where we have our services we have not had many evening services. We have evening services once a month and Christian Endeavor once a month besides our regular services on Sunday mornings. Our C. E. programs have been excellent with good interest in them.

This gives promise of a strong new church.

We are still at work on the writing of a constitution in preparation for the organizing of the church. We will soon have it ready to present to the group for acceptance. After this we will be ready to organize formally as, The First Mennonite Church of Caldwell, Idaho.

We are happy to report that a lot has been found for the location of the church here in Caldwell. It is a beautiful location and I believe one that the Lord chose for us. A church building that would fit our need will be for sale soon, and we hope that we will have the successful bid on it. When once we have a meeting place here in town we believe our attendance will increase. Most of our own people live in close vicinity of town; then also some other families have expressed a desire to attend our church. Even though Caldwell has a good number of churches we believe here is a field of service for a Mennonite church. Our attendance at present ranges between thirty and forty.

We herewith wish to express our thanks to those who have remembered this field and us at the Throne of Grace. We desire your continued interest and prayer in behalf of the work here. As at other places so here too there are difficulties and problems, but by His grace we shall overcome them. —Yours in Christ, Menno and Selma Kliewer, 315 Grant Street, Caldwell, Idaho

Seeks Relatives

(The following letter recently came to the General Conference Headquarters, Newton, Kansas, and is herewith printed in the hope that someone concerned may read it.)

Miss Ellen Zenz
Munich-Pasing
25, Elisabethenstreet, 25
Germany-Bavaria

Munich, 7, 11, 1946

Mennonite Central Committee
Newton, Kansas
U. S. A.

Dears Misters!

As a mennonite woman I beg your pardon, if I, in spite of small knowledge in English language, I write you, for ask an advice, by what manner I can get the addresses of my relationship in U. S. A. My grandmother, Miss Anna Franz, born 28. 9. 1851, with her maiden name Franz, married first with Heinrich Goertz and later with Leonhard Franz, saw this addresses, but she died few years ago, in her 92 years of life, since to give us those, because we were separated by the terrible war. Now we found in her heritage the pictures of the relationship which were going to USA in the years 1870/71.

My mother remembers only, that this were:
Heinrich Schroeder, from Montau, district Schwetz, from Ouestern-Prussia, with his wife (uncle and aunt of my grand-mother) and the children:
Elisabeth later married with Mr. Lucht
Marie later married with her brother-in-law Lucht
Heinrich
Johann
Gerhard and
Wilhelm Schroeder
all living in Newton, Kansas—USA

Probably now is living only the 3. generation and for this it may be very difficult to recover the addresses, but because all the man and woman were mennonites, I hope, that you can help me.

Perhaps they have not the picture of their grandfathers and grandmothers which I will send them. I may get news from the relationship and I hope, this news is better, than I can give from my family having lost by the furoius war and the mazisme all our fortune, business even our country, as very many other Germans.

I will be glad, if you can me give an advice and I say you many thanks for your troubles,

Your
(signed) Ellen Zenz

What Is Starvation?

by Lester Glick

What happens to the personality and what is one's religious outlook on life in a semi-starved state? How much weight does one lose in six months on 1,600 calories daily or one half the amount of a normal American diet? What happens to muscular strength and coordination? What are the changes that occur physiologically in respect to heart function and size?

These and related problems have been the subject of much concern to those who have been attempting to minister to those in starvation areas. Consequently, in the fall of 1944, thirty-six conscientious objectors went to the laboratory of physiology at the University of Minnesota to participate in a starvation experiment. The diet for the nine months consisted of foods found in the deprived areas of Northwest Europe. These foods were primarily potatoes, turnips, macaroni, and cooked cereals. The same foods were repeated in almost identical diets during the six months of semi-starvation, and again in the three months of rehabilitation except that various nutritive supplements were added in the latter phase.

After six months of starvation, the subjects were quite a spectacle in contrast to the previous pictures of normal, healthy youths. The amount of weight loss varied from about thirty pounds to sixty-five pounds. The actual weight loss was even greater considering a condition called edema which had developed already in the second month of starvation. In nutritional edema, water takes the place of tissue in the cell and disturbs the water balance in the whole system. This increased hydration has a tendancy to move from one part of the system to another so that if one walks much during the day his feet become so swollen that he must loosen his shoe strings for comfort. Upon rising in the morning the cheeks and face often showed definite swelling. From these observations one can easily see the fallacy in attempting to determine a worthy recipient of relief by a weight observation and a quick periphearl examination. The apparent fair nutritional appearance of an individual may be merely an adema state of water having replaced body tissue.

The skin became cold and pallid despite repeated attempts of the subjects to get a "good color" by lying in the sun. The body temperature dropped from the normal of about 98.6 degrees to a low of 95.8 degrees. The heart decreased in size appreciably and the pulse thereof diminished from a normal of seventy pulsations per minute to the low thirties. As a result of the afore-mentioned factors, the "Guinea Pigs" often complained of being cold. Even in July they sometimes wore top coats. The temperature of the room had to be in the high seventies or low eighties for comfort. If proper clothing would not have been available, the subjects no doubt would have suffered much from exposure.

Another result of the retarded body functions was that the system could not fight off infection or disease as readily as previously. If a finger was accidentally cut or if a blister developed from a rubbing shoe, the injury had a tendency to fester and become very irritating rather than to heal in a normal fashion. One can easily understand why many in deprived areas have sores over their bodies. In addition to their lowered resistance, many can only get one small bar of soap a month, thus increasing the likelihood of infections and disease.

Fainting was quite common due to the slowing of heart activity. Attacks occurred during a varied number of activities from that of hurrying to catch a bus to that of standing up too quickly after having been seated for a period of time. During the war particulary one heard many reports from the fields of stress of people fainting at their jobs. In the case of enforced laborers, these 'black-outs" may often have been mock faints to get out of work, but established data from the experiment would indicate that they could often have been genuine.

When the men volunteered for the deficiency diet, they expected to be hungry. Therefore, when they developed a goodly appetite they were not surprised or disturbed. However, when their strength began to wane and their powers of concentration were lost, the subjects began to feel that they were losing their grip on their personalities. At this point the subjects experienced an acute frustration. This frustration invariably brought on an intense preoccupation with thoughts of food. The extent of this interest varied within the group, but usually became so intense that nearly all the subject's time was consumed in visiting grocery stores, walking past bakeries, studying cook books, or day-dreaming on some subject related to food. Many took up the hobby of studying foods and collecting recipe books. One man had accumulated over sixty cook books plus several good files of recipes by the conclusion of the experiment.

A prerequisite to being chosen as a subject in the experiment was that the individual must have had an interest in relief work. Gradually the language books, area study books, and other material pertaining to relief began to disappear, and were replaced by lighter literature including comics, cook books, and miscellaneous fiction.

Many of the subjects were quite secure in their vocational interests upon arriving in Minneapolis. Nevertheless, their interests changed in many instances during the semi-starvation period. All became interested in

(Continued on page 13)

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
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General Conference

Editor
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A New Year Begins

Last year, the following quotation was used in the January 1 issue, the New Year Issue of Mennonite Youth.

"I said to a man who stood at the gate of the year, "Give me a light that I may tread safely into the unknown, and he replied, 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than a light and safer than a known way'."

—M. Louise Haskins

This statement was used by King George VI on New Year's Eve as 1940 was being ushered in. That was the time of foreboding and uncertainty for the war then was four months old. Little was known what the next year and years would bring. The future looked black. Men were despairing. This sublime plea for faith in the face of everything, faith that by putting ourselves into God's service and trust Him, we would not need to know or see what is ahead, bears much weight as the basic spirit everyone must have in order to find life.

But, a word of caution is in place. The beauty of this thought and plea may cause us to dodge certain responsibilities. We cannot and must not become lazy and feel we have done all that is expected or needed by putting our hand in the hand of God. For God expects us to walk with Him. We will not move if we don't walk. He won't carry us. We must go and to go we must walk. We have responsibilities.

Let us look at our responsibilities. What are they? Elsewhere in this issue are recorded facts and information about the experiences other people are now undergoing. The 'nothingism' or Nihilism of 80 per cent of the German prisoners in a Belgian camp — how they have given up hope in any and everything, the church, democracy, God, the nation, everything has lost hope for them. In Germany the facts come out about the state of things, lack of food, the high T. B. rate, no industry, economy, all is crushed. The same stories come forth from Japan. China, India and much of Europe all bear countless tales of the despair of these days.

Of what significance is all this? Won't the bitterness of these hours pass and the future bring hope? Why should I worry about it, I am happy and well supplied?

Ah, if we only were. We all recognize the insecurity of these days. Not only is mankind suffering from the agonies of its madness, but the future offers little in the way of security. The atomic bomb has many highly skilled scientists and interpreters convinced that the future is one great uncertainty. Religious leaders speak of a sudden end coming to mankind. Scientists say the first hour of an atomic war would destroy ten per cent of the population. Other fantastic predictions appear in the news. The future is one of gloom and, for many, the future contains all the elements of bitter despair.

What, then, is the Christian's approach and answer to an age of insecurity and uncertainty? An age in which the future, instead of being one of bright optimism is one of abject pessimism?

Young people entering into a world such as this with the outlook prevalent face both immense opportunities and keen problems. They need to take the world for what it is with the conditions existent and work in such a situation in a practical manner. Here are some suggestions.

1. What does Christian faith have to say? In order for us to be solidly based, we need to build within those assurances and realities that sustain in the face of all conditions of life. A faith, centered in the person of Christ, has done this for millions throughout two thousand years. This is not the first time Christian people have looked out upon a world of despair. In some ages Christians have been more severely tried than today. Certain great Biblical passages such as "Lo, I am with you alway, even unto the end of the world" seemingly written for these conditions. We need to find what sustains, supports, and inspiries.

2. Should we do anything? Indeed we should. Even though Paul repeatedly in his letters stated the consummation of the age was at hand, he did something. To this day, he is the oustanding missionary hero. There is much to do. In the midst of the cruel and horrible Roman persecution of Christians in the third century, the Christians, during a severe plague, went about helping the sufferers from the plague. Often the very sufferers they helped were the very men who were persecuting them. And through it all, they were praising God. Such a spirit is always in place. The Good News of Jesus is one of ever ready helpfulness. All sufferers are helped — spiritually, physically, mentally. Sometimes in the midst of our comfort and wealth, this is forgotten. But, regardless of what the future holds, the Christian strives to help and to serve. Thus is his love shown for God and man.

It is impossible to wait until all conditions are desirable and right before we do anything. It is impossible to ask for better conditions and expect them without translating our faith into action.

So, although youth faces a future with all too much gloom and despair, they also face a future packed with opportunity. Opportunity to live and do in the face of adversity, the ever sustaining hope and faith in Christ, the constant assurance that God ultimately rules. As the new year begins, let us be kneely aware of the obligations and opportunities of the hour.

A Look at Conditions in Europe

As the New Year begins, a glimpse into the conditions about us is in place. These brief reports come from individuals on the European scene of relief work. They are reports that appeared in **European Relief Notes** and were collected this fall. As we think of the New Year, the conditions of people the world over need to be in our minds and hearts.

A Prisoner-of-War Camp in Belgium

by Delmar Wedel

I'd like to share with you some observation about the reactions of the youth, who now form the largest percentage of the population in the Belgian prisoner-of-war camp. Yesterday I had a conservation with two prisoner-of-war chaplains, who made the startling statement that they have no influence whatever with 80 per cent of the prisoners. There are those, they said, who are faithful, whose faces are seldom absent from divine worship. The tragic fact is that this group of faithful does not grow. In some camps the attendance at service is better, in others more discouraging. The important thing is that in general, the youth are not searching. They are defeated in spirit and in morale.

One chaplain defined the problem by saying that many of the youth are more Nazi now than ever before. Not that the youth are still ardent followers of Hitler, but that they have no principles, no faith in life other than that summed up by that most diabolical philosophy of all—Nihilism. In brief, there are no Christian ethical principles of right and wrong. Life has no particular meaning other than their conviction that their future personal life depends upon employing the principles of expediency and opportunism. It is the philosophy that might make right. It is the annihilation of hope.

It is significant that early in the days of their imprisonment their feelings and thinking were beginning to grow in another direction. The chaplains report that the youth were seeking. They were earnest enough in their search to seek the counsel of chaplains. Theirs was the search for a more meaningful philosophy of life. Then followed one blow after another to their incipient faith and morals. The Potsdam agreement, reports pouring in from all sections of Germany reporting the mass of suffering, reports of a pattern of evil being perpetuated by the liberators nearly as viscious as the Nazi crimes, and above all the imprisonment which has lengthened from day to day, and from months to years. The total impact has resulted in the annihilation of hope. It is not alone a despair of self, but far more terrifying, it is a total despair of the whole creation and the Creator.

For us, who are members of a land of plenty, a land which still offers opportunity, it is difficult to understand how much a despair could grip the souls of men.

Though the picture is dark, there are some, even those who were in the heart of the Hitler youth movement, who are thinking and searching and turning to the Church. In several camps there are groups of youth who call themselves "Friends of the YMCA." Such groups come together as often as four or five nights a week for fellowship, prayer and Bible study.

A Russian Mennonite Meeting in Holland

by Magdelene Friesen

At Grouw (in Holland) about two hundred Russian Mennonites had assembled for the services in the meeting house. It was a simple but impressive service. A choir made up of Russian Mennonite girls and led by one of the Dominies sang beautifully some of the German songs these people know so well. One's heart strings were drawn at the sight of these people who had gone through so much suffering. The women looked bent and worn. Many of them were visibly touched by the singing. Close attention was given to the German sermon given by one of our workers.

After the services a meal was eaten in fellowship with all, and after that everyone, young and old, went for a boat ride. Old Sol did not cooperate with the afternoon and hid his shining rays. As a consequence it was rather chilly and many of the children shivered as they were but thinly clad.

The young people were all in a smaller boat attached to the larger one. To pass the time they sang many of the lovely old German Volkslieder telling of lost homes and lonely wandering. These "heimatlose" young people had lost the carefree look of youth, and though they enjoyed this day of relaxation, they did not have the gaiety and exuberance that a similar group in America would have.

Conditions of Existence in Germany

by Robert Kreider

Public Health. Reported cases of tuberculosis have been increasing since the first of the year, reaching their peak this summer. Tuberculosis remains a greater cause of mortality and disability than all other communicable diseases combined. The shortage of hospital beds for isolation and treatment of tuberculosis continues to be major obstacle to control of this disease. The average weight of the German population continues to decline and in late summer reached the lowest point since the beginning of the occupation. The nutritional status of the population is now so low as to entail excessive morbidity and mortality from infectious diseases in general and respiratory diseases in particular. The increasing rate of the tuberculosis is due to food deficiencies and to overcrowding.

Public Welfare. There are approximately 600,000 disabled persons in the U. S. zone. The majority of these persons were injured in the war and are more than 50 percent disabled.

Schools. In June the ratio of teachers to pupils was one to eighty. In July there was one teacher, on the average, for every seventy-five pupils.

Food and Agriculture. In the American zone food rations for August 19,, to September 1 period were 1,210 calories per day and for the cities of over 20,000 population, 1,295 calories per day. On July 22 the ration scale for normal consumers in the British zone was increased to 1,137 calories per day . . . . A special feeding program for coal miners was established on August 1 to increase coal production . . . During July the U. S. supplied about 165,000 log tons of food for German civilian consumption in the U. S. occupied zone. Milk deliveries are 27 per cent below their 1941-'44 average. The average production of milk per cow is 20 per cent smaller than the 1941-44 period. For lack of feed and fodder, the slaughtering of livestock is to be greatly increased.

General Economic Conditions. Industrial production is dependent upon an increase in the supply of coal and such an increase is not in sight. Transportation facilities are not improving rapidly enough to support any large increase in commerce for a long time to come . . . . The shortage of skilled labor is another limiting factor. Conditions of life in present-day Germany are not sufficiently good to produce vigorous workers. Housing and sanitation are dangerously inadequate. Most important, food rations are below the minimum subsistence level. No economy can prosper without a sound currency and the financial situation is still very feeble.

How Shall the New Year Be Brought In?

As each New Year's eve comes, many different ways are observed in bringing it in. For, along with the great variety of people and the differences in customs, New Year's Eve is used in many different ways.

For many it is an evening of revelry climaxing with wild tumult as the clock strikes twelve. For many, there is no better time than New Year's Eve for much imbibing in strong drink and boisterous drunkeness starting the New Year with a splitting headache and the traditional hangover.

Other ways observed are parties, socials, friends gathering together in a home and playing games waiting until the minute hand reaches twelve. And, many people simply go to bed and sleep as they do any other night of the year.

The interesting thing is that around the New Year's Eve Festival there have accumulated so many different attiudes and practices. For that matter, the same is true of Christmas. Many of us are rather rudely shocked at what some people conceive New Year's or Christmas to be. Their conception is so foreign to the one to which we are accustomed.

Around the New Year's Eve festival, the church has an opportunity and almost an obligation to give it its spirit and outlook and approach. Rather than permit this festival to "go to the dogs," the church can take it and use it in a spirit that will be valuable, unlifting, and inspiring.

At one church this was done by providing for an evening of fellowship for all ages at a watch night party. Games for young and old were at hand, and a place was available for small groups to gather in circles and sit and visit. At 11:30, a brief program of hymn singing was started. Then a candle light service at which the one candle, the light of the world, was burning. From it four persons lighted their candles representing the four corners of the earth. Then, each person in the gathering lighted their candles. All of this symbolized the spread of the gospel and the obligation of the individual to be a light shining in the darkness.

As the clock approached midnight, the New Year found the group kneeling together praying the Lord's Prayer thus beginning the New Year on a high spiritual note of dedication and devotion to the one sustaining Lord and faith and hope of man.

The church is the place were young and old are alike welcome and wanted. By providing for all ages, New Year's watch night services can be rich, inspiring exercises of devotion for the fun loving youth and the meditative aged as well.

Conditions in Belgium

There are still instances where people are killed by the land mines as they walk through the fields or forest writes Cleo Mann, director of the relief unit in Belgium. He reports that the Rocherath community lost 3,700 cattle and horses during the war period. Many animals died in the barns because the people were unable to feed or water them while the conflict was on. The people are attempting to rebuild their homes and many have patched the corners and windows of their homes with blankets and other temporary material to keep away from the cold and rain.

Bro. Mann writes, "We often wish that our people back home who have given so much time and effort to preparing these things to be sent to Europe, might have the privilege of handing them out personally, and to receive the thanks and the smiles which our representatives receive from these people. Such a community needs more than just clothing of food. It needs encouragement and hope to rebuild a community which is still in such a mess. Sometimes one thinks that it is almost hopeless, and again some of them say, 'We'll scarcely get it built up again and have nice streets, and gardens and yards, until another war comes and destroys it all again. ' "

It has been found that "the brain uses a bigger concentration of energy than any other organ." The metabolism of the brain is exceedingly high. It is reported to use calcium as something of a "lubricating" element. Catatonic schizophrenic mental patients show a marked deficiency of this calcium in their brains, according to post mortem examinations. Research also suggests that since the pituitary gland contains more bromine than any other body part, doctors may be able to regulate this gland by the intake of bromine. Owing to its position in the brain the pituitary of the living person cannot be reached. It is this gland that makes for gigantism when it is overactive and for stunted growth when it is not active enough.—Facts taken from the **Pathfinder.**

Items of Interest

Arrangements are under way to hold the annual Young People's Union Council meeting on February 10, 11, and 12 at Newton, Kansas, in cooperation with the General meeting of Conference Boards to be held at that time. A representative from each district is asked to attend this meeting. Plans and the projects of the future are discussed at this meeting and, also, a sharing of experiences and problems as well as the inspiration of worship and discussion together makes this an inspiring meeting.

* * * *

Loris Habegger, student at Bethel College, is the winner of the National Peace Oratorical Contest. This contest is held annually, the state contest being held in the Spring. The results of the national contest were announced in the Autumn.

* * * *

Aiming for unity rather than union, an ecumenical youth conference was held in Canada in the Autumn. The conference was interdenominational and had as its theme, "The Church: What it is and What it Does."

* * * *

One of the relief ships, the **S. S. Halstead,** loaded with 333 heifers and relief supplies for Poland, was damaged when rammed by a tanker in a thick fog. No one was injured and after a few days repair in dock, the ship was able to proceed.

* * * *

Sixty thousand Soviet citizens were baptized into the Baptist faith according to a report received by Rev. Louie D. Newton, president of the Southern Baptist Conference. The report came from the Union of Evangelical Christian Baptist in the USSR.

* * * *

According to Howard Kershner, the moral devastation of Europe is far worse than the physical destruction which has taken place during the war.

* * * *

The American Friends Service Committee spent over seven million dollars in relief and reconstruction work during the last fiscal year.

* * * *

At present there are about 1,000 conscientious objectors in prison. Some of this number have sentences which will not expire until 1951. These 1,000 C. O.s imprisoned because of their refusal to become participants in the nation's war effort, have taken this course because of reasons of conscience which forbade them to follow the course of naked power and brute strength in solving differences. They with 5,000 other C. O.s who were imprisoned at one time or another will have lost civil rights unless the President grants amnesty.

* * * *

Dedication of the Bible School at Leamington, Ontario, took place in November. This school was established and a building built within the last year. The building, a large three-story brick structure, is reported to be an excellent home for the new school.

"They Say"

"They say!"—ah,well, suppose they do!
But can they prove the story true?
Why count yourself among the "they"
Who whisper what they dare not say?
Suspicion may arise from naught
But malice, envy, want of thought.

"Thy say!"—but why the tale rehearse,
And help to make the matter worse?
No good can possibly accrue
From telling what may be untrue,
And is it not a nobler plan
To speak of all the best you can?

"They say!"—well, if it should be so,
Why need you tell the tale of woe?
Will it the bitter wrong redress,
Or make one pang of sorrow less?
Will it the erring one restore,
Henceforth to "go and sin no more"?

"They say!"—oh, pause and look within,
See how thy heart inclines to sin;
And lest in dark temptations' hour
Thou, too, shouldst sink beneath its power,
Pity the frail, weep o'er their fall,
But speak of good or not at all.

—Selected

What Is Starvation?

(Continued from page 8)

rural economy and particularly in channels of raising enough food for their own consumption. One man who had originally been quite satisfied with carrying mail in his prewar job began to idealize his uncle's big ranch out in Texas, for he could then at least have all the beef he desired at any time. The engineer who had previously worked in a refrigerator factory looked forward to the time when he would be released so that he could build a food freezing unit out in the country to help the farmers preserve their food. The teacher became increasingly interested in agriculture and therefore accumulated a small library of books on that topic.

All the subjects became more occupied with past experiences and especially their previous home life, for they associated good food and security with these memories. Relief workers report that in deprived areas people also idealize countries where much food is available, and day-dream of foods that they used to eat and hope to eat again.

(To be continued)

IN MEMORIAM

REV. D. J. EDIGER

Our husband and father David J. Ediger, son of Jacob and Katherina Harder Ediger, was born August 29, 1880, in McPherson County Kansas.

He received his education in the elementary schools of that time and in a preparatory school near his home.

At the age of seventeen years he found peace with his God, and through all the years he never wavered in his faith regarding his standing with God. He was baptized by Elder Dietrich Gaeddert on November 21, 1897, and was received as a member of the Hoffnungsau church, where he faithfully labored as a S. S. Superintendent, S. S. teacher, C. E. worker and song leader for many years.

Even as a young man before his marriage he was active in conducting a Sunday School with Missionary Lizzie Neufeld on Sunday afternoons and a song service on weekday evenings.

In the year 1901, on September 17, he married me, Annie Martens, and for forty-five years we have shared life's joys and sorrows.

To this union were born two daughters and nine sons, of which two preceded him into the great beyond. Mrs. Katherine Kasper on March 14, 1937, at the age of 32, and little Raymond on August 26, 1927, at the age of 2½ years.

In November of 1915 father purchased a farm at Greensburg, Kansas, and we made our home there for five years. Father and mother transferred their church membership to the Greensburg Mennonite church where he also tirelessly helped along in church work. Here he also was elected into the ministry of the Gospel. He found great joy in this work all through the years and considered it a great privilege to do so. In the year 1920 he sold our farm at Greensburg and bought another farm close to Meade, Kansas. Here we attended the Nebo church where he also helped along as opportunities were offered. A few years later we joined the Bruderthal church. Here father was ordained as a Minister of the Gospel of Jesus Christ, in which capacity he served until we sold our farm there in 1925 and bought a farm a mile north and one-half mile east of Buhler. Here father and mother joined the Buhler Mennonite church were he remained a member until his death.

During the last twenty years he was often called upon to help out in various churches in the community and in surrounding communities as Moundridge, Goessel, Burrton, Halstead, Kingman, and Tampa.

It afforded him much joy to proclaim God's word and when sometimes because of weather, or ill health or circumstances in the home he refused an invitation to serve he was most unhappy about it, and invariably changed it and served to the best of his ability.

For at least thirty-two years he served the various communities in which we lived, as a member of the school board. The education and religious training of his children was close to his heart, and he spared not time, money nor effort to give them the best he could. His wish was to give all of his children at least a high school or professional education. This he realized last spring when the youngest son finished high school.

Although father worked hard all his life, his physical body was not as strong as we would have wished. He underwent two major operations, and one foot amputation. He also suffered of cancer of which however he was apparently healed. Also in the family he had to look upon much suffering, which sometimes almost crushed him. Through it all he had a strong hold on God, and never lost faith in God's love and goodness. His favorite songs were, "All the Way my Saviour Leads Me" and "Near to the Heart of God."

He was a loving, praying husband and father. His deepest concern was that he be a living example of a Christian life. Although he was never rich materially, we feel that he could not have been richer spiritually. His tact and counsel with us led us to comply with his wishes.

His grandchildren gave him much joy. His prayers in the family circle, which will be a sweet memory were to this effect: "Father grant that someday when we shall stand before Thy throne, we may be able to say, 'Here are we and those whom Thou hast entrusted unto us'."

Though the path was often rugged, he fought a good fight, and as a weary child he longed to be released from his earthly abode, to be forever with his Lord.

At noon on October 17, 1946, he went to work in the Buhler Mill as usual as cheerful as ever. About 3 o'clock in the afternoon he suffered a cerebral hemorrhage in which condition he was found by his fellow employees. He was rushed to the Grace Hospital, where in spite of everything the doctor and nurses did for him he never regained consciousness. He passed to his heavenly home peacefully with not apparent suffering.

His sudden departure is mourned by me, his widow, one daughter, Mrs. P. B. Voth of Buhler, eight sons, John H. of Hutchinson, Art, Dave, and Leo of Buhler; Albert of Moundridge; Elmer of Akron, Pennsylvania; Roland and Irven of the home; six daughters-in-law, and one son-in-law, fourteen grandchildern of whom one preceded him, two sister, Mrs. John D. Martens of Inman; Mrs. Henry Friesen, Walton, five brothers Jake B. of Clinton, Oklahoma; John J., Henry J., and Herman K. of Newton; Gus J. of Woodward Oklahoma, and many friends and relatives.

He attained the age of 66 years, 1 month, and 19 days.

We mourn but not without hope.

Mrs. D. J. Ediger and children.

Abraham E. Schowalter was born Sept. 21, 1855 in Assenheim, Palatinate, South Germany. He came to America, spent some time with his uncle, Jacob Leisy in Illinois, and then in 1880 came to Halstead, Kansas, to learn American farming with his brother, J. L. Schowalter. He returned to Germany to visit his father. In 1886 he married Katherine W. Risser of Friedelsheim, and they came back to the farm near Halstead. Four children were born to them. Mr. and Mrs. Schowalter retired in 1915 and moved to Halstead. For twenty-five years he taught the Men's Sunday School class in the First Mennonite Church. Following the death of his wife in 1937 he made his home in the Bethel Home for the Aged. He quietly passed away October 17, at the age of ninety-one years and twenty-six days.

Mrs. Katharine Wienss, daughter of Abraham and Margaret Reimer, was born August 12, 1877, in South Russia. In the year 1883 she came to America with her parents who located on a farm west of Beatrice. She received her education in the parochial school taught by Rev. J. K. Penner. She was baptized upon her confession of faith in Jesus Christ as Saviour by Elder Gerhard Penner on May 14, 1894. On April 20, 1922, she was united in marriage to Harry E. Wienss with whom she shared the joys and sorrows of life for almost twenty-five years. About two years ago her health began to fail. On October 10, 1946, she was taken to the Mennonite Hospital where she received tender car until she passed away on November 8, 9 p. m., reaching the age of sixty-nine years. She leaves her husband, one step-daughter, one step-son and wife, six grandchildren, two sisters, three brothers, and many relatives and freinds.

College and Seminary News

BLUFFTON COLLEGE

At the monthly faculty discussion meeting Rev. Shelly presented a paper on the meaning of the Incarnation. Prof. Klassen gave a chapel talk December 13 on the meaning of Christmas, using slides showing significant art objects and paintings dealing with the birth and life of Christ. Included in the pictures were some of his own art work, since much of the work which he does is of a religious nature. Foreign students have planned a busy Christmas period, visiting various places of interest in this country. The basketball team won the first home game of the season defeating Wilmington, Quaker college, 65-56, in one of the best games seen on the local floor in years. The annual Ropp Hall Christmas banquet was held Thursday evening, December 19.

FREEMAN JUNIOR COLLEGE

Christmas activities came to a close with the presentation of the Annual Student Association Christmas program on Friday. The chapel was appropriately decorated with pine boughs and candles. Other holiday activities on the campus included the Christmas program and pageant sponsored by the Music Department. The Academy and College Choruses under the direction of Professor Lichti presented some excellent Christmas music. The pageant given in connection with this presented the beautiful Christmas story very vividly. Miss Kaufman directed the pageantry. The dormitory girls had their Christmas party and went caroling this week. The Christian Youth Volunteers sang for sick and shut-in folk. The Senior Foods class prepared and served a Christmas dinner to the faculty and faculty wives. Probably no one has been busier spreading Christmas cheer than John Suderman, the school postman, who has had to do a rush business at the postoffice and who has always done it goodnaturedly and patiently.

BETHEL COLLEGE

An unusually fine performance marked the nineteeth annual rendition of **The Messiah** on Sunday evening, December 15, under the oustanding direction of Professor Hohmann, to a large and appreciative audience in Memorial Hall. High-ranking soloists, all with considerable concert and radio experience, included Maud Nosler, Evanston, Illinois, soprano; Lillian Chookasian, alto soloist with radio's "Hymns of All Churches"; Theodore Owen, Emporia, tenor; and Herbert Gould, University of Missouri, bass. A twenty-four piece orchestra, rehearsed by Vilas Gerber, accompanied both the soloists and the chorus of two hundred voices. Throughout December the students have been engaged with the usual activities—program, parties, and carolling — attending the celebration of Christmas in various organizations and residence halls, enriched this year by the contributions made by the foreign students. High points were three annual occasions — the program by the Department of Modern Languages on the twelfth, the all-school formal dinner on the seventeenth, and the program of tableaux on the last evening before vacation, on December 19.

MENNONITE SEMINARY NEWS

At the regular Seminary fellowship and prayer meeting, Thursday, December 12, the students, faculty, and staff gathered for a Christmas program. Traditional carols were sung with Marvin Dirks as leader. Albert Janzen led the devotional exercise speaking on some of the fruits of the first Christmas. The prayer period gave emphasis to the joys of the Christmas season and, also, concern for the needs of the countless numbers who suffer these days. Dr. Pannabecker showed pictures of a Chinese conception of Christmas.

Each quarter the school holds a forum at which some vital topic of the day is discussed. The topic of the Forum held December 12 was "Theology in the Modern World." Dr. Mallott and Dr. Beahm, two of the faculty members, discussed the historic development of theology of our day and today's theology. They pointed out that Brethren and Mennonites have been traditionally antitheological, being opposed to any worked out system of religious thought, but preferring to rest their faith on the New Testament. At the same time, it was pointed out, that this attitude of opposition to theology has actually resulted in a certain sort of theology in itself. It was pointed out any adequate theology must first look to Christ as the center of all faith. It must look upon Him as both human and divine. Further, it must recognize the sinfulness of man and the sacredness of personality, created by God. And, it must recognize Christ as the Redeemer of man in his sinful state.

The Christmas vacation began December 13 with students either going home to spend Christmas with their families or staying in the city to work or study and enjoy Christmas in the city.

ZION CHURCH, ELBING, KANSAS TO HAVE SERVICE OF PRAISE AND THANKSGIVING

On January 1, 1947, Rev. H. J. Dyck will have served the Zion Mennonite Church, Elbing, Kansas, as pastor for a period of twenty-five years. The congregation is arranging for a service of praise and thanksgiving on Sunday January 5 at 2 p. m. The anniversary messages are to be brought by Rev. Arnold J. Regier of the Mennonite Bible Mission at Chicago, Illinois, and by W. F. Unruh of the West Zion Church of Moundridge. There will be several appropriate musical selections.—Louis A. Janzen, Secretary

Jottings

—**The Zion Church, Elbing, Kansas,** through its local relief committee has sponsored the following projects recently. The first was canning 9 cases of carrots. When "Mr. Cockerel" became so and so

The Annual Bethel College Bible Week

Bethel College is happy to announce that it has been able to secure two prominent church leaders for its annual Bible Week. Dr. Frederick K. Stamm, pastor of the First Congregational Church of Chicago will give a series of Bible lectures. Dr. Floyd E. Mallott, professor of Old Testament and Church History in Bethany Biblical Seminary, Chicago, will give a series of lectures in the field of church history.

Dr. Stamm is widely known for his radio programs and is one of the outstanding preachers of our country. Dr. Mallott is a very able teacher and widely known also as a preacher and lecturer.

The Bible lectures are scheduled to begin on Sunday evening, March 16, and to continue with afternoon and evening lectures, Monday through Friday. We hope that your church will take note of this date and will urge its members to take full advantage of this unusual opportunity offered by this Bible Week.—Henry A. Fast.

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large the ladies met on two consecutive days to put up about 4 cases of chicken and chicken noodle soup for M. C. C. distribution. About the same time the members were canvassed to pledge wheat for relief. In due time the wheat was hauled to local elevators and the proceeds used to purchase 20 ton Ralstons "Relief Cereal" f.o.b. New York. December 10 to 13 we were host to the Portable Canner which was built and is under the supervision of the South-Central (Old) Mennonite Conference. It was set up on the John P. Janzen farm where Butane gas, electricity and running water were available. The steers and hogs for the purpose were donated by individual members of the church. Almost all members aided in supplying butchering equipment and help. The assembly line arranged by the committee seemed to make for efficiency. Various groups functioned in their turn: cutting and sorting of meat, grinding of hamburger and lard, rendering of fats, packing of cans, a necessary personnel to help operate the canner proper, last and final, the cleaning, marking and temporary storing of 79 cases of beef, pork, fats, and beef noodle soup. The procedure of work made it necessary to have lunch in shifts. Coffee to go with our sack lunches and lunch in the afternoon were served to the group by a friend. A "Help yourself" literature rack has been installed in the main lobby of the church for the purpose of displaying and making more accessible the many pamphlets, bulletins, reports, tracts, etc. that arrive in the course of time. —Mrs. Louis A. Janzen, Corr.

—The last edition of the "Mennonite Hymnary" is nearly sold out, according to Rev. J. M. Suderman, Secretary of the Board of Publication. The last edition of three thousand copies came out last spring. About two hundred copies are left of this edition. Even though the **Hymnary** has sold in very large numbers, Rev. Suderman is of the opinion that there are still some churches in the conference which have not placed their orders for the new song book. The Board of Publication is planning on anther edition of three thousand copies.

—Arlington Mennonite Church, Arlington, Kansas: On Sunday, December 15, Rev. Ronald von Riesen of Newton spoke at our morning worship service. The evening before he met with our group at the P. R. Linseheid home to acquaint us with the work of the Biblical Seminary in Chicago. Our young people are working on the annual Christmas program which will be presented Christmas eve.—Mrs. Lester Ewy, Corr.

—Bethel Church, Mountain Lake, Minnesota: Miss Bertha Fast, who has been in relief work in Egypt, Italy and Germany for almost two years, returned November 13. In the evening of November 20 she gave a report of her work and showed slides. Rev. John M. Franz of Oregon gave Bible lectures in our church from November 24 until Thanksgiving Day in the evening. He had chosen the letter to the Philippians for his studies. Rev. Marvin J. Dirks was the main speaker for the Youth Rally of the General Conference churches in this vicinity, November 29-30. On November 21 the business of our church was again taken care of for another year. Dr. R. C. Kauffman of North Newton has been in our midst. He spoke on Sunday afternoon and Monday and Tuesday evening on relief subjects. About eighty wool comforters have been made for relief by the women of our church in the past weeks. On the evening of December 8, the mass choir of our church rendered the annual Christmas musical program. The large church was well filled.—Helen Penner. Corr.

—First Church, Fredonia, Kansas: December 1 we had as guests Rev. P. A. Wedel and a group of his choice singers from the Alexanderwohl Church of Goessel. They rendered several numbers during the morning services. These were very much appreciated Rev. Wedel's message was heart-stirring. A basket lunch was served at noon. In the afternoon services were held, and Rev. P. A. Wedel administered Holy Communion, and the singers gave us more of their well chosen numbers.—Mrs. Ben B. Deeker, Corr.

HEADQUARTERS OFFICE CORNER

The Officers of General Conference herewith announce the dates and place for the next Annual Council of Boards Meeting. God willing, members of all boards and standing committees, including the officers of General Conference and the presidents of the District Conferences, will meet February 11-14, 1947, at Newton, Kansas. We request the prayers of our churches for this meeting.—Walter H. Dyek, Executive Secretary

—First Mennonite Church, Hillsboro, Kansas: A total of 7,855 No. 2½ cans of meat and 245 No. 2½ cans of lard were canned in Hillsboro last week with the portable canning unit. A total of thirty-five beeves were slaughtered. Of this our church contributed the lard and 960 cans of the meat. A number of other churches of the community also participated, including some churches from Abilene.—Corr.

—Grace Church, Albany Oregon: December 1-8 we were privileged to have with us Rev. and Mrs. Archie McNeil of Cannon Beach, Oregon. Rev. McNeil gave us glowing, stirring messages, old yet new, on salvation. Mrs. McNeil played the Vibre harp and golden harp in a wonderful way, which was a message all of its own. Rev. McNeil is a real native of Scotland, and his wife an auburn haired Irish lady. Messages were enjoyed each evening by a goodly crowd of intensely interested people. Six people came to know more of the way of Salvation and believers were revived. On the thirteenth and fourteenth we were privileged to enjoy a Bible conference in its infancy. This was held at Dallas. Our land of Oregon has had a real deluge of waters. —Mrs. Rolena Emmert, Corr.

—Hebron Church, Buhler, Kansas: Our congregation has donated money to buy 120 C.A.R.E. packages. We have also given $480 to buy blankets for relief, all of which has been sent in to General Conference Headquarters. Quite a few want to adopt their "C.A.R.E" families without telling them so in advance and send them a package every month and correspond with them regularly.—Mrs. Arthur D. Neufeldt, Corr.

—The Menno Church, Lind, Washington, had its annual Harvest Thanks Offering, December 8. This amounted to $18,007. Of this amount $7,693 has been earmarked for the China Relief Project undertaken by our church. This mission collection for November amounted to $239.16.—Mrs. Henry J. Franz, Corr.

—Rev. Jacob J. Enz, Nappanee, Indiana, now has charge of tract distribution for the Evangelism Committee. All orders for tracts should be sent to him.

—The Western District Conference Charity Committee desires to announce to the congregations and members of this district that the secretary of this committee is Rev. J. R. Duerksen, 528 West 12th Street, Newton, Kansas, and that the treasurer is Rev. Waldo Kaufman, Hydro, Oklahoma. Contributions and gifts are herewith solicited to be sent to our treasurer, and applications should be made to the secretary of your Western District Conference Charity Committee. "As we therefore have opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10.—H. Albert Claassen, Chairman

—Deep Run, Pa., Church: A white gift offering for needs of the Home of the Aged at Frederick, Pa., was given at our Christmas program of the Ladies Missionary Society. Mrs. Ely Fretz also gave us an interesting account of the recent trip which she and her husband made through the west.—Mae Gross, Corr.

—First Mennonite Church, Normal, Illinois: Dr. J. E. Hartzler is bringing the Sunday messages to us. He began December 15 and will continue until January 19, at which time he will return to Hartford Theological Seminary. He is to give a full week of Bible lectures, January 5-12.

Mrs. G. A. Linscheid
222 South Pine
Newton
Kansas

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—First Church, Nappanee, Indiana: Our local Men's Brotherhood had a chili supper at the B and B Cafe last Monday night . There were thirty-two men present, and Rev. Allen Yoder of the M. C. C. was the speaker. This meeting was in interest of the Brotherhood Refugee Relief Project. On Christmas Sunday we will have our children's program in the morning. For our evening service we will have a candlelight service featuring a radio play, "A Child Is Born" with the two choirs of fifty voices filling in.—Mrs. Loyal Corwin, Corr.

—Rev. Carl J. Landes is now serving the Community Church at Buena Vista, Colorado.

—On December 29, **Rev. George L. Hoffman** was ordained as Elder of the Bethel Church, Langdon, North Dakota.

—Silver Street Church, Goshen, Indiana. Rev. H. E. Nunemaker and family moved to Goshen the first of November, where Rev. Nunemaker assumed the pastorate of the Silver Street church. On Sunday, December 8, Rev. R. L. Hartzler of Bloomington, Illinois, brought two inspiring messages at the morning and evening services. At the morning services he had charge of the installation of Rev. Nunemaker as pastor of the church. Rev. and Mrs. Allen Yoder and Rev. and Mrs. H. E. Nunemaker attended the Minister's and Women's Conference at Bluffton College on November 20 to 21. Our church is cooperating with other churches of the community in presenting a Christmas cantata at the Millerburg school on the evening of December 22.